

A HISTORY OF
BYU SEMESTER AT NAUVOO
AND
THE JOSEPH SMITH ACADEMY
1994-2003

by
Alyn B. Andrus

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ACKNOWLEDGMENTS

“For a book of remembrance we have written among us . . .
and it is given in our own language.”

(Moses 6:46)

“An item (written) may appear, at the time, of little or no worth,
but should it be published, and one of you lay hands on it after,
you will find it of infinite worth, not only to your brethren,
but it will be a feast to your own souls.”

(Teachings of the Prophet Joseph Smith, p. 73)

"For a look at nature's power, go down to the beach and see
how it is going to use your message."

(Silent body)

"The first person who is not in the room is the one who
has the most power. The second person is the one who
has the most power. The third person is the one who
has the most power."

(Silent body)

ACKNOWLEDGMENTS

This history certainly is not, exclusively, the work of Alyn B. Andrus. Without cooperation from Dr. Larry E. Dahl, Roberta Dahl, Dr. Milton V. Backman, Jr., Dr. Charles D. Tate, Dr. Monte S. Nyman, faculty/spouses, staff/spouses, and students, this endeavor would have been a limited and pallid representation of the history which follows. Upon request, everyone provided either verbal or written information, without prolonged delays, permitting the history to be written as it is and on schedule.

Gloria Andrus, in particular, helped prepare the history for publication. She transcribed oral interviews which constitute an important part of Chapter Three; she downloaded narrative written by Alyn, and prepared it for publication; she keyed into the computer all autobiographies and student letters; she suggested a modification here and there which improved both appearance and readability of material comprising the history; finally, she assisted in providing pictures to enhance the history. Without her assistance and uncomplaining cooperation, Alyn would have labored on final preparation of this history throughout most of Winter Semester 2003. Furthermore, Gloria did all that has been described in addition to regular responsibilities of managing the Joseph Smith Academy Library, helping prepare student packets for field studies, and completing various assignments from Dr. Dahl. Her commitment, help, and support have been offered (not requested) without reservation, an offering Alyn was delighted to accept.

But even with help from Gloria and so many others, without God's blessings the endeavor would have failed. Alyn was given this assignment during Fall Semester 2001. Since then, it has occupied his thoughts unceasingly. Frequently, sources of information were difficult to locate. Available information had to be organized, written and rewritten into readable, meaningful form. At times the task, seemingly, was not unlike finding one's way through a maze. Consequently, prayers were fervent and frequent. Alyn's testimony is that God answers prayers. Nevertheless, he never prayed that God would help produce a perfect, mistake-free history. Therefore, mistakes, hopefully few in number, should, nevertheless, be attributed to Alyn, not to God.

Alyn B. Andrus

DEDICATION

This history is dedicated to Dr. Milton V. Backman, Jr., to faculty/spouses, staff/spouses, and students who have participated in BYU Semester at Nauvoo. Missionaries too have contributed much.

Dr. Backman initiated the program. His imagination, energy and leadership were vital to its inception and success. He deserves commendation, perhaps more than this history can give.

Dr. Backman alone, however, could not have made BYU Semester at Nauvoo succeed as conceived. Without dedicated faculty/staff and faithful spouses, surely it would have failed.

Finally, young people with eager minds, generous energy, effervescent personalities and commitment to gospel principles have provided the program's life blood — they have been its heart. Without them, there would have been no program. May God bless them, and the others, always, with pleasant memories of good times spent in Nauvoo — times in which testimonies connected with Christ through the Holy Spirit.

INTRODUCTION

In January 2001, the writer and his wife were invited to participate in BYU Semester at Nauvoo during Fall and Winter Semesters 2001 and 2002. He was assigned to teach American history. She was asked to manage the library.

Shortly after arrival in Nauvoo, Dr. Larry Dahl requested this history to be written. The request was received and honored. Remarkably, during the eighteen months while being written, Dr. Dahl required no report concerning the history, and the writer felt no need to give one. The situation suggested that full faith was placed in the writer, and full faith was exercised that generally what was produced would be acceptable. Virtually the only communication between Dr. Dahl and the writer concerning this history, until its completion, related to requests for material on file, and responses to questions that only Dr. Dahl could answer.

Initially, the history's outline, which today is the table of contents, consisted of only five chapters — one, two, three, four and seven. With passage of time, however, as writer and history became intimate associates, and particularly after he was invited back for two additional semesters in BYU Semester at Nauvoo, chapter five was added. This chapter deals with student activities, a vital part of the history, which was now possible to write as journal entries through Winter and Fall Semesters 2002.

A conception of chapters six and eight materialized as power of the temple became evident. So powerfully did temple construction and completion influence student perceptions with regard to Nauvoo that a chapter giving the temple's history was considered not only desirable and appropriate, but necessary. This, then, led quite naturally to invitations allowing students who had participated, and who would yet participate in BYU Semester at Nauvoo, to write and submit personal impressions of their Nauvoo experience. Student letters trickled in until a sufficient number allowed chapter eight to be added to the history.

Student letters revealing personal impressions certainly help validate the testimony that Nauvoo is a special place, and the temple helps make it that. Furthermore, according to student testimonies, life in the Joseph Smith Academy is about as near Zion as students can imagine Zion to be.

Without chapters six and eight, this history would lose vitality. Composed as it is, the history may be of value to administrators, faculty, staff, students, missionaries and anyone else who might care to investigate this unique program

(BYU Semester at Nauvoo), in a unique facility (the Joseph Smith Academy), in a unique place (Nauvoo).

But what makes Nauvoo unique? As Joseph Smith indicated, Nauvoo was a beautiful place, a place of rest — a place providing for saints a respite from Missouri hardships and trials that had sapped their energy, tried their faith and resulted in material ruin for most. They needed a Sabbath before facing other even more demanding hardships and trials. Nauvoo gave them that.

But more importantly, Nauvoo provided spiritual rejuvenation and a promise of better things to come. To the Saints, in many ways, Nauvoo was Zion. Symbolically, they had traversed their wilderness and were now rewarded with a land of promise. These feelings must have been especially poignant as they watched the temple rise from plans on paper to material reality. Within its walls, after the sacred edifice was completed, priesthood ordinances would be administered, opening gates along the path leading to exaltation. That was their expectation; that was their hope, which generated motive power by which the temple was completed, and by which more than 5,500 Saints were endowed before leaving Nauvoo on another wilderness journey.

Through temple endowments, then, Nauvoo provided spiritual anchorage and “rest” in the belief that exaltation was now a distinct possibility. In this sense, Nauvoo was indeed a “beautiful place,” and memories of life in Nauvoo were “beautiful” memories. These memories encouraged faith and hope that Nauvoo, and the life lived there, could be duplicated in other “beautiful places” that might provide “rest” from other trials and sorrows.

The spirit of Nauvoo, then, as a “beautiful place” and a place of “rest” lives on. It is still God’s land of promise, and as a symbol of its ultimate promise, the new temple stands majestically on a bluff overlooking Old Nauvoo and the Mississippi River, beckoning back those in whose bosoms burn testimonies of the Truth, and who sense that Nauvoo is a “beautiful place,” and a place of “rest.” Physically, it was both to its founders, and is now also both, in a spiritual sense, to those throughout the world who have followed the track of its founders.

Now, this history is not a history of Nauvoo, but the story it tells is about students, many of whom are descendants of early saints who gave birth to Nauvoo. These young people, and their mentors, have returned to this place of beauty to be educated, energized and prepared for a future journey through life. Their education, and preparation originate in the Joseph Smith Academy which today serves BYU Semester at Nauvoo. Joseph Smith wanted a thriving city, and

within that city, a holy temple and a university. Today all are reality, and can hardly be separated as one or the other is discussed. To be meaningful, they must be considered and discussed as a whole. This history attempts to do that.

The writer is pleased that Dr. Dahl believed in his ability sufficiently to give him this assignment. His driving desire has been to demonstrate responsibility in the assignment and satisfy Dr. Dahl's trust in him.

A. B. A.

Joseph Smith Academy

Nauvoo, Illinois

February 5, 2003

HISTORICAL OVERVIEW CAPSULE

The BYU Semester at Nauvoo program has operated since 1994. From 1994 through winter semester 1999 it functioned under the able direction of BYU Travel Study. Travel Study was the campus agency giving administrative and financial direction to the program, along with the sustaining influence and support of Religious Education. During those years students and faculty lived in homes on “the flats,” homes not occupied by missionaries in the winter months. Classes and cultural events were held in the LDS Visitors Center, and social events were held in the Nauvoo Stake Center chapel. On-site directors of the program were Dr. Milton V. Backman, Dr. Charles D. Tate, and Dr. Monte S. Nyman, all retired BYU professors. They developed an effective curriculum and field study program that has continued to the present, with some adjustments due to faculty availability, the building of the Nauvoo Temple, and moving the program into the Joseph Smith Academy building.

After the Church purchased the St. Mary Monastery and St. Mary Academy in the fall of 1998, some classes during the winter semester of 1999 were held in the academic part of the building, renamed “The Joseph Smith Academy.” The timing of the acquisition of the academy building was exactly right. After winter semester 1999, the houses on the flats were no longer available to BYU students and faculty inasmuch as the mission force in Nauvoo had grown to fill them. Now there were dorms for students. For faculty accommodations, Nauvoo Restoration craftsmen built six new apartments for couples in the dorm area, to add to the six that already existed, making twelve apartments for faculty, food services personnel, and occasional missionary couples who were waiting for housing on the flats or elsewhere in town to open up. The apartments were made by joining two dorm rooms, with one half being a kitchen/sitting room, and the other a bedroom and bath. They are small but comfortable.

In order to feed the students, a kitchen/cafeteria was installed under the dorms in an area formerly used as a social gathering place, and some adjacent storage rooms. A wall between two storage rooms was removed, false ceilings and the necessary water and electrical services were installed. All that work was done by Nauvoo Restoration Inc. craftsmen, except for work which required locally certified personnel. Supervisors and technicians from BYU Food Services designed the kitchen to fit in the available space, then came to Nauvoo and installed all the equipment. Some of the equipment in the kitchen came from the

BYU Food Services' "bone yard," some was donated, and some was purchased. The first semester the students used old wooden tables and plastic chairs in the dining area; the second semester new tables and chairs were acquired to accommodate 150 people. The food services operation, under the watchful eye of Stephen Nyman from BYU Food Services, Provo office, is first class.

Having the Joseph Smith Academy to house the program, it was intended that a fall semester and a winter semester would be offered each year, beginning fall 1999. With all the excitement in Nauvoo surrounding the announcement of the building of the temple, and the needed preparations to make the Joseph Smith Academy fully ready for occupancy, however, it was decided to wait until winter semester 2000 for the first semester under the new arrangements. Those new arrangements meant that the administrative and financial operations of the BYU Semester at Nauvoo would be handled by the director of the program, under the direction of BYU central administration. Budget and financial matters were given direction through Vice President Brad W. Farnsworth's office, with Mike Bliss being the contact person. Administrative and academic matters were given direction through Academic Vice President Alan Wilkins' office, with Sandra Rogers being the contact person. When Sandra Rogers became the International Vice-President of BYU, the Nauvoo program went with her, so to speak, and she became the BYU administrator under whose direction the program now (2003) operates.

Although the administrative and financial responsibility for the Nauvoo Semester at Nauvoo was changed in the spring of 1999 from Travel Study to a university vice president's office, travel Study remained closely associated with the program. They continue to provide invaluable service in advertising, processing student applications, interviewing applicants, conducting orientation meetings with admitted students and their parents, handling registration matters, arranging for contracts with coach companies and motels for all the field studies (three one-day field studies, one four-day field study to Missouri/Winter Quarters, and one eight-day field study to New York/ Pennsylvania/Ohio), and counseling with the director about many things. Debby Bennion Lauret, one of the Travel Study program directors in the Provo office, who has been associated with the BYU Semester at Nauvoo since its beginning, and who loves the Nauvoo program dearly, has given on-going, competent service. George J. Talbot, Travel Study Director, and Wayne J. Lott, Associate Dean of Continuing Education at BYU

have given continued and helpful support. It should also be mentioned that Religious Education at BYU has continued to give support to the program.

From 1994 through 1999, and in winter semester 2000, some of the faculty were paid a small stipend for teaching at Nauvoo. Since then all the faculty and all the food services personnel have served without material compensation, either as officially called missionaries or as volunteers. As a result, the BYU Semester at Nauvoo is self-supporting financially in its operating budget. BYU has been generous in providing “start up” costs of the program.

Faculty at the BYU Semester at Nauvoo are, almost without exception, retired university professors, or retired personnel from the Church Education System, with many years of successful teaching experience at the university level in their respective fields. Each faculty member is approved by the Department Chair of the academic department at BYU that offers university credit for the courses taught. Faculty come for two semesters — fall and winter. Some have elected to come for a second term of fall and winter. In addition to having faculty appointments cleared by the academic departments at BYU, the deans of colleges who offer credit for classes taught at Nauvoo serve as an advisory council for the program. Once or twice each semester, a conference call is held with the BYU vice president under whose direction the program functions, the deans of the colleges affected by the program, the director of the BYU Semester at Nauvoo, travel Study administrators, and financial officers. The conference call is an opportunity to discuss faculty, curriculum, program policies and procedures, and any concerns about the program.

The Joseph Smith Academy building is wonderfully suited to the needs of BYU Semester at Nauvoo. There are two large student lounges and other smaller gathering places, two computer labs, a library, study hall, game room, gymnasium, exercise room, music room, and four large class rooms. There is a warm, spacious program office, and a faculty office complex with five stations shared by seven faculty members. The program also has access to an auditorium that seats 600 people.

Each semester students are asked to complete a rather extensive evaluation of the BYU Semester at Nauvoo. With very few exceptions those evaluations give an overwhelming “thumbs up” for the value of the program in developing a testimony of Jesus Christ and his gospel, faith in God and in themselves, understanding of Church history and doctrine, and commitment to the Church and to service there. Their studies in the Academy, the pervasive spirit of faith

and dedication the Saints left behind in Nauvoo, the spirit of selfless service given by their instructors and the many missionaries who serve in Nauvoo, the field studies to Church history sites where sacred events took place (the Sacred Grove, the Hill Cumorah, the Peter Whitmer farm in Fayette, New York, Harmony, Pennsylvania, Kirtland and Hiram, Ohio, including the Kirtland Temple, Independence, Missouri, Liberty Jail, Adam-ondi-Ahman, Winter Quarters, Mount Pisgah and Garden Grove, Iowa), and confronting themselves with where they fit into all of this (resulting in their pondering, praying, obeying, serving), all lead to strong and undeniable spiritual promptings.

This history deals with the doings of the BYU Semester at Nauvoo from its beginnings in 1994 to the end of winter semester 2003. There were six winter semesters 1994-1999. There have been seven semesters — four winter semesters and three fall semesters — in the Joseph Smith Academy building, beginning winter semester 2000. About eight hundred (800) students and faculty have participated. The program has blessed many lives. Hopefully, the particulars of the history captured in the following pages will give the reader something of the spirit of gratitude and joy experienced by those who have participated. Also, hopefully, the history will be added to by those who follow.

Dr. Larry E. Dahl
BYU Semester at Nauvoo Director
Fall 1999 through Winter 2003

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CHAPTER ONE

FROM SAINT MARY MONASTERY AND ACADEMY TO THE JOSEPH SMITH ACADEMY

THE BEGINNING

On October 15, 1874, five Catholic sisters belonging to the Order of Saint Scholastica (a monastic community, within the Benedictine Order, named after St. Benedict's twin sister) came to Nauvoo from Chicago to educate young minds, promote health, engage in social work and serve others in whatever ways might be needed. On November 2, two weeks after arrival, with help from Reverend H. J. Reimbold, rector of Saint Peter and Saint Paul Parish, they opened an academy for girls.

The first classrooms and monastery were located in the Frederic Baum house which formerly had served the Icarian community as a machine shop and spinning wheel factory. Originally, the house was built in 1843 by Latter-day Saints and was used as an arsenal for their militia known as the Nauvoo Legion. The house was located west of Wells Street and along the north side of Knight Street, about 200 yards west and north of where the temple now stands.

Students, when this Catholic academy opened, numbered seven and ranged in age from three "on up." Both sisters and students lived together. Rooms in which they lived also served as classrooms. All helped with household chores — baking, laundry, hauling water from wells, or the river when wells went dry.

GROWTH AND DEVELOPMENT

By September 1879, the student body had increased to 37 girls, and on September 29 of that year, the academy was declared separate from and independent of Saint Scholastica, the mother convent in Chicago. At that time, its name was changed from Saint Scholastica to Saint Mary. Mary, of course, refers to the mother of Christ.

By 1891, living space had become a problem in the convent/academy so an addition to the Baum house/arsenal building was financed at a cost of \$7,000 and

the academy continued to grow. It grew sufficiently that in 1897 a new academy building was constructed near to and along Wells Street (east of the Baum house/arsenal building). This new building allowed the sisters to use the original Baum house/arsenal building as a convent only, at least for the time being.

On September 3, 1904, the sisters opened a school for boys less than twelve years of age. Parents who had sent their girls to the academy now wanted their boys to experience “home-school training under the motherly care of the Sisters.”¹ Accordingly, a house on the corner of Mulholland and Wells Streets (diagonally about 200 yards south and west of where the temple now stands) was purchased which provided living quarters for both boys and Sisters. Classes were conducted in a two-story brick building across Mulholland Street. This building had been built in the “early 1890's” and was used as a bank. The boys ate meals in the Arthur Cambre house east of where they lodged. Cambre, who died in August 1905, had willed his property to the Sisters. The whole complex comprising this school for boys was named Spalding Institute after Archbishop J. L. Spalding of Peoria, Illinois.

The institute, as indicated, provided quarters for both Sisters and boys. Other buildings, already identified, continued to house Sisters, girl students, and provide classrooms. By 1906, ninety-one girls attended the academy and twenty-four boys attended the institute.

As enrollment increased, new facilities were needed. So, in 1907 construction commenced on a powerhouse. The powerhouse was to “furnish heat” and “supply electric current for the Mississippi Valley Railroad Co., an electric inter-urban (system) designed to connect Nauvoo with Niota and Keokuk”.² A laundry was built within the powerhouse facility, serving both academy and the Nauvoo community for ten years. Moreover, the powerhouse consisted of three floors, the upper two of which, in time, were converted into a school for boys called Saint Joseph. In the meantime, a new facility was completed replacing the original Spalding Institute boarding house. This new facility opened in 1908, housing young boys for a period of twelve years.

In 1920, the Spalding Institute closed and the building in which the boys had been lodged was leased to the United States government as a vocational training

¹*The Waters of Promise*, p. 10.

²*The Waters of Promise*, p. 11.

school. Before long, however, as vocational training expanded, the government discovered that its needs could not be accommodated by the building, so it was returned to the monastery, and in 1925 the boys' school reopened as Saint Edmund Hall. Saint Edmund closed in 1940 and, thereafter, the building in which it had been housed became a convent, chapel and dining area for Sisters and girls. At this time, the academy numbered 158 students.

In the meantime (1938), the Sisters acquired a building, part of which originally was built by Parley P. Pratt during early Latter-day Saint years in Nauvoo. After Latter-day Saints departed Nauvoo, the Pratt house was acquired by Catholics, modified, and part of it used as a rectory. By 1938, however, the building "had stood empty for many years" and was advertised for sale.³ The Sisters of Saint Mary became interested in its purchase, and the rector, Father Leonard C. Tholen, sold the building to them for \$3,000 — just enough to pay delinquent taxes. This building, which stood on the corner of Young and Wells Streets, was named the Villa Marie and subsequently provided housing for Sisters, students, visitors, and others needing temporary shelter.

FINANCIAL HARDSHIPS

During early years of rapid growth, Saint Mary Convent and Academy suffered severe financial hardships. Acquiring older buildings and constructing new ones required money which had to be borrowed. So, during opening years of the Twentieth Century, the Sisters of Saint Mary borrowed \$40,000 for which they gave a mortgage on convent and academy premises. Also, at this time P. J. Keiran, a wealthy New York financier began to "figure importantly" in the development of Saint Mary's physical facilities, providing funds necessary to build the powerhouse, improve landscaping and, in time, hopefully, build a new facility between the convent and Spalding Institute. So encouraging were these enterprises and future plans that an article in the *St. Louis Post Dispatch* read, "The nuns are making a thriving city out of a deserted Illinois town."⁴

However, hard times were just around the corner. In 1907 an economic panic hit the country, resulting in the collapse of businesses that had overextended. One of these included Keiran's Fidelity Funding Company.

³*The Waters of Promise*, p. 20.

⁴*The Waters of Promise*, p. 11.

Consequently, “charges and suits were brought against Saint Mary Academy in the Circuit Court of Hancock Co. for unpaid accounts”⁵ The Sisters’ indebtedness was considerable. The *St. Louis Post Dispatch* ran an article on December 27, 1908 which read:

Nuns Victims of High Finance . . . Sisters at Nauvoo, Illinois hit by speculations of P. J. Keiran, a promoter, whose wizard-like methods secured millions of dollars from charitable institutions throughout the country. . . . Keiran used banks, bankers and capitalists incidentally in his financial operations, but his chief victims were priests and nuns. He knew the ambitions and desires of these good women and men. He knew that every sister who headed a Catholic institution wanted to see that institution grow and prosper; wanted new buildings and enlarged facilities for accomplishing the good that it was to do in the world.

And yet there was so much of the Robin Hood about this modern knight of the road — so many benefactions to his credit — that many of those who had been victimized, regardless of all the damaging statements that have been made, still express faith in him and his ability to emerge from the tangle unscathed and financially unimpaired.

Among those whose faith in Keiran remained strong were the Sisters of Saint Mary. But their financial woes worsened till the situation appeared as though they and their students would have to vacate monastery and academy buildings to satisfy creditors’ demands. In fact, some assumed that the Sisters would leave Nauvoo and seek sanctuary and a new start elsewhere. These days were indeed a “dark time” for monastery and academy. However, by 1910 the crisis peaked with failure of legal suits. As a result, Sisters and students were allowed continued occupancy of their buildings, but many years were spent raising money, satisfying debts and reestablishing credit.

The long road back to solvency began in January 1916 when Frank Nolan, a Seattle, Washington attorney representing the Sisters, wrote that he had been able to negotiate an agreement by which lien holders of convent and academy would lease to the Sisters their facilities at a monthly rate of \$100. The terms of this agreement would expire in January 1919 at which time the Sisters could

⁵*The Waters of Promise*, p. 12.

purchase the leased property for \$25,000. But the monthly lease payments had to be guaranteed. These terms were generous from a business standpoint, but to the Sisters they seemed almost impossible to meet. Nevertheless, with help from the rector, Father Leonard C. Tholen, money was raised and terms of the agreement were met. Moreover, under Father Tholen's careful shepherding, business firms in Nauvoo and nearby communities "cut accounts to amounts" the Sisters could handle. Piano lessons were given to children of creditors; special rates were extended to Nauvoo community families using laundry facilities in the powerhouse. Finally, Father Tholen was able to obtain an extension of the lease agreement for one year. The agreement would now terminate on December 30, 1920. So in November 1919, the Sisters went to work raising \$25,000 with which to buy back their property. Each Sister collected money either in person or by letter wherever she thought money might be forthcoming. Money began accumulating by numerous small donations from relatives, friends and "well-wishers." By the deadline, sufficient money had been raised that the lien-holders were paid, and the property (convent and academy) once more belonged to the Sisters. But there was more.⁶

In 1925 when the Government vacated the Spalding Institute building and ceased making lease payments, this building, along with other associated property still under heavy debt, was offered for sale in Carthage, Hancock County, Illinois. Again, as a result of Father Tholen's careful supervision and dedication to interests of the Sisters, the property under sale was purchased for \$9,000 plus \$13,000 in back taxes. By July 1926, all this property had been cleared, and was returned to the Sisters.

With Spalding Institute under their care once more, the Sisters, with help from townspeople, went to work preparing the building for use. In August it opened as a school for young boys under the name of Saint Edmund in honor of Bishop Edmund Dunn, second Bishop of Peoria, Illinois.

In a tribute to Father Tholen, the *Nauvoo Independent* of February 16, 1939 appropriately published the following article:

Nauvoo Sisters Wipe Out Debt of Half Million. As a result of the unwise trust placed in the Fidelity Funding Company, the Sisters lost ownership of their properties here though they continued to occupy the

⁶Consult *The Waters of Promise*, pp. 15-17.

same. When Rev. L. C. Tholen came to Nauvoo and became parish priest in June 1915, he found the Sisters in a sad financial plight, with their properties and the newly rebuilt rectory in the hands of the Security Life Insurance Company and other creditors. He was appointed trustee for the Sisters. . . . He realized that it would be a tremendous job to liquidate the indebtedness that would restore the properties to their former owners, but he determined to start on the task, and for 24 years that he has been here he has worked faithfully to that end, until now it can be said that the Sisters are again in full possession of all their properties with all their indebtedness wiped out and their full credit restored. Of course, some concessions were made by creditors, but all the claims were fully satisfied. Just recently the last bonds were paid.

In 1940, Saint Edmund closed as a boys' school due to a paucity of students. The Sisters then made that facility their new, but temporary, convent.

FROM 1950 TO 2002

The second half of the twentieth century were years of unprecedented growth for Saint Mary Academy. In May 1948 the Sisters of Saint Mary had voted to launch a drive for funds to build a new convent, chapel and classrooms. Through a committee of twenty-two Friends of the Benedictines, chaired by Earl Harrington, a fund of \$225,000 was raised between June 27 and September 4, 1948. This became a core fund to which additional contributions were added until 1954 when there was sufficient money to pay for a new building. In the meantime, "extensive improvements were made in and on the old powerhouse." It was "refaced with red brick, the interior was decorated and improved." A new laundry was "installed on the basement floor."⁷ The facility was named Saint Joseph Hall and converted into a freshman-sophomore dormitory.

Ground-breaking for a new monastery occurred in 1954. Open house was held during April 23 and 24, 1955. It "brought 4,000 friends and well-wishers to the priory for chicken dinners and a bazaar. The completion of the priory

⁷*The Waters of Promise*, p. 24.

represented eight years of labor, planning, praying and self-sacrificing.”⁸ The new monastery provided apartments, dining halls and a chapel. It was located about fifty yards directly west of where the temple now stands.

During the summer of 1955, the Sisters agreed that a new high school was needed. Plans, therefore, were developed to proceed immediately with preparations for building expansion. Concomitantly, a decision was made to move the grade school from the academy building into the Spalding Institute building, which had served as monastery till the new one was finished. The high school then would be able to use space this move would free up. Finally, a pedestrian over-pass was constructed to facilitate student safety between the new monastery and Spalding Institute. This walkway spanned Route 96, or Mulholland Street.

In the Fall of 1956, ground was surveyed for a new high school. At that time students numbered 192, including all grades. The following year (1957) registration totaled 226 — 195 of whom were high school students. However, in June 1958 Saint Mary discontinued the first five grades. The following year (1959) all elementary grades were discontinued. Enrollment was too low to justify expenses.

By September 1958, the high school was sufficiently completed to be used. At that time, it included an auditorium, library and classrooms. In 1960, high school graduates numbered 54.

Both building fund and student body continued to grow. By September 1961, 228 girls had registered for school. More room was needed. So a contract was let for construction of an addition to the high school consisting of a biology laboratory, gymnasium, a new library, an art room and more classrooms. The estimated cost of the addition was \$750,000. A bell tower was erected in 1963, and by September 1964 the new high school addition was ready for use. In that year student enrollment reached its peak at 253.⁹

With the high school in place, the Sisters could now turn their attention to a new dormitory. A new facility was possible because W. Clement Stone contributed \$500,000 to finance its construction. Interestingly, Stone had been

⁸*The Waters of Promise*, p. 25.

⁹For information concerning the high school, consult *The Waters of Promise*, pp. 27-29.

a student at Spalding Institute. Memories of his experiences there were pleasant, his appreciation of service given by the Sisters was considerable, and his bank account allowed the gift. Good works and kind deeds do pay lucrative dividends.

A new residence hall (the present dormitory) was constructed in a circular pattern around the old academy buildings. It was dedicated on June 12, 1967. Following its completion the old facilities (including the Baum house/arsenal building) were demolished. The new dormitory was then connected to the new monastery and became one complex on the bluff overlooking Old Nauvoo and the Mississippi River. The view was striking — a view of which one never tires.

In 1974, one hundred years following its inception, Saint Mary Academy was legally separated from the monastery and incorporated under a board of seven directors presided over by the prioress. The academy would continue to function as an accredited institution till it closed in 1997.¹⁰

Through years of the twentieth century, then, building projects materialized as the Sisters were able to finance additional construction. Money for building came from wages paid to Sisters as teachers, nurses and social workers, also from private contributors with charitable hearts, from generous endowments, from wise investing by astute monastery administrators, and eventually from social security. All money was collected, receipted and expended by the Sisters. Also, the design and approval of physical plant (monastery, academy and dormitory) were approved by them. Saint Mary Monastery has always been, within the Catholic Church, a creative, pacesetting, dedicated, semi-independent community.

Academy students came from various states throughout the United States and from various countries throughout the world. From its peak number (253 in 1964) the student body diminished till 1997. At that time there were only 69 students attending. These were taught by 33 “lay teachers” and three monastery Sisters. Students at the monastery had always been taught by a dual faculty consisting of Sisters and secular teachers. Both were paid for their services, but the Sisters turned their earnings over to the monastery.

The Academy taught fine arts (dancing, dramatics, music, painting), history, journalism, secretarial training, homemaking and physical education. Participation in inter-high school athletics, involving basketball and volleyball, was promoted. The Academy’s standard of education was high and the school was respected as a sound institution of secondary instruction and learning.

¹⁰Consult *The Waters of Promise*, p. 31.

Sister Denise Vrombaut, Order of Saint Benedict, (OSB), who was interviewed while preparations for this history were underway, came to St. Mary in 1952 at age 19. She was here, then, before construction on the new monastery commenced in 1953. She watched the academy grow and develop in its new buildings then decline and close in 1997. The interviews and subsequent associations with Sister Denise revealed an amiable, social, and cooperative person, desiring to make the world more trustworthy, tolerant and peace-loving. She was saddened to see the academy close and the monastery vacated by the Sisters, but she was realistic enough to know that change is inevitable and with it may come rearrangements with which we are not always pleased.

CHANGING HANDS: FROM CATHOLICS TO MORMONS

During closing years of the twentieth century, the number of Sisters living in the monastery decreased until by century's turn they numbered 48, with 19 scattered throughout Illinois and adjacent states, giving service. These Sisters occupied only a small part of the monastery and academy complex. The part of the complex in which they lived (the monastery) comprised a foyer, chapel, dining halls, kitchen, and living quarters.

In 1997, with closing of the high school, the Sisters realized that the "good days" of their academic run were over. They now had a physical facility which constituted a financial burden to them, and their task was to divest themselves of that burden. Sister Denise put the situation in perspective when she wrote:

As years passed, the number of students declined, and salaries for lay teachers were costly and painful to the point of having to close the school at the end of the 1997 school year. Our future was in the balance. The need to sell was a community decision in which I had a voice, so I am at peace with the sale.¹¹

In February 1997, a Nauvoo newspaper published a brief article on the front page which read:

It was announced today that St. Mary's Academy, an all girl's college prep boarding and day school in Nauvoo, Illinois will no longer

¹¹Vrombaut, *Letter*, January 2002 (no specific date is provided).

continue its operations after the 1996-97 school year. Declining enrollment and increasing operational costs were cited by Sister Ruth Ksycki, Prioress of the Benedictine Sisters and Sister Phyllis McMurray, Head of School, as key factors in reaching this decision.

St. Mary's Academy joins a growing list of boarding schools throughout the United States which have been forced to discontinue operations due to economic pressures and changes that have occurred within the educational environment over the past decade.¹²

So, the Sisters advertised both monastery and academy facilities for sale, but received no serious offers from potential buyers, including various real estate agents, Western Illinois University at Macomb 50 miles east, and Brigham Young University 1500 miles west in Provo, Utah. Real estate agents, apparently, could not afford and did not want the entire facility, but the Sisters were determined to sell it intact, otherwise what was not sold would be relatively valueless. Both universities were sufficiently interested to investigate, but not sufficiently interested to buy.¹³

Nevertheless, about the time BYU investigated possible purchase of the academy, Hugh Pinnock, president of the North America Central Area of the LDS Church, became interested in buying the Parley P. Pratt house (Villa Marie) located on the corner of Wells and Young Streets. This house, as already indicated, belonged to the Sisters of Saint Mary. Elder Pinnock learned, therefore, as he talked with them, that they wanted to sell much more than the historic old Pratt house. Exactly what attracted the interest of LDS church leaders to the monastery and academy is not clear, but Elder Pinnock undoubtedly stimulated that interest. At any rate, he became directly involved in negotiations for the sale and purchase of the property which materialized in 1998. The Sisters were promised they could remain in the monastery until a new facility was ready to receive them.¹⁴

¹²*Nauvoo The New Independent*, February 12, 1997.

¹³Interviews with Sister Denise Vrombaut and Mike Trapp.

¹⁴Interviews with President Durell Nelson and Mike Trapp.

In October 1998, a Nauvoo newspaper featured a front-page article entitled “St. Mary Monastery, Academy Sold; Sisters to Relocate.” The article read as follows:

It was announced last Tuesday (Oct. 6) that the Benedictine Sisters of St. Mary Monastery, Nauvoo, have decided to sell their monastery and academy buildings and to build a new monastery elsewhere.

Following the closing of St. Mary’s Academy in June 1997, the Sisters have spent the intervening months prayerfully discerning God’s call for them as Benedictine monastic women.

In the spirit of faith and trust in God inherited from their founders, they have chosen to walk as pilgrims into the new millennium.

In that spirit, and after considering many options for possible use of their facilities, they have decided to sell and relocate.

The Benedictine Sisters have accepted the offer, made by the Church of Jesus Christ of Latter-day Saints of Utah, to purchase the main portion of their property which includes the monastery, school, residence hall, heating plant, and baseball diamond.

Details of the sale permit the LDS Church to take possession of the school and residence hall on Dec. 1, 1998, and to allow the Sisters to remain in the current monastery until their new one is built.¹⁵

So, the Sisters of Saint Mary remained in Nauvoo until November 15, 2001 when they moved into their new facility at Rock Island, Illinois along the Mississippi River about 120 miles northeast of Nauvoo. That part of the building in which they had lived (the monastery) was demolished and removed in January/February 2002 by the Church of Jesus Christ of Latter-day Saints (Mormons). An entry from this writer’s journal describes the demolition:

Wednesday, January 15: Today demolition of Saint Mary Monastery commenced. Two huge steel dinosaurs, one with a giant jack-hammer and the other with colossal jaws went to work on the chapel, boring into walls, tearing out huge chunks of reinforced concrete faced with brick, then crushing these into a pile of rubble. Today,

¹⁵*Nauvoo The New Independent*, October 14, 1998.

where foyer, chapel and main dining hall once stood, there is nothing but a long, low pile of rubble waiting to be hauled away by dump trucks. I suppose that operation will begin shortly. Meanwhile, the metal monsters are now ready to attack monastery dorms where nuns roomed for the past fifty years. Within a week or two they will be nothing but waste material — only a memory. How tediously we build and how quickly we tear down.

Wednesday, February 20: Today the monastery is gone. Nothing remains to indicate its past existence. Even the landscaping has been altered. Where once stood an extensive brick-faced building comprising chapel, a kitchen, dining halls, study rooms, and living quarters, there are terraced levels covered with fine dirt which soon will be planted to grass. An era has passed and a new one has been ushered in.¹⁶

A question, of course, relating to the sale and purchase of monastery and academy, is how much did the buildings and grounds sell for? Presumably only a handful of people know the answer to that question, and this writer is not sufficiently foolish to suppose if the question were asked of one who might know, that it would be answered with a monetary figure. In an interview, one of the Sisters indicated that the amount requested was the amount received. She said the Church was fair in the transaction, implying if the Sisters had asked for more money, the Church probably would have given more.

A DESCRIPTION OF THE PHYSICAL FACILITIES COMPRISING SAINT MARY MONASTERY AND ACADEMY

Saint Mary Monastery and Academy consisted of extensive brick structures all of which were joined into one complex by means of halls and a tunnel-walkway, except for the heating plant. The heating plant stood independent of the complex and was located near the intersection of Young and Durphy Streets. The dormitory paralleled Young Street to where it intersected with Wells Street. Then it paralleled Wells Street to Knight Street. The temple once stood on the east side of Wells Street and the north side of Mulholland Street. The monastery, which in time was joined physically to the academy, stood directly across Wells Street from where the original temple had stood and the new temple now stands.

¹⁶Andrus, *Journal*, 2002.

The dormitory, separated only by a roadway from the heating plant, was built in a half circle. In fact, a complaint of the Sisters was that they never knew which students caused a ruckus down the hall because they could not see far enough down the hall to know.

The dormitory consisted of four levels. The bottom level was used for recreation, and later for dining. Rooms on the third floor were larger than those on floors one and two. Rooms on floors one and two were designed for two occupants, rooms on floor three were designed for four. Freshmen and sophomores were housed together on the third floor. Juniors and seniors occupied the second and first floors. The assumption was that younger girls needed the society and security provided by larger groups. Seasoned veterans, such as juniors and seniors, apparently were content with single companions.

On the west end of floors one and two were large circular lounges with fireplaces. On the south end of floor one was a large lounge in connection with a post office. The lounges were always popular meeting places for students.

From the post office lounge, one could enter the academy by going across the auditorium stage, then downstairs to the recreational room or through a tunnel to classrooms and the gymnasium. Or, one could walk across the auditorium stage, then through a large lecture hall into the second floor hallway with offices, classrooms and a large circular, glassed-in library. One could stand in the library and enjoy a panoramic view of Old Nauvoo and the Mississippi River.

In the academy, there were three floors. The first one was below ground level on the east end, but at ground level on the west end. The other two floors terminated at the west end in spacious oval-shaped rooms (one was the library already described) with nothing but windows, revealing a view of old Nauvoo and the Mississippi River that was certainly panoramic.

The monastery was connected to the academy by two walkways — one in front and one about midway down the first floor. The walkways were covered, but not enclosed. Exposure to the weather, however, was brief — distance between the two buildings was short.

A student could make her way from the lounge on the west end of the dormitory through the entire facility to the gymnasium on the west end of the academy without ever going outside. The whole complex made a huge circle, with only a roadway separating gymnasium from heating plant, and heating plant from dormitory. Right in the middle of the inner lawn was where the old dormitory and the Baum house/Nauvoo Legion armory building had stood. After

the newer academy/dormitory facilities were built in the 1950's and 1960's, the older buildings, as already indicated, were demolished in 1967.

Classrooms in the academy were spacious, and lined with windows which looked out over old Nauvoo and the Mississippi River to the south and west. The view to the north was of the inner-court lawn. Most classrooms would accommodate from 50 to 75 students. The library was adequate, and the gymnasium featured a full-sized (regulation) floor for basketball and volleyball with seats along the east wall that could be folded up against the wall. Academy, dormitory and monastery buildings were first-class for the time period in which they were built.

Eventually, after the Church of Jesus Christ of Latter-day Saints purchased Saint Mary Monastery and Academy, Nauvoo Restoration Incorporated, a Church affiliate, developed a parking lot between the heating plant and Young Street. Parking spaces were also developed along the gymnasium's west side.

A CONCLUDING TESTIMONY

A concluding testimony to this chapter has been provided by Noreen Haiston from Davenport, Iowa. Mrs. Haiston entered Saint Mary Academy when she was six years old. She lived there throughout the next eleven years, leaving at the age of seventeen in 1952. Of course, this was before the new high school facilities were constructed. But her experiences in the academy and her relationship with the Sisters perhaps are representative of other students. As such, it deserves to be part of this history. Accordingly, in February 2002, Mrs. Haiston, by request, wrote about her academy life in the following words:

In September of 1941, at the age of six, I rode from Chicago, Illinois on the Santa Fe Railroad train, arriving in Fort Madison, Iowa. From there, I rode by bus to Nauvoo, Illinois and had my first glimpse of Saint Mary's Academy, my future home for eleven years.

Much of my memory from those first years is spotty, but I do remember being so impressed by the big Academy Building, later torn down along with Mary Hall when the new convent and academy were built, a few years after I graduated in 1952. I remember seeing the playground equipment just north of the building — the Ocean Wave, swing sets, teeter-totters, and a big field for playing softball.

For all of grade school I lived in dormitories with my classmates and the other grade school kids. We had Sisters who took care of us by day and slept in the dormitories with us at night. My class had eight in it who graduated from grade school. We had our own graduation a week earlier than the high school, at which time we performed an operetta and then graduated in a lovely ceremony.

In high school we lived in rooms in the Academy Building, dorms in Mary Hall, and then the Villa Marie across the street by Saints Peter and Paul Church for our Junior and Senior years. That building is still standing there today and is now owned by the church. We were in smaller rooms there — from two in a room up to six in a room.

That pretty much explains where we lived, but not how we lived. In a boarding school it is necessary to do most things together, such as meal times, class times, church times, play times, and bed times. We went on long walks sometimes, having picnics when we got where we were going, always accompanied by one or two Sisters. We played all kinds of sports and games — basketball, softball, volleyball, tennis, etc.; and went sledding and ice skating in the winters. Indeed, I don't ever remember a day we weren't outside for at least some time. It was a very healthy way to live. Music lessons, dance and baton lessons were provided for anyone wishing to take them. I was involved in everything. We had a school orchestra which played not only for our school but for proms at the local Catholic High School and at requested civic events. Every year each class was involved in putting on a stage play for the rest of the school. All students participated in one way or another. We had dance recitals, piano and voice recitals, all sorts of fine arts opportunities. I guess we definitely had what one would call a very well-rounded education.

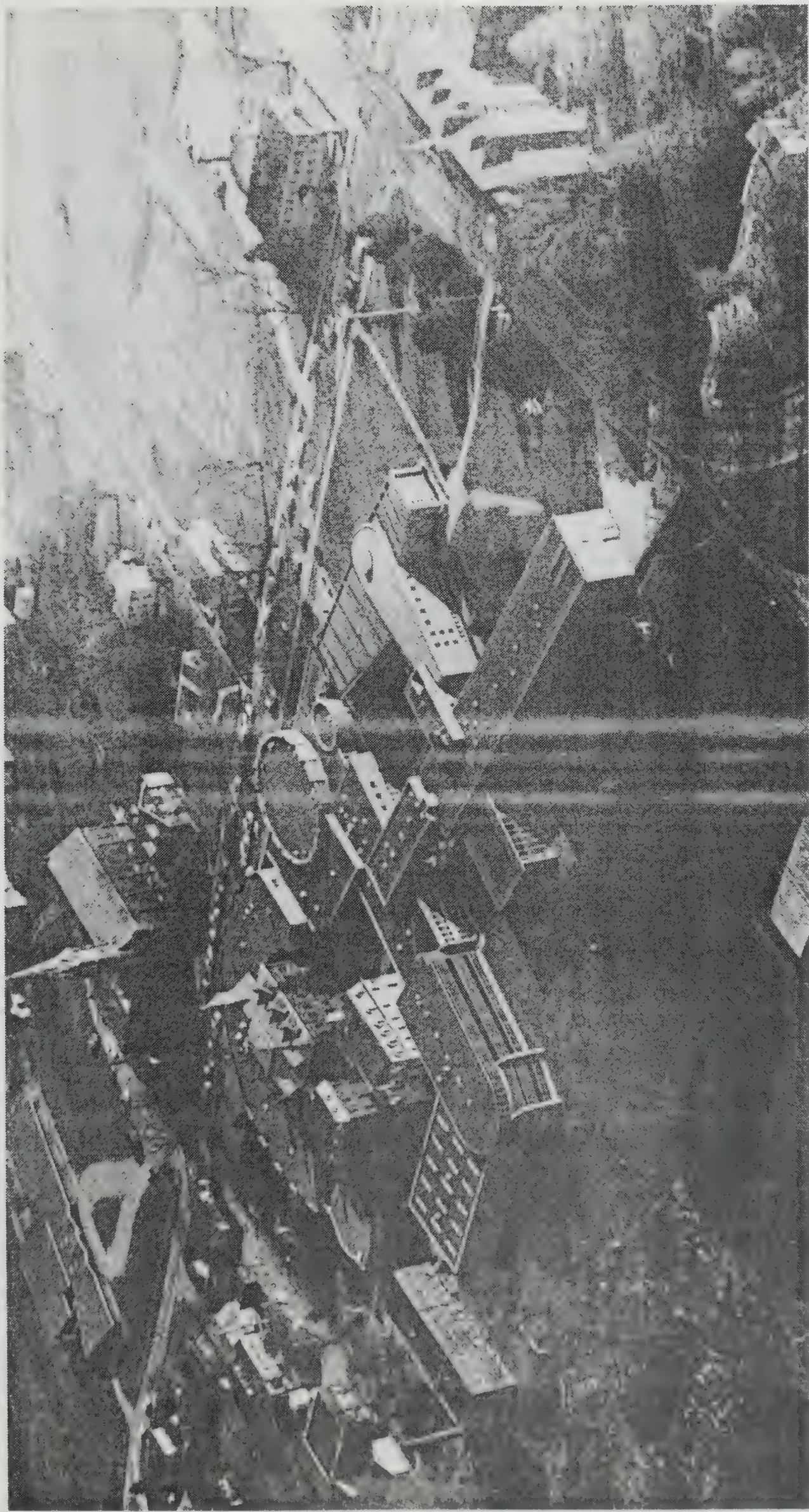
Our contact with the people of Nauvoo was very limited. We got to go "to town" on Saturday afternoons on a staggered basis. Each class had a different hour assigned so we wouldn't bombard the town all at once. Most of us went to Kraus's Confectionary and spent our money on sundaes, milk shakes, or chocolate 'foods' (a wonderful concoction of ice cream, chocolate fudge, malt powder, and whipped cream). I've never seen these anywhere else. If the movie theater in town had an 'A' rated movie, we went to it one night during the week.

These were the basic activities of our everyday lives — apart from our school classes. I know I received a wonderful education due in part to the small class sizes, but mostly I credit the Benedictine Sisters who devoted their lives to providing the best of schooling for us. Of course, we had all the basics such as reading (literature), writing (essays/term papers), arithmetic, science, language arts (Latin), spelling, geography, history, civics, grammar, penmanship, religion, and music (choral and piano), but in high school we were given options to take business classes also. These would be shorthand, typing and bookkeeping. Some of us chose to take both — the academic courses and fit in the business courses as well.

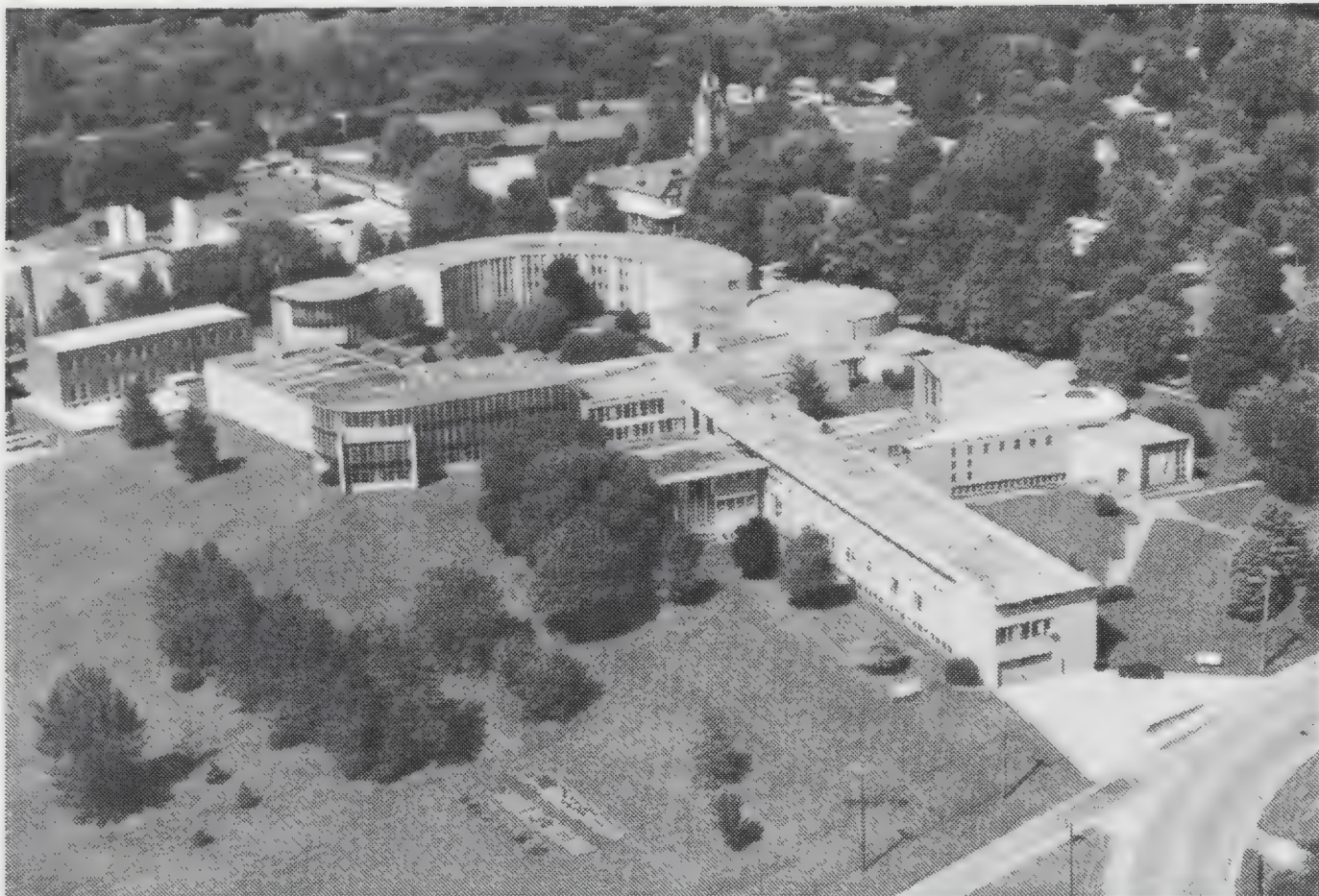
When you attend a boarding school you form close friendships. It's not like local schools where each girl goes to her own home after classes. We lived with one another day and night, nine months a year. To this day I keep in close touch with my roommates and know about their families even though we live miles apart. We also had the opportunity to look up to the "older" girls and to set a good example for the "younger" ones.

When I graduated from high school on June 8, 1952, I felt my twenty-six classmates and I had been so very fortunate to have not only had the benefit of a solid education preparing us for college or the business world, but to have experienced the love and devotion of truly remarkable women who were way ahead of their time. It was with a very heavy heart that I said goodbye to Saint Mary's Academy and to all the Sisters who raised me, loved me, educated me, and taught me to be the best person I could. I hope I have not let them down.¹⁷

¹⁷Haiston, *Letter*, February 5, 2002.



Aerial view of St. Mary Priory and Academy, June 1967, on completion of the residence hall, before the demolition of Mary Hall and Academy buildings. Used by permission.



Aerial view of St. Mary Monastery and Academy, about 2000
Used by permission

Joseph Smith Academy facing Wells Street, 2000



CHAPTER TWO

HISTORY OF BYU SEMESTER AT NAUVOO

THE BEGINNING: 1994 — 1996

BYU SEMESTER AT NAUVOO AND ITS PURPOSE

BYU Semester at Nauvoo began in 1994. It was recommended by Dr. Milton V. Backman, Jr., Emeritus Professor of Church History and Doctrine at BYU. Dr. Backman wrote:

During the summer of 1992, my wife, Kathleen M. Backman, and I served a short-term mission in Nauvoo. . . . During this mission I was called into the director's office located in the LDS Visitors Center. At that time Hyrum M. Smith and his wife, Dorothy, were serving as directors of the missionaries (those who were serving as guides for the sites in Nauvoo and Carthage). Elder Smith was concerned because of the lack of visitors to Nauvoo during the late fall and winter months.

Prior to (the) 1990's, various faculty members who taught courses in LDS Church History had expressed an interest in a program that would emphasize the study of church history, including Doctrine and Covenants. Because of the problem of housing, early faculty discussions led to a rejection of such a program in New York, Ohio and Missouri. However, after recognizing that housing was available on a temporary basis in Nauvoo, my thought turned to the development of a BYU Semester Program in that community, patterned to some degree after the Semester Program in Jerusalem. In August 1992, I discussed this proposal with Elder Smith and Elder Isom (who was director of Nauvoo Restoration Incorporated, known as NRI). These two leaders expressed genuine interest in such a program and encouraged me to proceed with this suggestion. . . .

From the inception of the program, there was to be a thrust in providing a program that would bless the lives of the missionaries in the area and strengthen the relationship between Latter-day Saints and citizens in Nauvoo and community. This was to be accomplished in part by offering classes that could be attended by missionaries and people in the community. We also knew that the example of students would strengthen such relationships.¹

So, with support from Church leaders in Nauvoo, and with purpose of the proposed program in mind, Dr. Backman decided to transform an idea into reality. That was in September 1992.

For a BYU Semester at Nauvoo to take root and grow, and for reasons that will become evident hereafter, it needed, as already indicated, approval and nourishment from various LDS Church leaders such as Director of the Nauvoo LDS Visitors Center, Manager of NRI, President of the Illinois Peoria Mission, and the North America Central Area Presidency. Approval from so many church leaders with varied assignments was necessary because in the early 1990's some couple missionaries serving in and near Nauvoo, including those who served at historic Nauvoo sites, were called to the Illinois Peoria Mission, but were then assigned by the mission president to serve under the Director of the Nauvoo LDS Visitors Center. Other Nauvoo missionaries, such as craftsmen, landscapers and maintenance personnel, served under the Manager of NRI, who in turn served under the Area Presidency. Today (2002), the Manager of Nauvoo Restoration Incorporated acts as the facilities manager of the Joseph Smith Academy Building, representing the Presiding Bishopric, and works in concert with the Nauvoo Mission President. The Nauvoo Mission, within the boundaries of the Illinois Peoria Mission, but an independent entity, was created on November 1, 2000 under President Richard Carl Sager for missionaries serving in Nauvoo. As mentioned, the need for support from these leaders will become apparent as this history unfolds.

Of course, vital to a BYU Semester at Nauvoo was approval and support from BYU administrators. The Dean of Religious Education at BYU agreed to consider Dr. Backman's proposal and appointed Dr. Don Cannon to be the "administrative leader" of the program for Religious Education. All faculty in the

¹Backman, *Notes: Recollections*, p. 1.

proposed program would be appointed by Religious Education with approval from departments represented by courses offered. Approval and support were also sought from BYU Travel Study which would handle the budget and enrollment, and arrange for transportation and motels in connection with field studies. BYU Semester at Nauvoo was to be financially self-supporting. In addition to managing finances, BYU Travel Study was to assist in developing the Semester at Nauvoo endeavor and help secure initial approval from University administrators and those of various colleges involved.

CONCERNS AND THEIR SOLUTIONS

Some concerns needing to be addressed before BYU Semester at Nauvoo could be initiated were the following: First, would a semester at Nauvoo delay a student's progress toward graduation? The solution to this concern was to develop a program not only emphasizing Church History and Doctrine/Covenants, but also one including other basic academic courses needed, or contributing toward graduation.

Second, deans of colleges and chairmen of departments wondered whether faculty members could be spared for the Nauvoo program, and where would money come from with which to pay faculty salaries? A solution to these concerns was to use retired teachers and graduate students who would receive a modest honorarium. The honorarium would be "included in the initial cost of the program."² There was to be no "significant cost," associated with establishing and maintaining the program, from budgets of colleges and the university.

Before the BYU Semester at Nauvoo could begin, facilities for housing students and accommodating classes had to be found. Dr. Backman was able to rent a "group of homes in Nauvoo and to hold classes in the LDS Visitors Center (basement and auditorium) and in the upper floor of the Cultural Hall."³ He wrote:

We were able to rent fifteen homes from NRI. NRI agreed to maintain the homes we rented. They also helped by providing us with some of the largest homes in Nauvoo in which, in most instances, four

²Consult Backman, *Notes: Recollections*, p. 2.

³Backman, *Notes: Recollections*, p. 3.

to six students could live. That meant that it was necessary for NRI to remove many double beds from what became known as temporary 'BYU homes' and secure and place in most of these homes single beds. Double beds, however, were retained in homes occupied by faculty members and married couples.

Homes occupied by missionaries contained washers and dryers, kitchens, bedrooms and vacuums. These homes were not supplied with bedding, towels, nor kitchen ware (including pans, dishes, glasses, silverware, etc). Phones were removed in all the homes we rented but were reinstalled in the homes occupied by the faculty.

The initial budget included money to equip the homes with items that were considered necessary. Sister Carol Hill, assistant to the manager of NRI, was assigned to equip each home occupied by BYU faculty and students and after the winter semester to remove and store the items which she had purchased.

We received some donations from Deseret Industries, especially blankets. Sister Hill purchased comforters for all beds. She also purchased some kitchenware and secured other such items from missionaries who were released and left for our use items they did not want to transport to their homes. . . .

Every year from our budget we purchased additional items which were placed in all the homes rented from NRI, such as microwaves, computers and printers. Because of the desire to contact students in cases of emergency or convenience, we eventually placed phones in each of the homes. . . .

Prior to our moving into the Joseph Smith Academy, every student lived in a home where there was a kitchen. Subsequently, students bought and prepared food. That meant that students were constantly traveling to stores in the area to secure food and were involved in sharing food (especially bread and cookies) with others. Nearly every faculty couple also invited every student sometime during the semester to a breakfast, lunch or supper. Many missionary couples also invited students and faculty to their homes.⁴

⁴Backman, *Notes: Recollections*, pp. 3-4.

STUDENTS AND FACULTY

BYU Semester at Nauvoo in its incipency was limited to thirty-nine students. The first group (1994) included four faculty and three faculty wives. Among the students were two married couples, twenty-seven single female students and eight single male students.⁵

A “non-dating” policy prevailed then as it does today. Nevertheless, through the years since that first group of students, occasionally students not married have fallen in love with each other and have married following the semester at Nauvoo. Dr. Backman wrote about the “no-dating” policy in his journal:

We have had a no-dating policy during this program, but two days ago there was a modification of this program. One young man called requesting permission to date one of the girls so he could propose to her. In another instance one of the returned missionaries in the Nauvoo Ward has become interested in one of the BYU girls and they sought permission to date. I gave these two couples the right to date on a few dates basis with a weekly report. The policy is still no dating, but there have been these two exceptions.⁶

The writer of this history is personally acquainted with BYU students who, while at Nauvoo, fell in love with each other and later married. One couple was enrolled in History 368, *Mormonism and American History*, a class the writer taught. This couple took their final examinations and left Nauvoo one week early to prepare for a marriage reception held soon after their semester at Nauvoo ended in December 2001.

As indicated, faculty members participating in the BYU Semester at Nauvoo initially numbered four:

Dr. Milton Backman served as program director and taught United States history, a history “readings” class, and L.D.S. church history.

Dr. Reed Durham taught Doctrine and Covenants courses.

Dr. Franz Johansen taught art, drawing and painting.

⁵*The Nauvoo Experience*, 1994.

⁶Backman, *Journal*, March 1994.

John Wight, a graduate English major recommended by the English Department, taught courses in English composition and literature.

All faculty participated in a Community Lecture Series open to community citizens and missionaries, as well as students. Wives of faculty members served on committees and helped students with personal problems. Everyone received an assignment and was kept busy — the semester was not a time for vacationing.

Faculty discussions (meetings) at first were unscheduled and informal. They were conducted either over the telephone or after classes and socials. Classes were scheduled, but socials were not. However, twice during the first month of BYU Semester at Nauvoo, faculty and spouses enjoyed dinner together, each on a Thursday night in Keokuk, Iowa. Today (2002) that tradition continues, but involves a larger faculty, food services missionaries and volunteers, and only one night per semester.

For the first BYU Semester at Nauvoo, students arrived on Thursday, January 27, 1994. Classes began on Monday, January 31. For this semester, students either drove cars to Independence, Missouri or flew there, then were met at the airport by faculty and students already there.

Faculty members journeyed to Independence, in cars the day before scheduled arrival of students, to make arrangements for a brief field study of the area. Students were then met at the airport, put on a bus, and taken on tour of the temple site at Independence, then on to the town of Liberty, not many miles north across the Missouri River. That night faculty and students slept in Independence. The following day, Far West, Gallatin, Adam-ondi-Ahman and Hannibal, Missouri were visited as the tiny academic motorcade made its way to Nauvoo, arriving there at about 6:00 p.m. Students dispersed to houses previously assigned — tired, we may suppose, but happy.

Following the first BYU Semester at Nauvoo (1994) students either drove directly to Nauvoo or flew to St. Louis and took a shuttle to Nauvoo. Field studies under that arrangement originated in Nauvoo, not in Independence.

PHYSICAL FACILITIES

As already indicated, fifteen houses in Nauvoo were made available for BYU Semester at Nauvoo to rent for faculty and students. These houses had provided lodging for couple-missionaries whose eighteen-month missions had terminated,

typically in November after summer tourist traffic had diminished. So some houses were available from December through mid-April during the 1990 decade.

The rent for missionary houses was “approximately” \$35 per student per week. Each house accommodated from four to six students. The amount of \$2,500 was advanced to NRI for necessary bedding and furniture to accommodate the students. NRI maintained the houses.

Maintenance problems were evident the first night of occupancy. That night was a busy one for Elder Chalmers, a Church Service Missionary who specialized in furnace installation and repair. The temperature was cold, and some furnaces malfunctioned. Also, in some houses hot water tanks had to be turned on. Dr. Backman wrote:

Twice during our stay in Nauvoo, the furnace in our home stopped working, but we called Brother Chalmers and he immediately responded and repaired the furnace. A new furnace has been purchased and will be replaced (installed) before missionaries move into this home next spring. One afternoon a water pipe broke in our basement. Fortunately it was quickly repaired and we were able to sweep the water into a basement drain. Since all we had placed in the basement were empty boxes, we were able to remove most of them to our attic and subsequently we had to throw only a few cardboard boxes away.⁷

Classes were held in the LDS Visitors Center and in the Cultural Hall (the old Masonic Lodge). In the Visitors Center, classes were held in a basement lounge and in one of two large theaters. A classroom for art, computer lab, and study hall was located on the third floor of the Cultural Hall. Subsequently, other computer labs and study halls were opened in vacant houses. According to Dr. Backman, classroom facilities were “good.”⁸

The stake center’s cultural hall was used frequently for early morning exercising such as basketball, ping pong, volley ball, walking and weight lifting. It was also used for weekly dinners and socials by faculty and students. Of

⁷Backman, *Journal*, 1994.

⁸BYU Semester in Nauvoo 1994: *Evaluation*

course, the stake center also accommodated weekly religious services in which faculty and students participated.

COURSES TAUGHT

Courses taught in the 1994 BYU Semester at Nauvoo were:

Religion 393R *Divine Calling of Joseph Smith*

Religion 393R *Nauvoo Experience*

Religion 341 *LDS Church History to 1846*

Religion 324 and 325 *Doctrine and Covenants*

Art 207R *Painting*

Art 203R *Drawing*

Art 107 *Introduction to Oil Painting*

Art 103 *Introduction to Drawing*

Art 100 *Introduction to Art*

English 311 *Advanced Writing*

History 120 *United States History to 1877*

Humanities 101 *Introduction to Humanities*

After the first semester, revisions and additions to courses were made. An important addition was History 368 *Mormonism and American History*. This course, at first, was a course in “readings.” Later it became a lecture course taught by Dr. Backman, and was always popular with students.

Computer courses, initially, were not part of the curriculum, though computers were used by BYU students at Nauvoo on a limited basis. Dr. Backman wrote that during “early years” excess computers were obtained from BYU and Church Headquarters.⁹ These “clunkers” were equipped with DOS and WordPerfect programs. Much of the time, however, they malfunctioned.

Courses during winter semester 1994 were taught during daytime and evening hours. Daytime courses, involving students, were taught Monday through Friday. Evening courses featured *LDS Church History* and *Doctrine and Covenants*. These courses, offered on Tuesday and Wednesday evenings for about two hours each night, were open not only to BYU students for credit, but to missionaries and others as well. They were intended to help missionaries, as

⁹Consult Backman, *Notes: Recollections*, p. 4.

well as meet student academic and Semester-at-Nauvoo needs. Dr. Backman wrote:

Many missionaries serving in Nauvoo have been attending our evening classes. In addition to an average attendance of about thirty students at these classes, there have been from thirty to fifty missionaries (and a few other visitors). The visitors have sat at the back and have not interrupted by asking questions. There has been little discussion in the classes, but periodically students have asked a few questions which have led to a few brief discussions.¹⁰

Eventually, the number of evening classes was reduced, and separate credit-granting classes were conducted for students during daytime hours. Non-credit evening classes, then, were scheduled at specific times on specific evenings and were open to everyone, missionaries, students, and townspeople.

All students were required to register for courses offered by Religious Education. If they had previously taken a course, they registered for another similar course. Initially, students could register for 18 hours of credit, though that was not encouraged.

On Thursday evenings *Community Lectures* were given by faculty members. These, and an art class held on Monday afternoon and evening, were open to everyone. According to Dr. Backman, eighteen people attended Dr. Franz Johansen's art class on Monday evenings and "well over" a hundred people attended the community lecture series.¹¹

Community lectures, generally, were not "written and read." The intent apparently was to generate questions and discussion rather than present a formal lecture with little verbal interchange.

An example of community lecture titles in 1999 includes the following:

1. We believe the Bible to Be the Word of God, But HOW is the Bible the Word of God?

¹⁰Backman, *Journal*, 1994.

¹¹Consult Backman, *Journal*, 1994.

2. Isaiah's Symbolic Children and the Future of Israel: Some Useful Keys for Reading Isaiah 7-12.
3. Job and His Friends and Us on Trial: The Limitations of Human Wisdom.
4. "What Profit Hath a Man of All His Labour which He Taketh Under the Sun"? Ecclesiastes: Wise Observations on the Vanity of Human Wisdom.
5. Reading Isaiah's Poetry with Confidence: or Why a Sunday School Class Moans When It's Time to Study Isaiah, and How the Moans Can Be Turned to Joy — or at Least Hopeful Anticipation.
6. Sharing Great Religious Poems: A Reading and Discussion.
7. How Poems Create Pleasure and Meaning.¹²

Today (2002) community lectures are delivered not only by Academy faculty, but by local Nauvoo historians, local Catholic historians, story-tellers featuring the Mississippi River, and state preservation officers, particularly those representing museums at Hannibal, Missouri and Springfield, Illinois. Occasionally, lecture time will be given to musical presentations by professional opera singers, pianists and others. Lectures and musical presentations are attended by faculty, staff, students, missionaries and a sprinkling of community citizens. Attendance records are seldom broken, but the *Community Lectures* serve to bring church, town and university together in a culturally enriched environment.

STUDENT ACTIVITIES

Student activities during BYU Semester at Nauvoo in 1994 were varied and beneficial to faculty, students, and townspeople. Frequently, faculty members invited students into their homes for dinner. This cultivated closer and stronger relationships. Dr. Backman wrote:

¹²A list of these lecture topics was included in material relating to the Winter 1999 BYU Semester at Nauvoo. No specific dates for the lectures were indicated. Neither were faculty names given, except for Brian and Lorna Best — whether or not they gave the lecture(s) is ambiguous.

In order to become better acquainted with students, every Sunday afternoon we (he and Sister Backman) have invited a different group to our home for lunch. Usually we invite four students because in most homes that we are renting from NRI there are four students . . .¹³

In addition to eating dinner in faculty homes, weekly dinners involving students and faculty graced each Saturday with pleasant visiting and full tummies. These dinners were not formal or gourmet. Participants enjoyed chicken, pizza, a potato bar, sloppy joes, subway-sandwiches, and taco salad. For dessert, they enjoyed banana splits, cake, ice cream and pies. These meals were funded with program money and cost an average of \$250 per meal. Dr. Backman wrote:

This weekly social has been most beneficial. It has helped increase group feeling. After our get-acquainted programs at the beginning of these meals, most programs have been very informal. We sometimes play basketball or volleyball and/or watch a movie in the Visitors Center or Ward after the meal.¹⁴

Single adults in the Nauvoo Ward, plus any within the area being fellow-shipped or taught by missionaries, were invited to attend the weekly dinners just described. Only six accepted the invitation. Significantly, these were young men. Nevertheless, ward members were delighted to see their numbers augmented and ward activities energized by BYU students. Dr. Backman wrote:

Prior to our arrival they had few activities. They were unable to organize a ward boys and girls basketball team, but with the arrival of our students, the ward has organized several teams that will be playing during the next few weeks in a regional tournament.¹⁵

¹³Backman, *Journal*, 1994.

¹⁴Backman, *Journal*, 1994.

¹⁵Backman, *Journal*, 1994.

Frequent dinners and socials were necessary because these occasions were the only times when faculty and students could intermingle informally together. Of course, they came together in classrooms, but these settings were somewhat more austere and formal — less conducive to development of personal, happy, warm relationships. The mere fact that faculty and students were separated by houses in which they resided made frequent socials necessary.

Most socials, and other activities, were scheduled by three students who met each week on a Sunday afternoon. These students “placed at the beginning of the schedule for test week, ‘A Week of Insanity.’”¹⁶ Apparently, they enjoyed not only a sense of humor, but true perspective as well.

Becoming acquainted with each other and learning names was facilitated by completion of a BYU faculty/student Nauvoo directory. This booklet contained names and pictures of all faculty and students involved in the BYU Semester at Nauvoo experience. Even pictures of houses in which faculty and students resided were included in the directory. Students, along with faculty advisers, worked on the directory, setting a precedent for those who would follow. That is, each BYU Semester at Nauvoo developed a directory. And all these together constitute a vital part of the program’s history.

Students also gave service to the Nauvoo community. Some served in the local library. Some painted the Chamber of Commerce building. Some painted benches in a park near Warsaw, maintained by Western Illinois University. Some worked in “rest homes” while others conducted a “field trip” to Chicago for handicapped children. Finally, students helped NRI personnel clean and maintain church property.

These projects helped keep students busy in a rural Illinois community where life to a young person otherwise would have been dull and without interest. Yet, even with these projects and academic studies, “about a dozen or more students” obtained permission to leave Nauvoo for a weekend, bound for such distant places as Chicago and “southern states.” Others borrowed the van and journeyed to Macomb, about fifty miles east of Nauvoo, where they perused the library of Western Illinois University for information necessary to complete research papers.

In Nauvoo, books and other teaching materials, including computers, were limited. This influenced the kinds of course assignments given and the amount

¹⁶Backman, *Journal*, 1994.

of work required for credit. In most classes term papers were researched and written, but at least some of the reading necessary for these had to be done in local libraries before students arrived in Nauvoo, especially those registered for English courses. Also, in some cases, books were ordered through Nauvoo's local library. Because of these limitations, students were told they could use the same term papers for English, history and religion courses. The papers were graded on a "different basis for the different classes."¹⁷

The lack of reading material in Nauvoo led to copious photocopying. In fact, one of the largest expense accounts in the 1994 BYU Semester at Nauvoo involved photocopying. Dr. Backman wrote:

Since students have not had access to a library, John Wight, our English teacher, has been reproducing large amounts for the students. We finally asked him to charge students for some handouts, but so far our bill keeps mounting. We paid \$340 for the first two weeks and have another bill for about \$340 for February. Another problem is that we have been reproducing material for missionaries and asking them to pay for the same material. . . . For our program we are paying 4 cents a copy and have instructed everyone to cut back on their photo copy expenses.¹⁸

Another problem for Dr. Backman and other teachers was squeezing sixteen weeks of academic lectures, discussions, and material into nine weeks of scheduled activities and classes. Such a schedule was much like "block plan" courses where academic activity, demands, and study are intense. This helped keep students occupied and "out of trouble," though BYU students, generally, in the Semester at Nauvoo program have never indicated a propensity for getting into trouble. As a matter of fact, Dr. Backman wrote: "They seem to be a select group of students, and are doing well on their examinations."¹⁹

¹⁷Backman, *Journal*, 1994.

¹⁸Backman, *Journal*, 1994.

¹⁹Backman, *Journal*, 1994.

FIELD STUDIES

From its inception, field studies have been a vital part of BYU Semester at Nauvoo. Today (2002), within a semester of fifteen full weeks, one week is given to testing, and over two weeks are devoted to field studies. These are trips taken by faculty and students to places of historical interest where lectures are given and discussions develop “on site.” Two or three passenger buses are employed for trips to Church and American history sites — from Nauvoo to Springfield, Illinois, eastern and western Missouri, eastern Nebraska, western Iowa and western New York.

Sites around Nauvoo, Springfield and Hannibal (Missouri) occupy one day each and are taken on Saturdays. Trips into western Missouri, eastern Nebraska and western Iowa take faculty and students to Adam-ondi-Ahman, Far West, Richmond, Liberty, and Independence (Missouri), then on to Florence (Winter Quarters), Nebraska, Council Bluffs (Kanesville), Mount Pisgah and Garden Grove, Iowa. Three full days are required for these field studies. However, beginning with Winter Semester 2003 this field study will require four days.

In the past, a nine-day trip into western New York has included such places of interest as Chicago (Illinois), Notre Dame University (Indiana), Kirtland (Ohio), Niagra Falls and Palmyra (New York). Palmyra includes visits to Hill Cumorah, Sacred Grove, Erie Canal locks, E. B. Grandin Print shop, Martin Harris farm and the Peter Whitmer farm at Fayette. However, beginning with Winter Semester 2003, this field study will be reduced to eight days. The field study will exclude Chicago and include Harmony, Pennsylvania.

As indicated, faculty and students ride together on the same buses. They cry, discuss, joke, laugh, pray and sing together. For more than two weeks they are very much together — a large family becoming one in mind and spirit. Experiences during these trips are positive. This writer has never heard students relate negative experiences. Indeed student responses indicate a feeling of near spiritual exaltation in field study experiences. No attempt by spoken or written word can express feelings felt as one emerges from the Sacred Grove near Palmyra where one to two hours may have been spent in quiet meditation and contemplation involving Joseph Smith and his account of a visit by the Father and Son in the spring of 1820. Equally difficult is an attempt to express feelings felt as one gazes at a remnant of the Liberty Jail in which Joseph, Hyrum and others spent miserable winter months waiting for a trial that never materialized because there was no legal justification for such trial.

Through years since Dr. Backman and faculty conducted the first field study in 1994, basically, history sites visited and routes followed have changed little. Faculty members have changed; methods of presenting information and material have changed; schedules have changed; but sites and routes are essentially the same today as then.

As indicated earlier, history sites in western Missouri were visited before students enrolled in the 1994 semester reached Nauvoo. Some drove and others flew into Independence. There they were met by Dr. Backman and faculty who loaded them onto a bus and for two days toured history sites. The weather was cold, and that constituted a complaint which in later years was rectified to some degree by scheduling that particular field study at a later date. Dr. Backman wrote:

One of the few complaints of our trip through Missouri is that it was so cold that people could not enjoy getting out of the bus and enjoy the peace and beauty of Adam-ondi-Ahman. We got out of the bus for a few minutes at different sites, but could not spend much time outside because of the cold weather.²⁰

The first field study originating in Nauvoo occurred on Tuesday, February 1, 1994. This was the first Tuesday after students arrived in Nauvoo. This study involved Nauvoo and surrounding communities. The weather was cold, but the bus was warm. Dr. Backman navigated the bus driver through Nauvoo's "flats" (old Commerce). Students visited the Joseph Smith properties near the Mississippi River on the south side of the peninsula. They then visited the point of departure where Parley Street meets the river. From there they journeyed up Parley Street about two miles east to the old Pioneer Cemetery. Subsequently, after a brief rest stop at the Visitors Center, they drove to Yelrome (the Morley settlement) and to Ramus (Webster), discussing early relevant history and revelations connected with these places. They then drove to Fort Madison northwest of Nauvoo, and on to Montrose, west across the river from Nauvoo. They ate lunch at Keokuk ten miles southwest of Nauvoo, then drove east across the River to Warsaw and Carthage. They returned to Nauvoo at about 5:30 p.m. Thus, in one day faculty and students had toured Nauvoo and had made a wide

²⁰Backman, *Journal*, 1994.

circuit of Nauvoo's surrounding countryside. In the process they had discussed the early history of these places, including the martyrdom and exodus. Finally, they had read and discussed revelations received in some of the places visited. Their day had been busy, but rewarding.

The second field study occurred more than two weeks later on February 17, 1994. On that day faculty and students journeyed to Quincy (Illinois), then on to Hannibal (Missouri). On the bus to Quincy, Mike Trapp, a Nauvoo resident and local historian, lectured on early Mormon history, then led a discussion in Quincy's downtown park regarding the Saints' exodus from western Missouri and their gathering at Quincy, exhausted and impoverished. Quincy citizens gave them food and lodging, succored them, nursed them back to health, and helped them become established on the Illinois side of the River. Without such charitable assistance, many Saints would have perished.

During the field study, while on their way from Quincy to Hannibal, John Wight (English instructor) discussed the life and contributions of Mark Twain. Faculty and students visited the Mark Twain Museum and Cave. They arrived back in Nauvoo about 5:30 p.m. Dr. Backman's evening class in Church history began at 6:30 in the Visitors Center, so the schedule was tight, but the day had been "a great day." The temperature, incidentally, was in the 50's.

The final field study occurred after classes were over and tests covering course work had been taken. This was between April 5 and 13. On this field study, faculty and students traveled to the Amana Colonies and slept in Iowa City. From there, they journeyed to Chicago and toured that city, sleeping there. On day three, they traveled to Cleveland, Ohio and slept there. The following day, they toured Kirtland and surrounding area. On day five, they traveled to Manchester, New York where they spent the rest of that day and the following day visiting Hill Cumorah, the Sacred Grove and Palmyra. On day seven, they visited Niagra Falls and slept in Niagra. On day eight, they spent the morning in Kirtland then drove to Chicago where they spent the night. On day nine they drove to Nauvoo. After arrival in Nauvoo, students departed for home.

Today (2002), as already indicated, field studies involve essentially the same places, except students visit Notre Dame University in northern Indiana near South Bend on their way to New York. This attractive, richly-endowed and unique university (founded in 1844, the year in which Joseph and Hyrum Smith were martyred) is a favorite stopping place for faculty and students. Its expansive grounds, nineteenth and twentieth century buildings, Catholic ornamentation,

friendly faculty and students, plus ice cream in the student center, all enchant the visitors.

Also, a field study involving New Salem and Springfield, Illinois apparently was part of the original itinerary, but no date for its occurrence could be found in material available to this writer. Today it is definitely a well-advertised part of the itinerary. On this day faculty and students learn about Abraham Lincoln, Mary Todd Lincoln, Stephen A. Douglas, the Civil War and that significant period of time in United States history. Adding this field study to the others indicates an attempt to fit early Mormon history into the larger American history frame of reference.

STUDENT COST OF BYU SEMESTER AT NAUVOO

In 1994, more than two weeks of field studies cost each student about \$540. To this must be added \$1100 for tuition. Housing rental, plus a \$50 housing deposit, and the weekly dinners amounted to \$585 (daily meals were not included in this figure). Finally, supplies and insurance were an additional \$175. These basic costs totaled \$2450.²¹ Today that figure is \$4200. These figures do not include travel expenditures to and from Nauvoo, or “spending money.” Students with whom this writer is acquainted spend hundreds of dollars for film, film developing, and scrapbook supplies. Today \$5000 would be a modest figure for some and not an unrealistic figure for any student’s semester at Nauvoo.

EVALUATION AND RECOMMENDATIONS

As the 1994 BYU Semester at Nauvoo drew to a close, faculty and students participated in an evaluation of the semester. The following are recommendations resulting from that evaluation:

1. Because the semester had been such a positive experience, both faculty and students recommended that it continue during 1995.
2. The 1995 semester should commence January 18, extending the semester by about one week. This would better accommodate course work and two full weeks of field studies.
3. All course work and testing should be completed by April 1. The nine-day field study should begin on April 4.

²¹*A Semester at Nauvoo, 1994.*

4. When possible, a Fall semester should be offered, to begin mid-October and continue until just before Christmas. This would allow students warmer weather during field studies.
5. The semester should begin in Nauvoo rather than Independence. Students traveling by car should drive to Nauvoo, arriving there in sufficient time to attend church service on Sunday. Others might fly to St. Louis (or Burlington, Iowa) then travel to Nauvoo by bus or van.
6. Field studies should be essentially the same, except the one into western Missouri should originate in Nauvoo. Moreover, field studies should be scheduled according to predicted weather changes so as to take advantage of warmer, less stormy weather.
7. All students should be required to register for and complete a 393R course which would give 1 hour of credit. This course would relate directly to the Nauvoo experience. In this course, "All students would meet weekly to receive general instructions, visit sites and study the historical developments in Nauvoo and vicinity."²²
8. Two new laser printers should be purchased, one for the computer lab in the Cultural Hall and the other for the Visitors Center.
9. Telephones should be installed in all houses occupied by faculty and students. This would increase program costs per student by \$35, but would greatly facilitate needed communication.
10. The number of students enrolled for the 1995 semester should be limited to "about 42."
11. Activities, course work, field studies and procedures, except for recommended changes, should remain the same.²³

So the 1994 BYU Semester at Nauvoo ended on a sweet note. The trial run was over, but would remain in minds and memory for years as a positive educational, social and spiritual experience.

²²Backman, *BYU Semester in Nauvoo: 1994 Evaluation*.

²³Consult Backman, *BYU Semester in Nauvoo: 1994 Evaluation*.

FROM 1995 THROUGH 1996

From 1995 through 1996, BYU Semester at Nauvoo, with recommended changes, proved just as successful under the dedicated and wise leadership of Dr. Backman and faculty.

During the 1995 Semester at Nauvoo, faculty members, according to the *Class Schedule* for that semester, consisted of Dr. Milton Backman, Jr., Dr. Reed Durham, Dr. Charles Tate and Robert Quist. Dr. Ralph Woodward, serving a mission in Nauvoo with his wife, helped with music. Courses taught by these men were:

Religion 393R *Divine Calling of Joseph Smith*

Religion 393R *Men and Women of Mormondom*

Religion 393R *Special Studies in Religion: Nauvoo*

Religion 325 *Doctrine and Covenants*

English 311 *Advanced Writing*

English 230 *Introduction to Fiction, Poetry and Drama*

History 368 *Mormonism and American History* — this was primarily a course of assigned reading

History 120 *United States History to 1877*

Music 101 *Introduction to Music*

Students enrolled for the 1995 BYU Semester at Nauvoo numbered thirty-eight, according to the 1995 “Rooming List.” Unfortunately, no student year book is available to help validate student population for this semester.

A group home evening program was held for one hour each Monday night. Also, BYU basketball games carried on KSL-TV and ESPN were shown in a room at the Stake Center. With this addition, the program was certainly improving.

Changes evident in the 1996 Semester at Nauvoo were not major, but significant. First, students numbered forty-two, about the same size as the previous semester. Second, two new faculty names appeared in the *Revised Class Schedule: Semester In Nauvoo 1996*. Faculty listed for that semester were:

Dr. Milton Backman, Jr.

Dr. Reed Durham

Dr. Charles Tate

Dr. Ralph Woodward

Dr. John Harris

Dr. Tate, scheduled to teach English, left the program temporarily due to Sister Tate's becoming ill. In his absence, Dr. John Harris taught English. Dr. Woodward taught music. Courses taught during this semester were essentially the same as in 1995, except Music 311R *University Chorale* was added to the curriculum.

In his *Evaluation: BYU Nauvoo Semester Program 1996*, Dr. Backman recommended the following:

1. Students should be given 1 credit hour for all field studies and either keep a journal or write a paper to satisfy requirements for that activity.
2. Students should be required to enroll in and complete course work for at least 5 hours in religion. They could take as many as 6 hours if they chose.
3. The 1996 Semester at Nauvoo was lengthened by one week. It commenced the second week of January. This was recommended for subsequent semesters. Dr. Backman, however, described a problem that would have to be eliminated in the future. He wrote:

A major problem developed at St. Louis because we did not have a complete list of those who were flying there and the time of their arrival. Some students had not submitted to Travel Study their travel plans. All students must notify Debbie Bennion of their travel plans to Nauvoo (including airline and flight schedules).²⁴

4. Another concern expressed by Dr. Backman involved the rental of BYU vans. He wrote:

If we have more than 37 students in the program, we rent 2 BYU vans (12 and 8 passenger vans). These vans have to be carefully monitored. Sometimes students waste too much time traveling back and forth to Keokuk to secure food items. They

²⁴Backman, *Evaluation: BYU Nauvoo Semester Program, 1996*.

could save much time by buying more food at the local grocery store. . . . Vans could be better used for field trips and visiting historic sites and used less for trips to shop.²⁵

5. Dr. Backman “strongly” recommended that a choir be organized and used frequently, even though credit may not be offered for participation in it. He wrote:

A highlight of our experience in 1996 was the singing of our choir. The choir sang at the Tuesday lecture series, at firesides, and at the February Commemoration programs. They also sang during our field trips (in Independence, Winter Quarters, Palmyra, etc.). Many students received 1 hour credit for participating in this class taught by Dr. Ralph Woodward. The choir was exceptional.²⁶

6. By end of the 1996 Semester at Nauvoo, eleven computers were available to faculty and students. Five of these, however, were “clunkers” provided by the Church to NRI. Dr. Backman recommended that the “clunkers” gradually be replaced with more powerful machines from BYU surplus. His stated goal was to have “one computer in each home and eventually one printer in each home.”²⁷
7. For field studies during 1996, “handouts” were prepared and distributed among students. These described historic sites visited and gave a synopsis of associated history. This material provided a basis for discussion. This procedure was recommended for future field studies.
8. The following committees were recommended:
 - A general committee representing all homes
 - A van committee

²⁵Backman, *Evaluation: BYU Nauvoo Semester Program*, 1996.

²⁶Backman, *Evaluation: BYU Nauvoo Semester Program*, 1996.

²⁷Backman, *Evaluation: BYU Nauvoo Semester Program*, 1996.

- A home teaching and visiting teaching committee
 - An early morning exercise and sports committee
 - A community service and public relations committee
 - A computer committee
 - A choir committee
 - A field study committee
 - A photo copy committee
 - A medical/nursing committee
 - A memory book committee
 - A T-shirt committee
9. Finally, during the 1996 Semester at Nauvoo, the Cultural Hall was given up as a study hall. Instead, homes were used. A continuation of this policy was recommended. An additional study hall between 9:00 a.m. and 5:00 p.m. was the Visitors Center basement.

In conclusion, a quote by Angela L. Ogden, one of the students in the 1996 Semester at Nauvoo, seems appropriate. She wrote:

My semester in Nauvoo was the greatest experience of my life . . . I have learned so much. . . . My life has changed in a wonderful way. The time I spent in Nauvoo forced me to 'prioritize' my life. My testimony, faith, and gratitude have intensified in a way I never thought was possible. I realize that the program does have a lot of potential, but for me, it couldn't have been better. I love Nauvoo! And I love all that I have learned about the Saints. Thank you (directors) for changing my life.²⁸

FROM 1997 THROUGH 1999

FACULTY AND COURSES: 1997-1998

From 1997 through 1999, BYU Semester at Nauvoo continued under different leadership. Dr. Charles D. Tate, who had taught English courses in Nauvoo under Dr. Backman, returned in 1997 and 1998 to continue teaching

²⁸Backman, *Evaluation: BYU Nauvoo Semester Program*, 1996.

and serve as director of the program. In 1999, Dr. Monte Nyman served as director.

Faculty members for 1997 were:

Dr. Charles Tate (Director/ English)

Dr. Monte Nyman (Religion)

Dr. Kenneth Godfrey (Religion)

Dr. Doris Warner (Marriage, Family and Human Development), the first woman to teach a scheduled BYU course at Nauvoo

Dr. Ted Warner (History)

Courses taught during 1997 were:

Religion 393R, *Teachings of the Prophet Joseph Smith*

Religion 393R *History of Nauvoo*

Religion 341, *LDS Church History to 1846*

Religion 325, *Doctrine and Covenants*

English 315, *Composition for Social Studies*

English 230, *Introduction to Literature*

History 368, *Mormonism and American History*

History 120, *United States History to 1877*

MFHD 210, *Marriage, Family and Human Development*

STUDENT SERVICE ACTIVITIES: 1997

The 1997 BYU Semester at Nauvoo enrolled 45 students. With four faculty couples, this semester was the largest yet. Another “first” for faculty and students during this semester was participating with NRI in recovering bricks from a two-story house built in Farmington, Iowa. In 1846, Latter-day Saints had built this house along the banks of the Des Moines River to sell and obtain money with which to fund the long trek westward. They had built it with red-clay bricks manufactured in Nauvoo. According to Dr. Tate:

That house had been badly damaged by the 1993 flood, and the owner was planning to tear it down. He asked NRI if they would be interested in salvaging the bricks before he did that. When they determined that the bricks were authentic Nauvoo bricks, NRI arranged

to take them down one by one, separate them, clean the sand and lime mortar off of them, and then haul them to Nauvoo to be used in some of the buildings they were restoring. All the owner wanted was for NRI to leave the site cleaned up after they had taken the bricks.

Our students and faculty were invited to help in this project, and several spent the better part of two Saturdays in Iowa reclaiming Nauvoo red-clay bricks. Some of those bricks are now part of Lands and Records Building on Parley Street.²⁹

Still another first during this semester was visiting the site in Iowa where William Clayton wrote the hymn *Come, Come, Ye Saints*. According to Dr. Tate, "Iowans claim this hymn as their own since it was written on Iowa soil."³⁰

STUDENT ENROLLMENT, FACULTY AND COURSES: 1998

Forty-four students enrolled in the 1998 BYU Semester at Nauvoo. Four faculty couples and a single faculty sister made the number of participants in this semester equal with the previous semester. Faculty members were :

Dr. Charles Tate (Director/English)
Dr. Monte Nyman (Religion)
Dr. Kenneth Godfrey (Religion)
Andrea Radke, (M.A., History)
Elder Louis Chatterley, a missionary, (Algebra)
Sister Sandra Chatterley, a missionary, (Art)

Courses taught during this semester in Nauvoo were:

Religion 393R *Teachings of the Prophet Joseph Smith*
Religion 393R *History of Nauvoo*,
Religion 341, *LDS Church History to 1846*
Religion 325, *Doctrine and Covenants*
Art 326, *Art for the Elementary Teacher*

²⁹Tate, *BYU Semester In Nauvoo*, 1997.

³⁰Tate, *BYU Semester In Nauvoo*, 1997.

English 315, *Composition for Social Studies*
English 230, *Introduction to Literature*
History 120, *United States History to 1877*
Mathematics 110, *College Algebra*

Perhaps the most exciting experience for some participants in the 1998 Semester at Nauvoo involved the trip from Provo to Nauvoo. Dr. Tate wrote about it:

We had an eventful trip from Provo to Nauvoo as three vehicles in a caravan of four slid off the road and into the barrow pit just outside Laramie, Wyoming. We were blessed that no people were hurt or vehicles damaged, and we were able to continue on to Laramie, where we stayed the night.³¹

STUDENT SERVICE ACTIVITIES: 1998

Today (2002), youth groups visiting Nauvoo, and students in the BYU Semester at Nauvoo, participate in the rigors of a handcart trek meandering through woody thickets, crossing shallow streams, climbing and descending steep inclines and passing over hilly pasture lands. The trek follows a circular route measuring four miles and requiring three hours to navigate. This route was laid out, and the handcart activity pioneered, by students in the 1998 BYU Semester in Nauvoo. Dr. Tate wrote:

Our service project with Nauvoo Restoration Inc. this year was to clear a handcart trail on some NRI wooded property northeast of Nauvoo. We pulled and pushed handcarts to determine what brush and fallen trees needed to be cleared to make a trail for summer youth reenactments of taking handcarts to Zion.³²

³¹Tate, *BYU Semester In Nauvoo*, 1997.

³²Tate, *BYU Semester In Nauvoo*, 1997.

STUDENTS, FACULTY AND COURSES: 1999

Forty-three students registered for the 1999 Semester at Nauvoo. They were counseled, directed and taught by ten faculty members, making a total of 53 faculty and students. The students consisted of 38 females and five males.

As indicated earlier, the 1999 Semester in Nauvoo was directed by Dr. Monte S. Nyman who had spent two previous years at Nauvoo teaching religion courses. Dr. Nyman was “ably assisted” by his wife, Mary Ann. Other faculty members were:

Dr. Brian Best (English/Literature)
Lorna Best (M.A., English/Literature)
Richard Morley (M.S., Religion)
Diane Morley (Music)
Dr. Wallace Raynor (History)
JoAnn Raynor (Student Activities)
Elder Louis Chatterley (Dr., Mathematics)
Sister Sandra Chatterley (B.S., Art)

Courses taught by faculty members were:

Religion 393R, *Teachings of the Prophet Joseph Smith*
Religion 393R, *History of Nauvoo*
Religion 341, *LDS Church History to 1846*
Religion 325, *Doctrine and Covenants*
Art 326, *Art for the Elementary Classroom Teacher*
English 350, *The Bible as Literature*
English 230, *Introduction to Fiction, Poetry, and Drama*
History 120, *United States History through 1877*
Mathematics 110, *College Algebra*

Elder and Sister Chatterley were serving an eighteen-month mission in Nauvoo when Dr. Nyman requested their teaching services in the BYU Semester at Nauvoo. Elder Chatterley had taught mathematics at BYU until retirement, at which time he and Sister Chatterley were called as missionaries.

FROM VISITORS CENTER TO THE JOSEPH SMITH ACADEMY

Faculty and students started the 1999 BYU Semester at Nauvoo in NRI houses, as before, with classes in the Visitors Center where they had been held since 1994. But after “about one month” they were able to move classes into the facility now known as the Joseph Smith Academy, across Wells Street, west of the temple lot. Students still occupied houses in which they lived because there was no cafeteria or cooking accommodations in the Academy. The Academy, as expressed in Chapter One of this history, had been a Catholic girls’ school which was purchased by the Church in 1998. The girls had eaten in the monastery dining room.

Dr. Nyman wrote that the move from Visitors Center to Academy was a “big improvement, providing much more space, but the warm and friendly atmosphere of the Visitors Center was missed. Socials and visits to the Center were still frequent.”³³ NRI personnel, along with President Robert Mercer and Sister Beverly Mercer and their replacements, President Richard Sager and Sister Lois Sager, who directed Visitors Center activities and were responsible for Nauvoo missionaries, were “warm,” cooperative and patient as the transfer was made.

Dr. Milton Backman referred to purchase of the Catholic school as a “major” miracle. He wrote:

We had not been able to extend the program from one limited to winter semesters to a fall and winter program. Sufficient homes for this program were not available prior to late October or early November each year. As the number of tourists increased significantly and the number of missionaries increased, NRI was not able to rent to us even during the winter months homes that were needed to continue this semester program. During the very semester that this problem developed, the Church purchased the large block west of the temple site. With the purchase of what became the Joseph Smith Academy a new era in the history of the BYU Semester Program in Nauvoo was established.³⁴

³³Nyman, *BYU Nauvoo Semester, Winter 1999*.

³⁴Backman, *Notes: Recollections*, January 2002.

STUDENT SERVICE ACTIVITIES: 1999

The 1999 BYU Semester at Nauvoo was pregnant with pleasant surprises and exceptionally rewarding experiences. For instance, a letter from Glenn L. Goodwin, Chicago Temple President, to Dr. Nyman, dated February 17, 1999, announced a date for BYU students to perform baptisms for the dead during their field study into Ohio and western New York. The letter invited them to stop at the Chicago temple and perform this service for dead predecessors on Wednesday, March 31. It ended with these words:

We hope that as your youth group comes “out of the world” and into The House of the Lord, the focus of their experience will be a spiritual one. We want your youth to remember how they felt in the temple more than any other part of their experience.³⁵

Since then, faculty and students in each BYU Semester at Nauvoo have stopped at the Chicago Temple to be baptized for the dead. This has been a highlight on their field study into Ohio and New York.

ANNOUNCEMENT CONCERNING REBUILDING THE NAUVOO TEMPLE

Perhaps the most celebrated and remembered event for faculty and students in the 1999 BYU Semester at Nauvoo was an announcement by President Gordon B. Hinckley that the Nauvoo Temple would be rebuilt. Dr. Nyman wrote about that experience:

The nine-day long excursion to Church History sites and Niagra Falls was the frosting on the semester cake. A symbolic candle on the cake was lit as the group attended the April General Conference session as visitors in a New York chapel. When President Hinckley announced plans to rebuild the Nauvoo Temple, there was a sudden outburst of surprise and awe by the students, but was quickly followed by tears of joy. The reaction undoubtedly caused our hosts some wonderment. Having arrived at the chapel a few minutes after the conference session had begun, the local people did not know we had come from our studying in Nauvoo a few days before. There could have hardly been a

³⁵Goodwin, *Letter*, February 17, 1999.

better ending to our program. The Nauvoo semester will be remembered for these experiences, and many more by the students and the faculty.³⁶

Rebuilding the Nauvoo Temple would add a new and richly rewarding spiritual dimension to the Nauvoo experience for BYU students — an experience that can hardly be described by spoken or written words. Those students who were there during the temple's erection felt spiritual stirrings not felt, perhaps, since Saints erected the original temple. Those who were privileged to be there during this choice window of time were truly blessed.



Snow-Ashby house (a duplex) in which BYU Semester at Nauvoo faculty members lived.

³⁶Nyman, *BYU Nauvoo Semester*, Winter 1999.



Nauvoo Stake Center, one block north of the Joseph Smith Academy

LDS Visitors Center, Nauvoo



CHAPTER THREE

THE JOSEPH SMITH ACADEMY AS A HOME FOR BYU SEMESTER AT NAUVOO

ACQUISITION AND PREPARATION OF THE JOSEPH SMITH ACADEMY FOR STUDENT USE

ACQUISITION OF THE JOSEPH SMITH ACADEMY

In February 1997, the Sisters of St. Mary Monastery and Academy decided the Academy, after termination of the 1996-1997 academic year, would no longer continue to operate as a girls college prep, boarding and day school in Nauvoo, Illinois. Declining enrollment and increasing operational costs were key factors resulting in the decision. Student enrollment had declined from 253 in 1964 to 67 in 1997. In 1997, students were taught by 33 “lay teachers” and three monastery Sisters. Such student/teacher ratio was not cost-productive.

So both monastery and academy facilities were advertised for sale. No serious buyers manifest themselves, however, until the Church of Jesus Christ of Latter-day Saints arranged to purchase the property including monastery, academy, heating plant and playing field. This essentially comprised the whole block between Young Street on the north, Mulholland Street on the south, Wells Street on the east and Partridge Street on the west.

Material revealing negotiations and the amount of money involved in the sale and purchase of this property is not available for perusal and comment, but the Sisters were pleased with the transaction.

With money received, Sisters of St. Mary Benedictine Order were able to build and move into a new retirement facility situated at Rock Island, Illinois, about 120 miles upriver from Nauvoo. The LDS Church took possession of monastery, academy, heating plant and other property on December 1, 1998. However, by agreement, the Sisters were allowed to live in the monastery until

mid-November 2001, at which time their new facility was to be ready for occupancy.

By January 1999 the deal was done and the name changed from St. Mary Academy to Joseph Smith Academy. An interesting note in connection with the name change involved Elder Robert Wayne Cutler who represented NRI and the Latter-day Saints at a meeting consisting of representatives belonging to the Nauvoo Ministerial Association. During the meeting, a question was asked concerning a new name for Saint Mary Academy now that the facility had changed hands. All eyes were on Elder Cutler who, after a moment of silence, said he understood it may be named the Joseph Smith Academy. There was complete silence in the room till one of the ladies present indicated she liked the new name by saying, “Yes, that is what the new name should be.” And the others agreed.¹

With the Academy purchased and renamed, BYU Semester at Nauvoo had a new home. Instead of living in missionary homes, temporarily vacant during late fall and winter months, and meeting in Visitor Center classrooms, students could now live in a dormitory and learn in Academy classrooms. Moreover, this move was timely. As indicated previously, Dr. Milton Backman referred to purchase of the Academy as a “major” miracle. BYU Semester at Nauvoo had been limited to winter semesters simply because sufficient homes were not available before late October or early November of each year. Otherwise, two semesters (fall and winter) may have comprised the Nauvoo experience for BYU students. But now, at this particular time, as the twentieth century drew to a close, an enlivened interest in Nauvoo brought an increased number of tourists, resulting in an increased number of missionaries to accommodate the tourists. NRI, consequently, was not able to rent to BYU Semester at Nauvoo, even during winter months, homes that were needed. Fortunately, the semester when this problem developed was the semester in which the Church purchased the Academy. The problem was solved. BYU Semester at Nauvoo had a new home.

DR. LARRY E. DAHL: DIRECTOR OF BYU SEMESTER AT NAUVOO
IN THE JOSEPH SMITH ACADEMY

With a new home in the Joseph Smith Academy came a new director for BYU students in Nauvoo. His name was Larry E. Dahl, Associate Dean of

¹Cutler, *Interview*, September 2002.

Religious Education at BYU. Initially a fall semester (1999) involving about 120 students had been planned, but was delayed so Academy facilities could be remodeled and prepared properly for student lodging. In Dr. Dahl's words, "That turned out to be a good decision."² He wrote about how he became involved in BYU Semester at Nauvoo.

The Wednesday before General Conference, April 1999, I was invited to meet with Alan Wilkins, the Academic Vice President of BYU. Alan Wilkins explained that BYU was to offer a Semester at Nauvoo program, and asked if Roberta (Sister Dahl) and I would accept an assignment to direct the program for the next three to five years. When I told him I was going to retire in the spring of 2000, I was informed that would be just fine--we could stay on as volunteers for three or four years after that. Knowing how Roberta felt about Nauvoo, and having a keen interest myself, I accepted the invitation. When I called Roberta on the phone and told her what I had done, she was very excited and accepting of the idea. Imagine our surprise and delight four days later to hear President Hinckley announce at General Conference plans for the Nauvoo temple. We moved to Nauvoo in September 1999 and began preparation for a Semester at Nauvoo program.³

Dr. Dahl and his wife, Roberta, rented from NRI a "nice little house" on Ripley Street. NRI leased the house from Nancy Shevokas, a former Nauvoo resident who now lives in Chicago. This lady is pleased to have "good renters who maintain the property and pay the rent"⁴ (the Dahls still live in her house). The house is comfortable and convenient to Nauvoo's business district. It is within walking distance of the Academy.

Dr. Dahl's presence in Nauvoo as director of BYU Semester at Nauvoo has had considerable impact on both Academy and town. He is an able administrator, a superb teacher, and dedicated church leader. He has cultivated positive,

²Dahl, *Notes, Getting Started*, 2002.

³Dahl, *Notes, BYU Semester at Nauvoo*.

⁴Dahl, *Notes, BYU Semester at Nauvoo*.

trustworthy relationships with Nauvoo citizens, and has aggressively sought that which has contributed to the development and growth of the Academy, BYU Semester at Nauvoo, and the Church.

PREPARING THE JOSEPH SMITH ACADEMY FOR OCCUPANCY

With regard to the Academy, much was needed for its development as a suitable home for BYU students. Dr. Dahl wrote:

The Joseph Smith Academy is a grand old structure, well suited to the BYU Semester at Nauvoo program. When we arrived, the only thing lacking by way of basic structure was a food services operation. We had office space, third floor west end, with a gorgeous view of the flats, but no carpet or decent drapes; four large classrooms which needed nothing but the installation of white boards; space for computer labs, study hall, and library, which needed some paint, decent drapes, carpet on the study hall floor, and a wall to separate the study hall from the library. The student lounge areas on two floors at the west end of the dorms on each floor are just right. Also, the small lounge areas at the south end of the dorms on each floor are good places for the students to gather in smaller groups.

BYU was generous in providing funds for start-up costs — furnishings, office equipment (computers, copier, sound equipment etc.), computers for the student computer labs, television sets, VCRs, equipment to furnish faculty apartments, etc.

It was necessary to convert some regular student dorm rooms into faculty apartments on each floor. Nauvoo Restoration craftsmen did a wonderful job of making six new apartments to add to the six that already existed. These apartments have been used by our faculty and some missionary couples from September through April, then by missionary couples from May through August.

A mammoth task was to plan and install a food services operation. There were two large storage rooms between the game room and the “sugar room” (a large social area). A wall was knocked out between the two storage rooms and a false ceiling installed to make room for a kitchen. BYU Food services administrators and technicians came to

Nauvoo, measured the area, then returned to Provo to design a kitchen and build the cabinets, shelves, etc. They found some of the needed equipment in the BYU “bone yard.” Some of the equipment was donated by different companies, and some purchased by BYU Food Services. Stephen Nyman and his technicians did a wonderful job of designing, providing, and installing the kitchen. NRI (with special thanks to Elder Ted Midgley) performed marvelously in putting in the plumbing, electrical lines, painting, etc.

The first semester in the dining room we used wood tables that were part of the academy when we arrived, with plastic lawn chairs for seating. It didn’t look very good, but the food was first class. During the fall semester 2000, BYU sent us new tables and matching chairs to seat 150 persons. Now the kitchen looked as good as (its food) tasted.

Elder Sherrel and Sister Mary Davis, the food services directors the first four semesters (winter 2000, fall 2000, winter 2001, and fall 2001) were absolutely what the program needed to get started. They were here as full-time food services missionaries. They loved the students and were loved by them. They were extraordinarily accommodating in adjusting schedules and menus. Everything they did was with a smile.

The first year, we were able to get some carpet, new drapes, and air-conditioning units for the office, and air-conditioning units for the computer labs and the kitchen. The next year we acquired carpet and new drapes for the study hall, and Elder Midgley built a wall to section off the library from the study hall. Faculty and some of their friends donated many books for the library. Also, a generous donor gave us a gift of \$5,000 for the library. In addition, we had two treadmills donated by people who came through the academy and saw a need (once we told them of the need). Also, the second year, Elder Midgley built a wall in the office to give some privacy to the director for interviews, private phone calls, etc. . . .

The Joseph Smith Academy suits the needs of the BYU Semester at Nauvoo program very well, and is virtually at our disposal from September through April. The manager of the Nauvoo Restoration Inc. is also the facilities’ manager of the Joseph Smith Academy, representing the Presiding Bishopric, under whose stewardship the building operates. We are tenants, and have a very good working relationship with the

current manager, Elder R.J. Snow. The BYU Semester at Nauvoo program is also well supported by the Nauvoo Mission President, currently President Sam Park.⁵

As Dr. Dahl wrote, “the manager of the Nauvoo Restoration Inc. is also the facilities’ manager of the Joseph Smith Academy.” Nevertheless, when the Academy became a possession of the Church, Elder Robert Wayne Cutler, a multipurpose missionary who served for NRI between October 1997 and August 1999, was assigned to be Coordinator of Building Activities responsible to the manager of NRI. As implied by its title, the primary responsibility in this assignment was to schedule and coordinate building activities. Elder Cutler was the contact-person for all who needed or wanted to use the building for BYU Semester at Nauvoo classes, community lectures, conferences, temporary housing during the City of Joseph Pageant, or youth excursions to Nauvoo. In addition to serving as Coordinator of Building Activities, Elder Cutler also served as building maintenance engineer.

Under Elder Cutler’s supervision, preparations commenced to make Academy facilities operational for both NRI and BYU Semester at Nauvoo. With reference to those preparations, Elder Eugene L. “Ted” Midgley has provided some rather specific and helpful information. Elder Midgley was an excellent source of information because he was involved in Academy remodeling from May 7, 1999, essentially when it began, through May 2000, at which time it was finished.⁶

Academy hallways, stairwells, ceilings, door and window frames were scraped and painted. New cove base was installed. Restrooms were cleaned and painted. Blackboards in former classrooms were removed, and hard plastic which had bonded these boards to walls was removed, then unpainted cinder blocks behind the black boards were primed and painted. Finally, all walls, ceilings, and trim were painted. This work was done during the summer of 1999 in preparing NRI offices and conference rooms on the second level. Even a cloak room in the foyer was converted into an office.

⁵Dahl, *Notes, Getting Started*, 2002.

⁶Consult Midgley, *Notes*, 2002.

On September 1, 1999, after Elder Cutler's term as a missionary had expired, Elder Midgley was assigned to be Academy Facilities Manager — the building engineer and physical facilities' problem-solver. Two weeks later, he and a small crew moved downstairs to prepare the former biology room to be used as a "sewing room" (a room where early period clothing would be made for couple missionaries serving in the Nauvoo Mission). All fish/frog tanks, lab tables and water faucets were removed. The room was then repainted.

On September 27, renovation began on rooms to be used by BYU Semester at Nauvoo. The home economics room was prepared to be used as a library and study hall.

Subsequently, during October and November, two rooms on the lower level under the dormitory, on Elder Cutler's recommendation, were converted into a kitchen and cafeteria for BYU. Elder Midgley wrote: "I worked with Stephen Nyman to install a lot of the equipment. Actually, I got the place ready, and his men moved and got the appliances working."⁷

A few days before Thanksgiving, painters under Elder Midgley's direction (a crew of NRI missionaries) painted four classrooms on the third level of the Academy. On Thanksgiving Day, Elder Midgley moved the post office from the Visitors Center to the Academy mail room. Thereafter, he was in charge of all mail and UPS.

On December 14, Elder Midgley and crew built a storage room for the BYU kitchen and an office for Elder Sherrel and Sister Mary Davis, who would soon arrive to supervise food service for BYU Semester at Nauvoo.

By January 4, 2000 when students began to arrive for the first semester in the Joseph Smith Academy, facilities were ready, thanks to Elder Cutler, Elder Midgley and hard-working crew members. Other work was done throughout winter and spring months, but students were not adversely affected by this work. For instance, twelve dorm rooms were converted into six apartments for faculty members and Nauvoo missionaries.

Then in May, Dr. Dahl's office at the west end of the Academy building on the third level was remodeled to provide more utility for faculty and students, and more privacy for Dr. Dahl. This finished major remodeling projects until 2002 when NRI prepared the building for the Nauvoo Temple Open House.

⁷ Midgley, Notes, 2002.

In all the Academy remodeling undertaken by Elder Midgley and crew, an important project involved creating a kitchen and cafeteria for BYU Food Services. The representative from BYU responsible for designing and bringing to fruition the kitchen and cafeteria was Stephen K. Nyman. Brother Nyman, a graduate of Brigham Young University with a Bachelor's Degree in business, was the Associate Director of Dining Services at the University. He had worked full time for BYU Dining Services, either as student or professional, since February 1, 1971.

On Tuesday, August 13, 2002, the writer of this history interviewed Brother Nyman. The following material constitutes part of that interview.

QUESTION: What is your connection with the BYU Semester at Nauvoo?

ANSWER: Three years ago this December, we were challenged to set up a Semester Abroad in Nauvoo — the kitchen area. Prior to that we went back to Nauvoo and looked at the operation since the Church purchased the complex back there. Three or four different teams went back from the University and evaluated the system. In September 1999, we were supposed to be ready to go, but the Church and University canceled those plans. We thought it was all off, but then in October, they called us back and asked if we could be ready to go in January. So my boss made the decision that yes, we would be. Dean Wright came to me and told me he'd like me to take full charge of this one, because he had another project he was working on, so he assigned that to me, and we started scrambling to see what we needed to do. We flew back and measured all the space and what we had to work with. This was in the basement of the Joseph Smith Academy. After we had measured it, I took Bob Remund and myself, and Dean and Dave Hunt, and we went back (and measured) the full layout inch by inch, all the way around. After that we came back and designed the food services operation we were going to put in there. Once we knew the space we had to work with, we came up with a menu of what we were going to serve and the range we had to work with. So from that we determined the equipment we had to have. So we started what you might call a scavenger hunt. We were fortunate enough to make certain connections. We went through all of BYU Dining Services in our "bone yard," and found every piece of equipment we could find that was not being used. We went to our cafeteria and gave them

a list of supplies which we needed that they had in storage, and we packaged all of that up and got it ready to ship to Nauvoo. At the same time, we had leads with LeGrand Steenblik from restaurants and stores in Salt Lake. He is a good member of the Church and knows the importance of it. He was very fortunate to go through all of his “bone yard” and find and donate equipment and some new equipment to this project. He also led us to Nu-Skin down here in Provo, and they had a kitchen they were going to remodel and had all of the portable serving lines. Instead of putting portable in, they made their lines stand-in, so we went down and looked at the equipment and they donated all of the serving lines to the Joseph Smith Academy project. Nu-Skin donated all of the equipment which was a substantial amount, along with the restaurant and stores. . . . We were not given a budget. . . . So we went out and worked hard to find people with donations. We contracted other people, but those were the two main sources which gave a lot of the equipment which went into that place. After we did that and got it all packaged up — and we used our people here on campus, auxiliary maintenance, the carpenter shop and the maintenance people to bundle it all up and get it ready to ship. Then we contacted Deseret Transportation in Salt Lake and arranged for them to bring a semi and we would load it up and have it shipped to Nauvoo with all the equipment in it. At the same time, we loaded up a food supply because we didn’t know what purveyors were in the area back there. We hadn’t worked all those details out, to go back and have food ready, so we took another semi full of food, so we took two full semi loads of food and equipment back to set this operation up. It was determined at that time that myself and Dale Bair and two of his helpers — Wayne Christianson and Brent Sanderson — would go with us. The four of us would go back and put this whole kitchen together. . . . At that time we took a 15-passenger van and put a bed in the back, with all of the tools we’d need underneath the bed, and we lit out one morning to go clear to Omaha, Nebraska in one day. From there we went on down to Nauvoo and met the trucks. We stayed in a motel for two and a half weeks putting in this full kitchen. We have to thank the people who were there, the Nauvoo Restoration Committee and the Elders who really pitched in and helped us. . . . Elder Jones was the Director of NRI, then Elder Goodwin, and then R.J. Snow (to whom) we owe a big thanks . . . we had a couple of the missionaries who worked with (us) . . . the main one we correlated with was Elder Ted

Midgley. He was the one who helped and created ideas on how we could put this thing together. Because of his background, he was very helpful to us. In two and a half weeks, we initially put in the whole kitchen.

QUESTION: Did you need to do any remodeling of the downstairs to put the kitchen in?

ANSWER: Initially, we had to knock out some walls and open some doorways that were not big enough to slide refrigerators and freezers through; we had to knock doors open and make them bigger so we could do that. We had to do plumbing, lighting, and everything that way to make it good. We were remodeling, and because we didn't attach to any of the plumbing in the wall, we didn't have to bring the whole building up to code . . . so we didn't have the inspectors come in and make us upgrade the whole building for the Church. . . . We contacted some plumbers back there who worked with us out of Keokuk, who really came in and did a marvelous job in working with us so we could stay within the local law. . . . We had to contact a number of purveyors; Ronald Neilson, our Purchasing Agent here in Provo, went back and worked with the purveyors, Thomas Pressler, Hostess, Coca-Cola, a number of them, to work out contracts so we could have food delivered to the cafeteria. . . . This was an effort of many people.

QUESTION: What was the nastiest problem you had to deal with in this endeavor?

ANSWER: The time factor, to pull the whole project together and have it up and ready to go before the students began coming. We had the people and everything, but it was just the time factor that we were under because we were not sure of the county health department codes and regulations and plumbing and everything else, and when we left in December, we had the kitchen where it was operative, but we didn't have the hood grill, the fire suppressant system and all that in yet. Jeff Bennett, the county health inspector, worked with us to let us open and be able to operate, but get these other projects done. So we had to wait an extra week to finish up a couple of projects so we just worked out of a sort of makeshift kitchen until we finalized everything. Larry Dahl was a big supporter in coordinating things for us back there. He felt like the project was very worthwhile. . . .

QUESTION: Of course, as director of the (BYU Semester at Nauvoo) program, Larry Dahl knew the students would have to eat in that facility, I mean, eating together would be an important part of the social aspects of their experience. So I suppose that's one reason why he supported you. Do you agree?

ANSWER: Larry saw the vision of what the young people in the Semester at Nauvoo program could accomplish and how it could affect their lives, and that was really a big benefit. Because of his background in education and everything else, he saw the vision. And he came and talked with Dean and me and explained to us what he wanted to accomplish, and he said, "I don't want to make it a financial burden on these students and their families; I want it to be something they can live with." So he told us what he thought the students needed to pay, and we went back and worked that (out), and I think we had 42 students the first semester we opened up, and the benefits from the whole Academy as I see it in being able to visit each semester and talk to the kids about what they liked, disliked, what we could do to improve the project and to see the changes in these students' lives brought joy and happiness to my heart. . . .

QUESTION: Not wanting to compete with downtown businesses, what are some policies which were developed to control that?

ANSWER: One of the policies we agreed on was that we would only feed our people that lived in the residence halls there at the Academy. We would not feed walk-in business that was there (in Nauvoo) to sustain downtown merchants, (and) we would not feed missionary couples. They would still take care of their own and eat downtown, but basically we would (take) care of special functions for the school itself or guests that came in on their behalf, but that was limited, but mainly just the people in the residence halls who would be taken care of by us.

QUESTION: What about charges for meals?

ANSWER: It was all on a meal plan. We charge them so much a semester for the meal allotment for the semester, and they just come in and check their name off a list.

QUESTION: So, monetarily, is this a self-sustaining program?

ANSWER: Yes, it is a totally self-sustaining program. We work with Larry each semester to see how financially we come out, whether we need to adjust the cost or not adjust it, to make it self-sustaining.⁸

With kitchen prepared; equipment ready to fire; steam tables, cold serving tables, drink and cold cereal (especially cold cereal!) dispensers in place; temporary tables and chairs were set up in the cafeteria, and everything was ready. All that was necessary now was a chef, and students to eat, savor and appreciate the food cooked. Students arrived on January 4, 2000. Preceding them were Sherrel Davis, the chef, and his wife Mary, two loving and lovable people who not only contributed to satisfied stomachs, but to happy hearts, as well, in all who knew them.

Sherrel, the Director of Food Services for Ricks College in Rexburg, Idaho, was in Baltimore, Maryland when he received a call from Dean Wright, Director of Food Services at BYU, asking if Sherrel would serve a two-year service mission at the Joseph Smith Academy. Sherrel was told he would have a double reporting system. That is, he would report to BYU Food Services and to Dr. Larry Dahl, Director of the Academy. Sherrel said he was interested, but he would have to consult his wife, Mary. He and Mary agreed to serve, providing they could be called and set apart as full-time, black-name-tag missionaries. They were, and late December 1999 found them in Nauvoo at the Academy.

In an interview conducted on June 19, 2002, three years following the phone call that resulted in their mission, the writer of this history conducted an interview with Sherrel and Mary. The following is part of that interview.

QUESTION: Why did you insist on being called as missionaries?

ANSWER: We have always wanted to serve a bona fide mission, what I called a regular set-apart mission. There's nothing wrong with other kinds of missions. I agree with Larry Dahl that you don't have to wear the badge to serve missions, but I just had that feeling that I wanted to be . . . I used a rather corny statement: "I don't want it to be an all-work-no-pray mission." So Mary and I, right up-front, insisted and made it a kind of covenant between ourselves that we would avail ourselves of every opportunity we possibly could, above and beyond food service, to get a more rounded

⁸Nyman, *Interview*, August 2002.

missionary experience. We were able to fulfill that; we immersed ourselves in every possible thing that we could beyond food service.

QUESTION: You arrived in Nauvoo the last of December 1999. What did you find in the Joseph Smith Academy when you got there?

ANSWER: I walked into the kitchen and was absolutely shocked, having been used to a stainless steel palace at Ricks, to walk into a closet of a kitchen, poorly equipped by my standards. I said to them, “You’ve got to be kidding!” There was dust everywhere. It wasn’t finished. They had old rickety tables and chairs with the promise there would be new chairs coming — which eventually did happen. But I said to myself that I was going to make the best of it. After two weeks, I was pleasantly surprised at how well it was designed, and for the size of the program, how well it was equipped. With the exception of a few glaring deficiencies, the place was well-equipped. Those glaring deficiencies, once I identified and made the request to BYU to rectify them, they did. I got a bigger mixer; I got a steam kettle; I got a steam cooker; I got a deep frier; I got a two-burner stove. We had to make some adjustments so far as our inventory was concerned. We did not have space to buy in quantity; we had to almost live hand-to-mouth. But after a short time, Mary was able, through some slick purchasing, to have products come in three times a week; we were able to get along extremely well. We had great service from different vendors. That was a concern to me initially, but again, being pleasantly surprised, we were able to get great service from companies that were topnotch. They sold high quality products and gave us great service. And so, after a short time, I soon realized that there was great wisdom on the part of BYU to design that kitchen and equipment the way they did. It worked out really well for the number of people we were serving.

QUESTION: I want to ask you about the staff which helped you. When you and Mary went there, you were alone — there were no staff members to help you cook. How did you get your staff?

ANSWER: We hired four people from the community that were ward members to work about six hours a day. . . . We took Darlene Nelson with us. She came at the same time, and she had worked at Ricks College Food Services for a long time, long before I left. And she, too, was a set- apart missionary for eighteen months. [Joanne Coleman (Roberta Dahl’s sister)

also came as a food services missionary from February 2000 to April 2001.] The four townspeople were paid for their services. Mary may tell you about the first semester with student help.

(Mary) We hired student help the first semester, but we didn't realize that they didn't have classes all day, so we didn't hire any students to wash breakfast and lunch dishes, so I ended up, for the most part, with little help, washing the breakfast and lunch dishes for the first semester. But we had only 41 students, so it wasn't that bad.⁹

After several months Elder Davis realized he would need to replace some of those who were helping to prepare meals, so he "went after" two counselors who had served with him in a bishopric at Klamath Falls, Oregon. These were Ralph Dauster and Earnest Wetzel. The Dausters (Ralph/Betty) and Wetzels (Earnest/Fay), like Elder and Sister Davis, were "set-apart" service missionaries. So was Sister Carma Anderson who also joined the cooking staff.

Now, let us return to the interview. Other questions need to be answered relating to food service.

QUESTION: Until you got help, did you and Mary prepare meals alone?

ANSWER (Mary): We were there a few days early, so we had our help actually working for us by the time we started feeding the students.

QUESTION: How much did you pay your student help?

ANSWER (Sherrel): BYU has a policy, I think it's still in place, that they would pay students 25 cents over minimum wage, so they were getting \$6.75 an hour. And 95% of the students who applied for work got jobs.

QUESTION: Mary, talk for a few minutes about ordering food, and the companies you ordered from — those who delivered it. Did any of this present problems for you?

ANSWER: It got easier as we went along. Thomas Pressler was our primary vendor out of Rock Island. They would send their representative down once a week. Originally, Sherrel would just sit down with him and tell him what he wanted, and they delivered twice a week. They finally got on-

⁹Davis, *Interview*, May 2002.

line, so then I could just get on the internet and order our supplies from them. That worked out really well. We also had Kohl, out of Quincy, that was our secondary vendor. Their man would come in once a week, and we'd sit down and give them an order and they'd deliver once a week, but if we needed something in a hurry they'd deliver again a second time in a week. When we ran out of something during the middle of the week which we needed in a hurry, Sherrel would go to Duck's here in Nauvoo. We also made quite a few trips to Hy-Vee in Keokuk.

QUESTION: So Sherrel planned the menus and cooked, and Mary ordered food from Vendors. Were you, Mary, also the accountant and treasurer? Did you handle the money? And how did you do that? Did you have a bank account?

ANSWER: BYU set up a bank account in Nauvoo and a checkbook. I would take the money over and deposit it in the bank, and Sherrel and Brother Dahl were the ones authorized to sign checks. We'd pay our Duck's bill out of that checking account; we paid our gas bill. Our invoices from our vendors were sent straight to Provo for payment. So there were just a few minor things that we would pay out of our checking account in Nauvoo.

QUESTION: Sherrel, when you left Nauvoo in December 2001, can you tell us how much in the black you were in the cafeteria account?

ANSWER: About \$25,000. . . . And out of that \$25,000 we bought a lot of equipment. We paid for the table and chairs from operating income. We paid for our nice, big steam jacket kettle from operating expenses, and what we call the convection steamer. So we were able to expend quite a bit of money for equipment, and to bring Steve Nyman out once each semester. And still at the end of our tenure to have what I would consider to be a sizeable amount in the account. We had a difficult time making ends meet with just the student operation, but the *City of Joseph* pageant was profitable, as well as the numerous youth conferences (all summer activity). The student programs, the semester programs, are pretty much a break-even proposition. . . . Our marching orders from BYU were that we were not here to make a profit, but we must break even. . . . We would end up with a little surplus every semester, but not very much. At the end of the summer, if it

was a very profitable summer (high volume) we were able to show a sizeable profit.

QUESTION: One last question: If you had the chance, knowing what you know now, to go back and do all over what you did, what would you do differently?

ANSWER: I'd go back in a heartbeat. I would probably opt to go for 18 months as opposed to two years, because of the physical demands that were placed on us. I spent an average of 12 hours a day in the kitchen; I worked it out so that Sundays were not that pressure-packed. I'd work for only 6 or 8 hours on Sunday. Then we'd try to take a good share of Friday off. But two years of doing that was pretty physically demanding as old as we are. So, I'd probably go for either a year or 18 months. But I wouldn't change much of anything else. . . . Those that served with us, I didn't mention this, but we just loved those missionaries that served with us. I have great respect for them. One of them was 78 years old (Elder Dauster) and he'd work 10 or 12 hours a day and never complain. That is basically the way all of them were; they were the salt of the earth. And the townspeople who worked for us as paid employees, we just loved them to pieces as well. We made some very close friends.¹⁰

The writer of this history found the oral interviews with Stephen Nyman and Sherrel and Mary Davis to be not only informative, but pleasant experiences. These were good people who served well and were worthy representatives of BYU and Ricks College.

Well, with the Academy remodeled as a home for NRI, Nauvoo Stake Family History (which also moved into the Academy), and BYU Semester at Nauvoo, and with kitchen and cafeteria up and running, we are now ready to move into another part of this history. We need next to describe the physical facilities of the Joseph Smith Academy.

¹⁰Davis, *Interview*, May 2002.

THE JOSEPH SMITH ACADEMY: PHYSICAL FACILITIES DESCRIBED

LIVING QUARTERS

Dr. Larry Dahl described the Joseph Smith Academy as a “grand old structure, well-suited to the BYU Semester at Nauvoo program.”¹¹ By the end of Winter Semester 2003, the Academy will have become home to approximately 800 faculty, staff and students. Even though students live in the Academy only one semester (3.5 months), they become so attached to it, and life there becomes such an integral part of their Nauvoo experience, that to them it becomes their home in Nauvoo.

Students live in the dormitory, consisting of four floors. The top three provide student apartments. Part of the bottom floor has been converted into a kitchen and cafeteria. The other part is a game room including a 1950's variety bowling alley, which means pins must be set manually.

The dormitory building was built in a half circle, severely limiting what a person can see at any given point in any hallway of the three floors. For instance, one cannot see further up or down hallways for more than 15 yards. The Catholic Sisters used to complain that they never knew who caused a ruckus in the halls because they could not see far enough to know. Why was the building so designed? It was built around existing buildings — the old Nauvoo Legion Arsenal Building which had served as dormitory and provided classrooms for many years, and a newer dormitory building which was now older and inadequate. After the new (present) dormitory was built, the older buildings around which it was constructed were demolished.

One can hardly deny that the half circle configuration gives personality to the dormitory building, and adds interest to life in it. We may suppose that not many other dormitories are configured the same way. But not only is configuration of the dormitory unique, its roof-design, and that of other Academy buildings, is extraordinary to say the least. The roof was designed to collect rainwater. That is, water-drain intakes are above the low water level. The rationale behind this design was that sun's rays would reflect off collected water, keeping the building cooler than otherwise. Water leaks from the roof, however, have been plethora and have posed a constant problem through the years.

¹¹Dahl, *Notes, Getting Started*, 2002.

The first dormitory floor, on the west end, is one flight of eight steps above ground level. At the south end, it is at ground level. Boys live on this floor. They live in apartments twenty feet long and twelve feet wide. These apartments have no bathroom accommodations, with the exception of wash basins. All apartments on this floor, as on each of the other floors, share common showers and toilets. Each apartment on the first floor has closet space for two boys, and each accommodates two single beds. A desk attached to a wall provides space for books and study. The apartments are heated adequately in cold weather, but have no air conditioning, and though windows may be opened during hot weather, air circulation is not sufficient to make living comfortable. On hot nights, boys swelter. Faculty apartments on the same floor enjoy air conditioning.

There are twenty-one apartments for boys on the first dormitory floor and five for faculty and staff (the fifth apartment is situated by the mail room and is large enough for only one person, usually a single sister who volunteers for Food Services). There are sufficient apartments to accommodate 42 boys. For each faculty or staff couple two apartments were brought together to make one. A door was cut in the wall between two apartments and one apartment became the kitchen-living room while the other became the bedroom-bathroom.

At the west end of all three dormitory floors are faculty and student laundry rooms with automatic washers and dryers. There are also irons, ironing boards and wash basins. Midway around all three floors are custodial closets, restroom facilities, a phone room and stairwell. At the south end of the first floor (the boy's floor) there are a conference room and an exercise room. Hallways on all floors are carpeted.

Girls live on the second and third floors. The second floor corresponds in design with the first floor, except on the second floor there are more apartments because no space on the south end has been taken for a large lounge area, though there is a small parlor at that end of the floor. So there are twenty-seven apartments for girls and four for faculty and staff couples. There are sufficient apartments on the second floor to accommodate 54 girls. Also, on the south end of the second floor a large apartment, equivalent to two smaller apartments, has been converted into a faculty computer lab, with five computers and three printers. On the other end of this floor (west end) is a large room which serves as an office for the Associate Directors of Student Services. The work that transpires in this room is vital to the program of Academy activity.

The third floor numbers only eighteen apartments, four of which house faculty and staff couples. Apartments on this floor, however, are twice as large as those on the lower two floors. Accordingly, each apartment on the third floor accommodates four girls; these were designed to hold both freshmen and sophomore high school students to help alleviate homesickness when the building was used as a girls' prep school. Apparently, designers assumed that the more girls there were in a room, the less likely they were to get homesick. So fourteen apartments house 56 girls. Except for larger apartments, the design on the third floor is similar to that on the second floor, including a small parlor on the south end, and a large room directly over the faculty computer lab. This room, called "the project room," is used for quilt-making and other hand crafts. There is no large lounge on the third floor at the west end as there are on the first and second floors.

LOUNGES

Large circular lounges on the west end of the first and second floors are popular gathering places. Students gather to watch television (all BYU devotionals and forums are viewed on TV's in these lounges). Socials and fun activities also take place in these lounges. Each lounge easily provides seating space for 80 or more students.

Perhaps the most popular gathering place in the Academy is a lounge at the south end of the first floor. When originally built, this lounge was associated with the mail room and mail boxes. The mail room is enclosed by a glass wall — students in the lounge can watch activity in the mail room. This lounge is not as large as those at the other end of the first and second floors, but is more accessible and friendly because it is located where traffic enters and leaves the dormitory, and through which traffic passes across the auditorium stage and into a large lecture room which serves as a passage way into other parts of the Academy facilities. In this lounge are sofas and stuffed chairs sufficient to accommodate fifteen people, leaving space for others to sit or lie on the carpeted floor. One seldom passes through the mail room lounge without seeing students sleeping, studying, knitting, quietly visiting or teasing, laughing and having fun. Frequently, review and study sessions involving students and teachers are conducted in this lounge.

As indicated, from the post office lounge a person might enter the Academy by going across part of the auditorium stage then downstairs to the recreational

room, or through a tunnel (Harmony Hall, so named because of its acoustics) to computer labs, classrooms, library and gymnasium. Or one might walk across the stage through a large lecture hall into the second floor hallway with N.R.I. offices, conference rooms, and a large circular glassed-in area which at one time served as a library, but now serves as a dining and reception area. One might stand there and enjoy a panoramic view of old Nauvoo and the Mississippi River.

In the academic/office wing of the Academy there are three floors. The first one is below ground level on the east end, but at ground level on the west end. The other two terminate at the west end in spacious oval-shaped rooms with nothing but windows revealing, as indicated, a panoramic view of old Nauvoo and the Mississippi River. Beginning with the auditorium, the Academy must now be described.

AUDITORIUM, LECTURE HALL, COMPUTER LABS, LIBRARY, GYMNASIUM, CLASSROOMS AND OFFICE

The auditorium accommodates six-hundred people in cushioned seats, and faces a large stage which compliments this fine old cultural center. In it students gather for assemblies, talent shows and concerts. Occasionally, faculty, staff, students, missionaries, and towns people gather to hear history lectures and professional singers, or to enjoy Nauvoo-Colusa High School plays.

A large lecture hall adjacent to the auditorium and facing a small stage, is not now used. There is no need for it. No classes in the Academy number sufficient students to fill it. Seats in it were designed for smaller high school girls, not larger college boys. A few Academy girls do use this room as a study hall.

As indicated previously, from the auditorium stage one may go downstairs and walk through a large tunnel into the first floor hallway of the Academy proper where may be found computer labs, the library, classrooms and the gym.

Student computer labs number two. In both is a total of 33 computers and two printers. These rooms are perhaps the most popular work rooms in the Academy. They are the first rooms with which students become acquainted upon arrival. One of the first questions students ask is, "Where do I find a computer?" Access to email and the internet are necessities in today's world, especially the academic world.

The Academy library has expanded from one to two rooms. In 2001, N.R.I., in preparing for the Nauvoo Temple Open House, converted its library at the west end of the second floor into a lounge and reception area. Accordingly, its

library books (some of which had come from St. Mary Academy) were given to the BYU Semester at Nauvoo library, downstairs on the first floor. This acquisition required more space, so the Academy study hall became part of the library. Today it serves a dual purpose — it is used as library and study hall.

Almost all library books represent donations, even reference books such as encyclopedias, resulting in a limited number of books available for use. In addition to books, however, may be found sheet music and videos, a large number of which relate to BYU devotionals and General Church Conferences.

During the 2000-2001 academic year, Keith Perkins, a faculty member, his wife, Vella, and their son, Michael, undertook the arduous task of cataloging all books and videos in the BYU-Nauvoo library. These were entered into the computer under three categories — Title, Author, and Category. No attempt was made to add a fourth category, that of Subject/Topic. Books were filed on the shelves first by Category, then alphabetically by Author. This system was adequate until additional volumes were received from the NRI library during Fall Semester 2002, and until the student body reached a high of 117.

During Winter Semester 2003, Gloria Andrus and Betty Jo Ivie, faculty wives and librarians, hope to begin labeling all books according to the Dewey Decimal System. Furthermore, they will undertake to prepare subject/topic cards for each volume in the library.

The library currently provides a small reference service by which individual faculty members can place articles, books and other material on reserve for use by students in courses taught. This reference service satisfies constant faculty and student needs.

The library schedule for students is from 10:00 a.m. to noon, and from 1:00 p.m. to 5:00 p.m. on Monday, Wednesday, Thursday and Friday. On Tuesday it is open till 6:00 p.m. to accommodate full-time missionaries. It is not open on Saturdays and Sundays.

Classrooms on the first floor are both air-conditioned and carpeted. Air-conditioning makes them much desired during hot weather. The Academy choir meets in one room. The other is used by various other classes.

Another part of the Academy on the first floor is the gymnasium. It boasts four adjustable and two stationary basketball bankboards and rims; a scoreboard advertising SAINTS as the home team; and regulation-size basketball and volleyball courts. Its floor is tile over concrete. It is lighted by sky lights as well as artificial lighting. It has expandable bleachers against the entire east wall.

Accessible to it are dressing rooms, a large storage closet and a P.E. Office. For the 1960's, when the gym was built, it was first-class. Recently, in preparation for the Temple Open House, N.R.I. installed air-conditioning in the gym.

On the third floor of the Academy are four additional classrooms. During hot weather, they are very warm and uncomfortable. Large screened windows may be opened to facilitate air circulation which is vital in cooling the rooms during cooler late summer evenings. Freestanding, rotating fans are also used to help with air circulation when needed.

These classrooms occupy most of the third floor. They are large rooms, accommodating from forty-eight to seventy-two students per room. They have chalk boards, white boards, video screens and lecterns, besides desks and chairs. Drapes may be drawn to cover windows.

The BYU Semester at Nauvoo office is located on the third floor of the Academy at the west end. It corresponds in size and design with the large oval-shaped, glassed-in N.R.I. reception room beneath on the second floor. When BYU Semester at Nauvoo moved into the Academy building, this room, which would become the office, was modified to provide two rooms, one to be used by the director and the other to be used by his secretary and office manager. Behind her desk is the necessary equipment to keep a school functioning — a copy machine, paper cutters, staplers and reams of paper.

Both rooms in the office are spacious and pleasant. Both are air-conditioned. Large drapes around the windows may be opened or closed. When opened, one may look out across lower Old Nauvoo, across the Mississippi River to Iowa's busy corridor between Fort Madison on the north and Keokuk on the south. Sometimes, the activity noticed may include river barges, long railroad trains and vehicles on a four-lane highway in a remarkable montage of modern transportation.

CAFETERIA AND GAME ROOM

Earlier in this chapter was described work resulting in a kitchen and cafeteria. Both are adequate for cooking and feeding 150 people at a time. Lightweight, durable folding tables and lightweight, steel-frame chairs that are easily stacked comprise cafeteria furniture.

The cafeteria is a pleasant room with windows from ceiling to floor all along the south side. These are covered by drapes which, when opened, permit a ground-level view of the inner lawn encircled by dormitory, academy and gym.

Happy times are experienced in the cafeteria. Not only are empty tummies filled there, but mail is delivered to those who wait for words from loved ones. Finally, this is where birthday greetings are sung by academy students to faculty, staff and student celebrants.

Adjoining the cafeteria beneath dormitory rooms is the game room. Here students may enjoy a two-lane bowling alley (1950's variety which requires setting pins manually), play pool, ping pong, or foosball. For those who just want to relax without physical exertion, there are sofas and chairs. The game room usually attracts students day and night. Once the writer and others were awakened by bowling balls smashing into pins at regular intervals during very early morning hours. He sincerely hoped that each smash was a "strike," given his other thoughts which would have surely sent to that well-known place beneath the sky those who set the balls in motion.

LIFE IN THE ACADEMY: TOGETHERNESS

A phenomenon characteristic of faculty, staff and students in the Joseph Smith Academy is the rapid coming together as a large family, bound by powerful ties of friendship and love, regardless of personal background, economic status, or social rank. Within the first week, not only do roommates become friends, but develop positive relationships with others throughout the Academy.

This coming together occurs in numerous and various activities, the cafeteria, classes, church meetings and field studies. Indeed, students spend much of their time together in relatively sizable groups. This is encouraged by a no pairing-off policy between males and females.

In the Joseph Smith Academy, students are remarkably well-behaved. They not only obey rules, but encourage, support and reinforce each other in doing that. If confrontations develop between students, they are not generally known. This writer is either remarkably insulated, ridiculously naive, or totally devoid of sensibility in knowing of student altercations. In more than three semesters, he has heard no profanity, swearing, or vulgar language. He hasn't even heard negative commentary concerning faculty, staff or students. There may be some or all this behind closed doors in apartments, but if so, it goes no further than the closed doors. Perhaps, Dr. Dahl tolerates a different perspective, but if so, God bless him, he does not indicate that. Whatever is said and done in activities, apartments, auditorium, classrooms, and field studies, there is nothing, or at

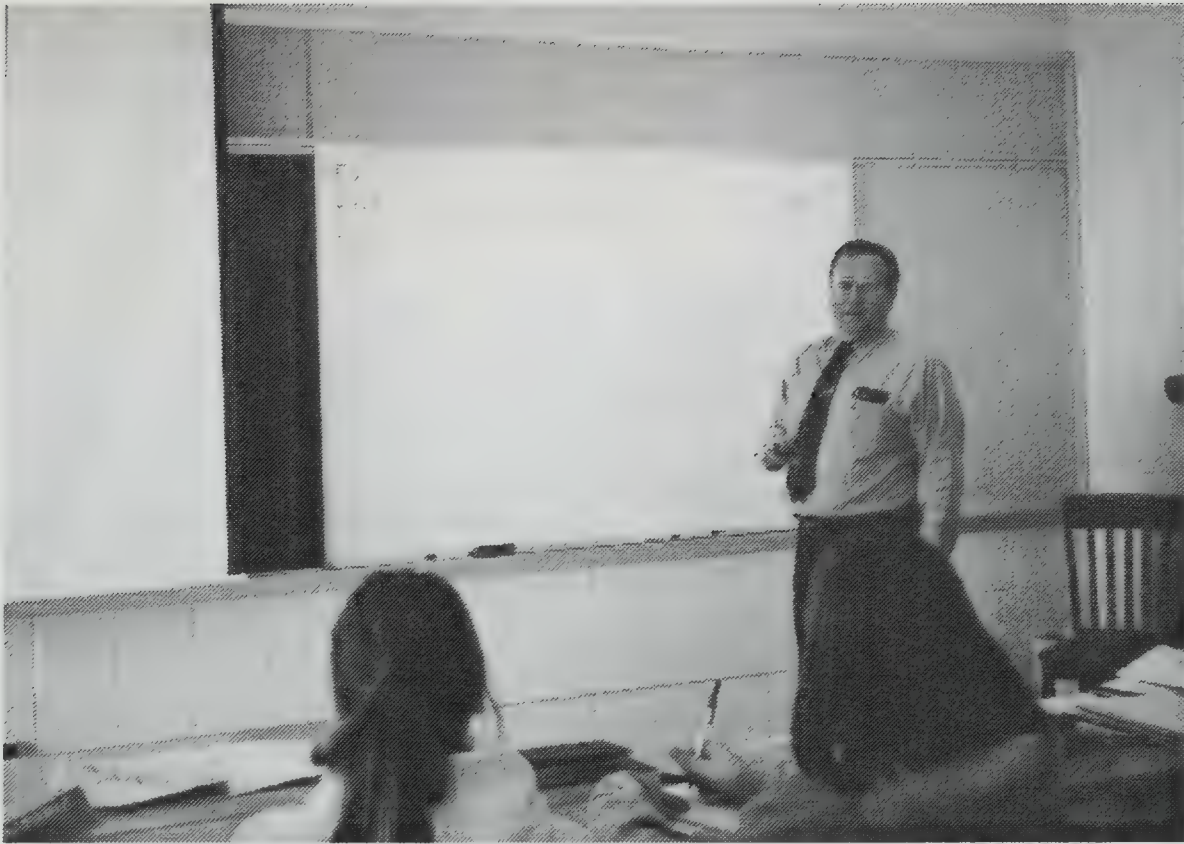
most, very little to suggest that Academy life is anything less than Zion-like. And this is important, because developing positive relationships with each other, and with God, constitutes life's primary purpose. Everything else may pass away, but Zion-like relationships do not. They endure beyond the grave into Eternity.

Being here in the Joseph Smith Academy, for many, has been like living in an academic, spiritual and social Camelot — a sweet taste of Zion in a troubled, turbulent world. So powerful is the experience that it is best expressed in a personal journal entry, dated December 15, 2001.

The students departed for home today. The first bus load left at 7:45 this morning. The second bus load left at 12:00 noon. There was weeping and wailing, but no gnashing of teeth. I have seldom witnessed such an outpouring of emotion, such a demonstration of affection for each other. The whole experience was heart-wrenching. Four months ago, we didn't know each other. Today, one would think we had been raised together since birth.¹²

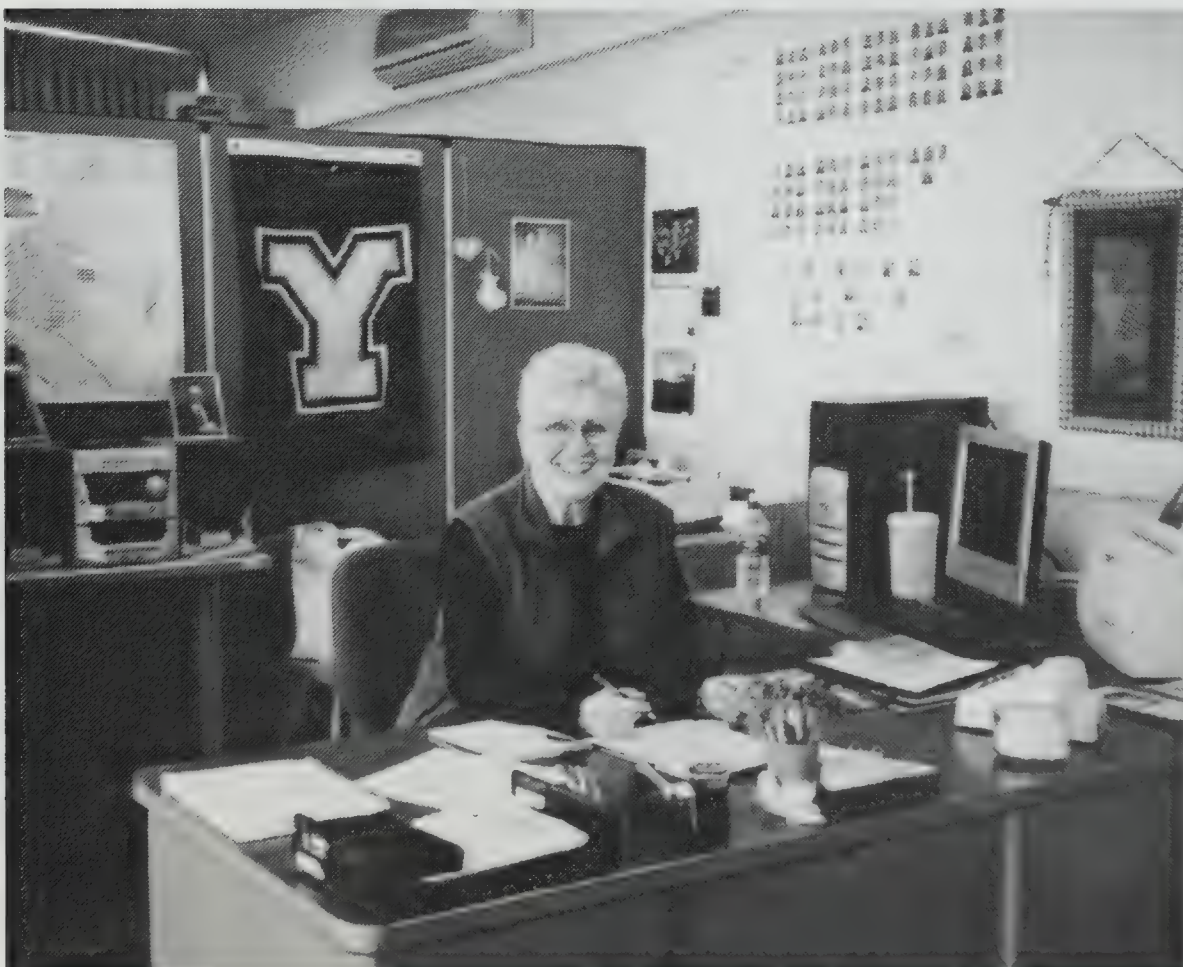
An indication of how students view their brief stay in Nauvoo, and life in the Joseph Smith Academy, may be discerned in later chapters of this book. These chapters comprise letters composed by students expressing personal feelings about their BYU Semester at Nauvoo, and life in the Academy. The chapters provide pleasant reading.

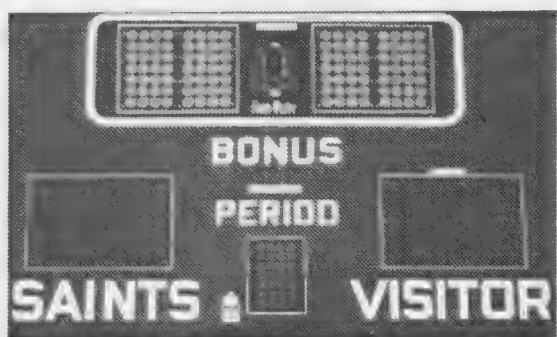
¹²Andrus, *Journal*, 2001.



Dr. Larry Dahl teaching Religion 390,
Joseph Smith Academy

Sister Roberta Dahl in the BYU Office



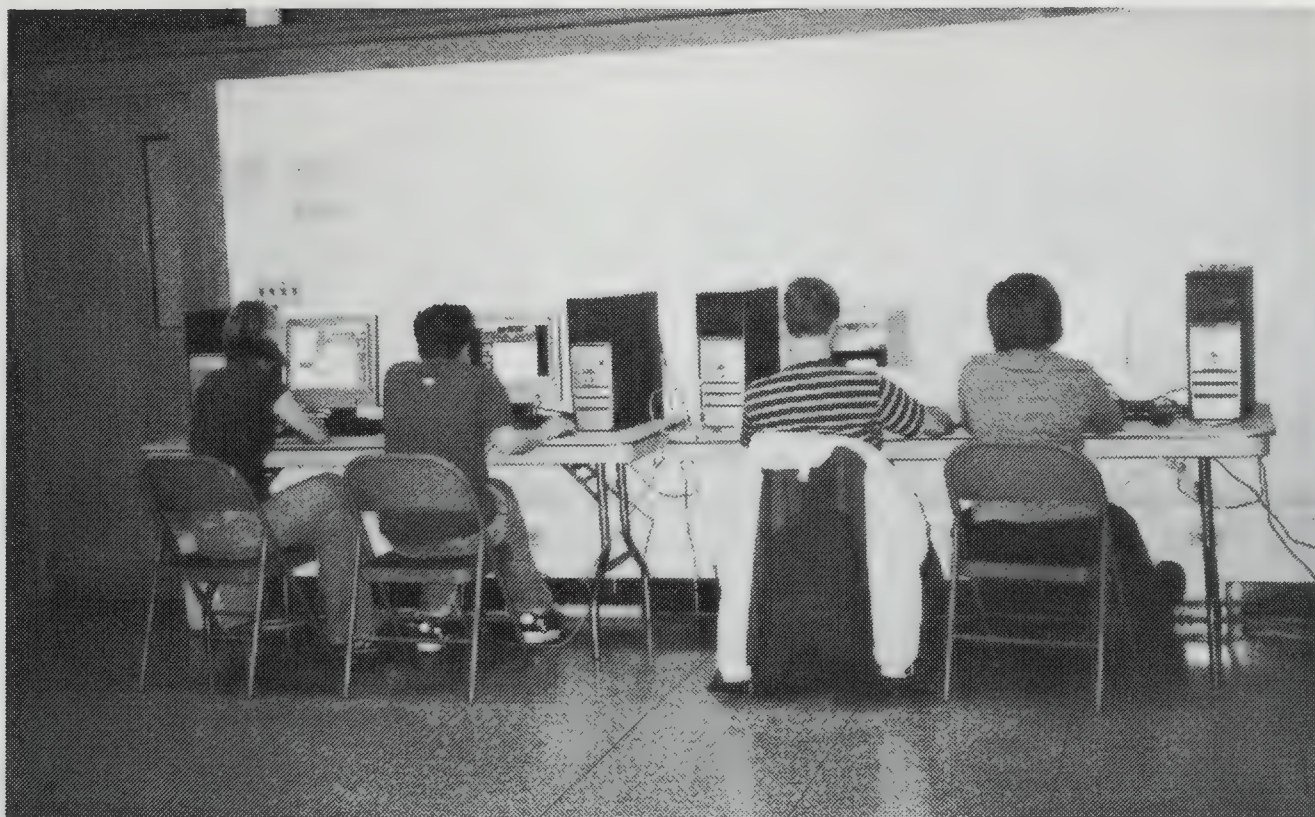


Scoreboard in the JSA gym,
appropriate for both Catholics
and Mormons

Gymnasium

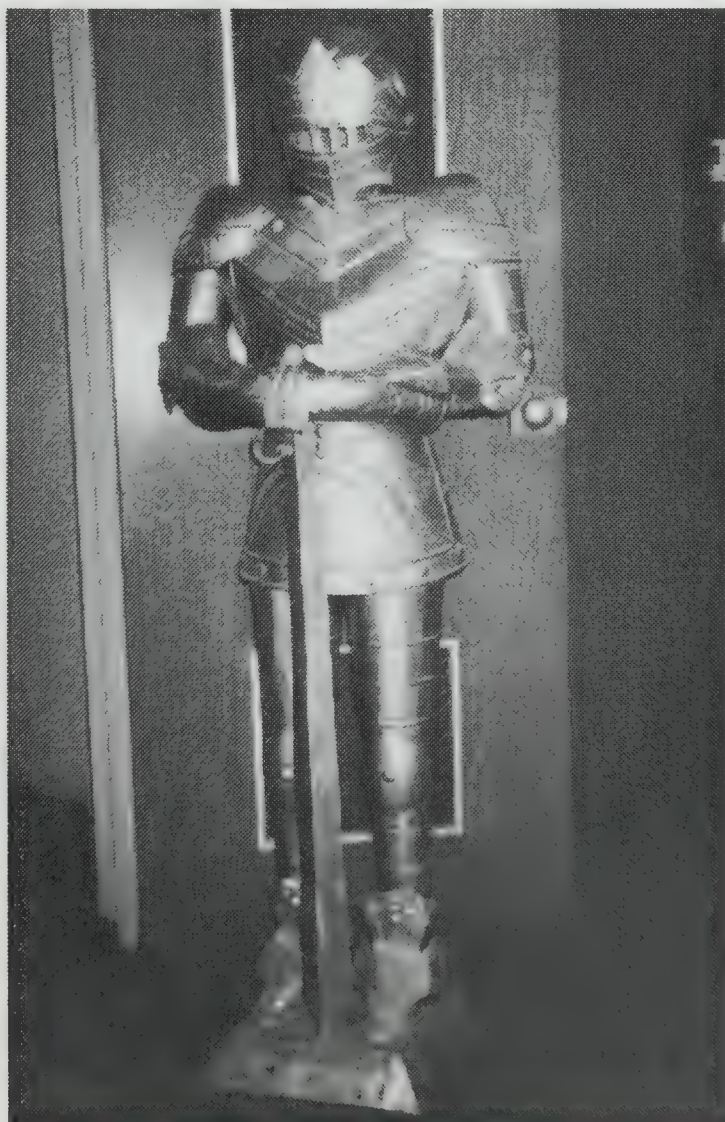


Joseph Smith Academy Library serves both students and missionaries



Computer Lab

Sir Arthur Weasley, JSA knight on watch





Student assembly in the Auditorium

Fun and games in the JSA game room





The cafeteria is a favorite meeting place

West Lounge, first floor





Students working in the project room, third floor

Basic student apartment, first floor



CHAPTER FOUR

THE JOSEPH SMITH ACADEMY: ACADEMICS

FACULTY, STUDENTS, AND COURSES

INTRODUCTION

Joseph Smith Academy faculty members were retired teachers and professors from colleges and universities throughout the country. They were experienced and academically qualified to teach courses offered at the Academy. Many, if not most, had published articles and books. Some were well-known in academic circles and throughout the Church. A few were known nationally as scholars, writers and teachers. All were good men and women in the Gospel sense of that word.

Students who lived in the Joseph Smith Academy and attended classes there were college students and graduates fresh from high school. Students ranged in age from seventeen to twenty-seven years. A few of the older ones were college graduates. From ten to fifteen percent were returned missionaries, both female and male. Returned missionaries brought social and spiritual maturity to the student body. They also provided leadership and a degree of stability rooted in discipline and obedience. As a whole, students participating in BYU Semester at Nauvoo were probably more academically motivated, spiritually sensitive, socially adaptable, and obedient to authority than many, if not most, young people their age in world society. They were loving and lovable, happy, creative, enthusiastic (sometimes more than the Associate Director of Student Services wanted), and generally cooperative — even helpful. They gave life to the Academy and its offerings.

An important part of the Academy's offerings were courses taught. These were limited in number and variety. They included courses in Religion, Computer Science, English, History, Human Development, Music and Visual Arts. Generally, courses in Education, Mathematics, Science (biological and physical) and a plethora of other college and university courses were not available.

Larry Dahl put Academy offerings, and BYU Semester at Nauvoo, in perspective when he wrote:

It is a wonderful opportunity to experience higher education under the sponsorship and influence of the Church of Jesus Christ of Latter-day Saints. It is a unique opportunity to study LDS Church History 'on site,' and deepen appreciation for the early prophets and saints of this dispensation.¹

Most courses offered, then, were those which either satisfied or promoted this objective. The information which follows will identify faculty members, and courses they taught, from Winter Semester 2000 through Winter Semester 2003.

WINTER 2000 SEMESTER

According to the *Class Schedule: Semester in Nauvoo 2000*, faculty members invited to teach during that semester were:

Dr. Larry E. Dahl, BYU Professor of Church History and Doctrine, (Religion 393R and Religion 325)

Dr. Milton V. Backman, Jr., BYU Emeritus Professor of Religion and History, (Religion 341 and History 368)

Dr. Brian Best and wife, Lorna, (M.A.), BYU Emeritus Professors of English, (the Best team taught English 235 and English 350)

Dr. Ted J. Warner, BYU Emeritus Professor of History, (History 120)

Dr. Doris S. Warner, a teacher of forty years in the Provo School District, (Marriage, Family and Human Development 210)

These faculty members, together with Paul and Janine Toone, Associate Directors for Student Services, totaled eight — twice the number involved initially in BYU Semester at Nauvoo. Of course, as the number of faculty members increased, the number of course offerings was adjusted correspondingly.

Also, while BYU Semester at Nauvoo was a winter-semester-only offering, its teachers were paid \$1,000 per credit hour taught. According to Dr. Dahl, "We continued that for some of the faculty our first semester (in the Joseph

¹Dahl, *Church News*, October 28, 2000.

Smith Academy).”² But with approval from BYU administrators, all teachers, including the director, beginning with Fall Semester 2000, were either missionaries or volunteers who served without monetary remuneration. All, however, were retired college or university teachers. Currently (Fall 2002), BYU provides apartments and utilities (telephones excepted) free of charge to faculty and staff. Dr. Dahl wrote: “So far, faculty have been very willing to come and serve for two semesters under those arrangements.”³ Some have served three or four semesters.

By January 4, 2000, faculty members, along with Elder Sherrel and Sister Mary Davis and cooking staff, were in Nauvoo, ready to receive students to be housed in the Joseph Smith Academy. Students flew into St. Louis, then were shuttled to Nauvoo. Forty-one students (31 girls and 10 boys) enrolled in the BYU Semester at Nauvoo Winter Semester 2000. Six were returned missionaries. They came from various colleges and universities scattered throughout the United States. (For more detailed information concerning student numbers and demographics, for this and subsequent semesters, consult the Appendix.)

Courses offered that first semester in the Joseph Smith Academy, as given in the *Class Schedule: Semester in Nauvoo 2000*, were:

Religion 393R *Nauvoo Experience and Teachings of the Prophet Joseph Smith*

Religion 341 *LDS Church History to 1846*

Religion 325 *Doctrine and Covenants*

English 350 *The Bible as Literature*

English 235 *Masterpieces of American Literature*

History 498R *Reading in United States History*

History 368 *Mormonism and American History*

History 120 *United States History to 1877*

MFHD 210 *Marriage, Family and Human Development*

²Dahl, *Getting Started*, 2002.

³Dahl, *Getting Started*, 2002.

Students were required to take a minimum of 9 hours, six of which were in Religion. Other required courses were History 120 or 368, and English 235. Elective courses were English 350 and Marriage, Family and Human Development 210.

An orientation meeting for faculty and students was held in classroom 303 on Thursday January 6. Course work began the following day, Friday, January 7.

According to the *Class Schedule: Semester in Nauvoo 2000*, cost per student for a semester at Nauvoo was as follows:

Tuition	\$1,415
Housing	\$ 680
Field Trips/Nauvoo shuttle	\$ 805
Food (3 meals per day)	\$ 700
Room Deposit (refundable)	\$ 50
Total Cost	\$3,630

Figures listed did not include transportation to and from Nauvoo, or textbooks. Also, about \$200 more than the total was recommended for personal expenses.

FALL 2000-WINTER 2001 SEMESTERS

Faculty members for Fall and Winter Semesters (2000-2001) were:

Dr. Larry E. Dahl, BYU Professor of Church History and Doctrine (Religion 390)

Dr. Milton V. Backman, Jr., BYU Emeritus Professor of Religion and History (History 368 and Religion 340)

Dr. Kenneth W. Godfrey, Utah State University LDS Institute Director (Religion 340)

Audrey M. Godfrey (M.A. History), Member Board of Directors, Mormon Historical Studies (Religion 391R — Nauvoo)

Dr. John B. Harris, BYU Emeritus Professor of English (English 235)

Dr. Keith W. Perkins, BYU Emeritus Professor of Church History and Doctrine (Religion 390, 324 and Computer 391R)

Dr. Ted J. Warner, BYU Emeritus Professor of History (History 120)

Dr. Doris S. Warner, a teacher of forty years in the Provo School District (Marriage, Family and Human Development 210)
Paul Toone (M.Ed.), Associate Director of Student Services, assisted by his wife, Janine.

The same faculty members who served during Fall Semester 2000 also served during Winter Semester 2001. Moreover, they taught the same courses.

Courses offered during the Fall 2000 and Winter 2001 Semesters were:

Religion 391R *Everyday Life in Nauvoo*
Religion 390 *Teachings of the Prophet Joseph Smith
and Nauvoo Revelations*
Religion 340 *LDS Church History to 1846*
Religion 324 *Doctrine and Covenants*
Computer Science 391R *Electronic Text, Computer LDS Historic Sources*
English 235 *Masterpieces of American Literature*
History 368 *Mormonism and American History*
History 120 *United States History to 1877*
MFHD 210 *Marriage, Family and Human Development*

One hundred-three students enrolled in the BYU Semester at Nauvoo Fall Semester 2000. Eighty-six were girls and seventeen were boys. Nine were returned missionaries — six Elders and three Sisters. As with previous semesters, students represented a variety of colleges and universities throughout the United States.

Winter Semester 2001 was smaller, as winter semesters usually are in terms of student enrollment. Sixty-eight students lived in the Joseph Smith Academy and attended courses taught there. Fifty-three were girls and fifteen were boys. Nine of the boys were returned missionaries. As indicated previously, students came from various colleges and universities throughout the United States.

FALL 2001-WINTER 2002 SEMESTERS

The BYU Semester at Nauvoo Fall Semester 2001 commenced with a faculty meeting on Tuesday September 5, followed by a faculty, student and staff orientation meeting on Thursday, September 6 at 8:00 a.m. in the Joseph Smith

Academy auditorium. Dr. Larry Dahl presided at and conducted the meeting. A hymn was sung, an invocation given, students were welcomed, faculty, spouses and staff were introduced. Staff members included Elder Clifford Hopkins (Building Maintenance Engineer), as well as Food Services volunteers who planned and cooked meals for Academy personnel. Others introduced, but not necessarily in attendance, were President Durell and Sister Kathy Nelson (Nauvoo Stake President), President Richard and Sister Lois Sager (Nauvoo Mission President), President Gyle and Sister Marian Hollingsworth (Young Single Adult and Student Branch President), Elder Jerry and Sister Viola Goodwin (NRI facilities manager and representative of the Presiding Bishopric of the Church), Elder R. J. and Sister Marilyn Snow (Public Affairs Director), and Elder David Wray (Nauvoo Mission medical doctor).

Following introductions, brief messages from some who were introduced were given, after which Cal and Alice Andreasen (Associate Directors of Student Services) read to students items from the Student Handbook. Finally, Dr. Dahl spoke on "Special Expectations in a Special Circumstance," and on "Social Relationships and Dorm Rules." There were questions and answers, a closing hymn, and the benediction.

Following the orientation meeting, students went to the study hall where they received textbooks and made adjustments in schedules. That afternoon, students were divided into groups of about ten, then each group was taken on a walking tour of the "flats." These tours were conducted by faculty members and spouses.

Classes began on Friday, September 7. They were taught by:

Dr. Larry E. Dahl, BYU Professor of Church History and Doctrine (Religion 390)

Alyn B. Andrus (M.S.), Ricks College History (History 368)

Max E. Aycock (M.A.), Snow College English (English 235)

Roberta Dahl (Religion 391R — Nauvoo)

Dr. Bert W. Marley, Idaho State University Emeritus Professor of History (History 120)

Dr. Don Norton, Humanities Department, BYU (English 430R)

Parley Robison (B.S.E.E.), BYU Computers and Computer Programming (Religion 391R — Computer)

Dr. Jerry C. Roundy, Ricks College Church History and Doctrine (Religion 390 and 324)

Joel Smith (M.A.), Western Illinois University Art (VA 103)

Dr. David R. Willmore, Snow College LDS Institute of Religion Church History and Doctrine (Religion 340 and Music 311)

Cal Andreasen (M.R.E.), Arizona State University C.E.S. Institute of Religion (Associate Director of Student Services), assisted by his wife, Alice Andreasen (B.E.).

Gloria Andrus (A.A.S., Registrar), Ricks College (Librarian)

Courses taught by faculty members during the BYU Semester at Nauvoo Fall Semester 2001 were:

Religion 391R *Computer Applications: LDS Historical Sources*

Religion 391R *Everyday Life in Nauvoo*

Religion 390 *Teachings of the Prophet Joseph Smith
and Nauvoo Revelations*

Religion 340 *LDS Church History to 1846*

Religion 324 *Doctrine and Covenants*

English 430R *Editing for Publication*

English 235 *Masterpieces of American Literature*

History 368 *Mormonism and American History*

History 120 *United States History to 1877*

Music 311 *University Chorale*

Visual Arts 103 *Introduction to Drawing*

Faculty member spouses not listed above (Sonia Aycok, Betty Marley, Ilean Robison, Sherree Roundy and Patricia Willmore) were assigned, or volunteered to assist either with Religion 391R, or to serve in the office or Library.

English 430R consisted of nine students taping interviews with twenty-seven long-term residents of Nauvoo concerning early Nauvoo history and current happenings, with an emphasis on Mormon history in Nauvoo. The interviews were transcribed, edited, approved by the persons interviewed, then published in a 420-page book, compiled by Larry E. Dahl and Don Norton, entitled *Modern Perspectives on Nauvoo and the Mormons: Interviews with Long-Term Residents*, and published by the Religious Studies Center, BYU, Provo, Utah, 2003.

The same courses taught during Fall Semester 2001 were also taught during Winter Semester 2002, with the exception of English 430R and Visual Arts 103. These two courses were not offered. With the exception of Don Norton and Joel Smith, the faculty roster, too, remained unchanged, as did volunteer assignments for spouses.

Students enrolled in BYU Semester at Nauvoo Fall Semester 2001 numbered 106, eighty-six girls and twenty boys — a record attendance. Students represented various colleges and universities throughout the United States.

As indicated, the BYU Semester at Nauvoo Fall Semester 2001 numbered more students than any previous semester since 1994. As a whole, students were well-behaved and generated few serious problems with which Dr. Dahl and the Associate Directors of Student Services had to deal. Usually, a conference with Dr. Dahl was sufficient to convince a student “free radical” to change course. Students after a few days in the Academy developed close relationships with each other, faculty and staff. Most regarded themselves as members of a large, closely-knit, Zion-like family, and seemed inclined to promote rather than weaken family cohesiveness. As a matter of fact, soon after arrival, students seemed to love life in the Academy, and formed a strong attachment to Nauvoo. None really wanted to leave, at least not permanently. Dr. Dahl was effective in helping them understand this. Frequently he reminded students to avoid worldly fashions in dress and make-up, to observe dorm hours, not to date or “pair-off” in boy-girl relationships, for boys to stay off girls’ floors and girls to stay off the boys’ floor, and not to encourage boy friends or girl friends to visit the Academy. Each semester Dr. Dahl quoted students a statement by David O. McKay as reported in the *Church News*, May 16, 1948:

There is one responsibility which no man can evade; that responsibility is his personal influence. Man’s unconscious influence is the silent, subtle radiation of his personality — the effect of his words and his acts on others. This radiation is tremendous. Every moment of life man is changing, to a degree, the life of the whole world.

One of the most trying problems demanding solution was how to transport, during field studies, 106 students and nine faculty members with spouses on two highway buses with a combined seating capacity of 110. This problem was solved by putting the overflow in two vans, then communicating with each other by

means of two-way radios and cell phones. This was not the best arrangement in the world, but it worked in terms of getting everyone where we all needed to go.

The BYU Semester at Nauvoo Winter Semester 2002 commenced on Monday, January 7 with a faculty meeting. Cal and Alice Andreasen, Associate Directors of Student Services, conducted the meeting. Roberta Dahl, office manager and teacher of Nauvoo history, was present, but her husband, Dr. Larry Dahl, was not. He underwent back surgery during Christmas holidays and stayed home in Provo to recover till January 22.

On January 8, students, faculty and staff met in an orientation meeting held in the Academy auditorium. Following the meeting, students received textbooks in the study hall. That afternoon they were divided into small groups and were guided on a walking tour around the temple and on the “flats.” Weather was mild, but streets were wet and muddy.

Classes began on Wednesday, January 9. Sixty-four students (53 girls and 11 boys), representing various colleges and universities throughout the United States, were enrolled. Seven boys and one girl were returned missionaries.

FALL 2002-WINTER 2003 SEMESTERS

The BYU Semester at Nauvoo Fall Semester 2002 commenced with faculty meeting on Tuesday, September 3. Faculty members present were:

Dr. Larry E. Dahl, BYU Professor of Church History and Doctrine (Religion 390)

Alyn B. Andrus (M.S.), Ricks College History (History 220)

Dr. C. Kent Dunford, University of Utah Institute of Religion (History 382 and Religion 340)

Carolyn Dunford (M.A.), BYU Business Education (Religion 391R — Nauvoo)

Dr. Evan L. Ivie, BYU Computer Science (Computer Science 100)

Roberta James (M.A.), BYU English (English 235)

Joel Smith (M.A.), Western Illinois University Art (Visual Arts 103)

Dr. David R. Willmore, Snow College Institute of Religion (Religion 340 and Music 311)

Dr. Robert Woodford, University of Utah Institute of Religion (Religion 390 and Religion 324)

David H. Jacobs (M.E.), Weber State University Institute of Religion (Associate Director of Student Services), assisted by his wife, Bonnie. Gloria Andrus (A.A.S., Registrar), Ricks College (Librarian)

Courses taught during the BYU Semester at Nauvoo Fall Semester 2002 were:

Religion 391R *Everyday Life in Nauvoo*
Religion 390 *Teachings of the Prophet Joseph Smith and Nauvoo Revelations*
Religion 340 *LDS Church History to 1846*
Religion 324 *Doctrine and Covenants*
Computer Science 100 *Fundamentals of Computing*
English 235 *Masterpieces of American Literature*
History 382 *Mormonism and American History*
History 220 *United States History to 1877*
Music 311 *University Chorale*
Visual Arts 103 *Introduction to Drawing*

A noteworthy change in course numbering, initiated by Brigham Young University commencing with Fall Semester 2002, involved History 382 and 220. These courses previously were History 368 and 120 respectively.

Faculty member spouses not listed above (Betty Jo Ivie, Patricia Willmore and Narda Woodford) were either assigned or volunteered to assist with Religion 391R, or work in the main office, the student services office, or Library. Tom James served as a Temple officiator and produced several helpful short research/summary papers giving insight into past events in Nauvoo. No one was without an assignment or something to do that contributed to the strength of course offerings or academy life.

Faculty members remained unchanged for BYU Semester at Nauvoo Winter Semester 2003, except for Joel Smith, the Visual Arts teacher. Also, David and Bonnie Jacobs, Associate Directors of Student Activities did not serve that semester. In fact, Brother and Sister Jacobs returned home November 2, 2002 due to a health problem. They were replaced, beginning January 2003, by Lyle and Brenda Godfrey from Blackfoot, Idaho.

Courses offered during Winter Semester 2003 also remained unchanged, except for History 382, History 220, and Visual Arts 103. History 382 was discontinued, and Dr. Kent Dunford who taught that course during Fall Semester taught a section of REL 340, Church History, and a section of REL 390, Teachings of the Prophet Joseph Smith, during Winter Semester. Alyn Andrus taught History 220, the only history course offered. Visual Arts 103 was not offered.

“Dead days” and final exams, relating to BYU Semester at Nauvoo Fall Semester 2002, were scheduled for December 9-13, after which students had one day to clean rooms and make final preparations for departure home.

During Winter Semester 2003, “dead days” and final exams were scheduled for April 3-4 and April 7-8. Two days later, students were scheduled to leave on their New York/Pennsylvania/Ohio field study.

Students enrolled in the BYU Semester at Nauvoo Fall Semester 2002 numbered 117, among whom were 92 girls and 25 boys. Among the girls were six and among the boys nine returned missionaries. The 117 students was a record for semesters in the Joseph Smith Academy, and numbered three times more than students enrolled in BYU Semester at Nauvoo during pre-academy days. There was a sufficient number of students to justify three buses for field studies rather than two which had accommodated previous semesters in the Academy.

Moreover, students during this semester were very talented in terms of the number who played various musical instruments. Fifty-three played the piano, four played the organ, three played clarinets, two played trombones, two played cellos, one played the trumpet, one played E-bass, two were percussionists, fifteen played the flute, eleven played the violin, six played the guitar, one played the banjo, and one played the harp, which she brought with her. There was no lack of talent among these students. Finally, these students came, as did all those who preceded them, from various colleges and universities throughout the United States.

FIELD STUDIES: WINTER SEMESTER 2000 — WINTER SEMESTER 2003

FIELD STUDIES: WINTER SEMESTER 2000

Field studies, after BYU Semester at Nauvoo moved into the Joseph Smith Academy, commenced on January 22, 2000. This first field study included

Warsaw, the Morley Settlement (Yelrome), and Montrose. The next field study was February 26 and included New Salem and Springfield, Illinois featuring Abraham Lincoln. The March 4 field study focused on Mark Twain and Hannibal, Missouri. Field studies involving western Missouri covered two days, March 17-18, and included Adam-Ondi-Ahman, Far West, Liberty Jail, LDS and RLDS Visitors Centers. A field study on March 24 featured the Carthage Jail. Finally, the semester culminated in the New York/Ohio field study from April 4-14. During the tenth day, after spending their last night in Nauvoo on April 13, faculty and students followed the pioneer trail across Iowa to Winter Quarters. They stayed overnight in Council Bluffs (Kanesville), then flew home, or commenced their drive by vehicle across the Nebraska plains, on April 15.

Unique to this field study was staying overnight in Nauvoo then proceeding across Iowa to Winter Quarters before departing for home. Today (2003) western Missouri, eastern Nebraska and western Iowa are visited during the same field study, which precedes the New York/Pennsylvania/Ohio field study during winter semester. Students fly home from St. Louis the day following conclusion of their New York/Ohio field study. This schedule puts departure time from three to four days later than in 2000.

FIELD STUDIES: FALL SEMESTER 2000

Academy files indicate the following schedule for BYU Semester at Nauvoo field studies for Fall Semester 2000:

September 29	Nauvoo and environs (settlements around Nauvoo)
October 12-19	Ohio — New York (Kirtland, Palmyra, Fayette)
October 28	Hannibal, Missouri (Mark Twain)
November 2-4	Western Missouri (Adam-Ondi-Ahman, Far West, Liberty, Independence, Council Bluffs, Winter Quarters, and the Mormon Trail across Iowa)
November 18	Springfield (Abraham Lincoln)

A paucity of information in Academy files limits comment on the Fall Semester 2000 field studies. There were no recorded evaluations, and very little comment. On the other hand, a plethora of material given at field study sites filled the files.

FIELD STUDIES: WINTER SEMESTER 2001

Field studies for Winter Semester 2001 visited the same sites as Fall Semester 2000; only the dates were changed.

FIELD STUDIES: FALL SEMESTER 2001

The field studies schedule during BYU Semester at Nauvoo Fall Semester 2001 was as follows:

September 29	Vicinity of Nauvoo (Warsaw, Green Plains, Morley Settlement, Keokuk, Galland School, Montrose, Ft. Madison, Carthage, Ramus/Webster)
October 10-18	New York/Ohio (Chicago, Notre Dame, Palmyra, Fayette, Niagra Falls, Kirtland)
October 27	Hannibal, Missouri (Quincy, Mark Twain Cave, Hannibal, Florida)
November 8-10	Western Missouri/Eastern Nebraska/Western Iowa (Adam-Ondi-Ahman, Far West, Richmond, Liberty, Independence, Winter Quarters, Kaneshville, Mt. Pisgah, Garden Grove)
December 1	New Salem/ Springfield (New Salem Village, Lincoln's Law Office and Old Illinois Statehouse, Lincoln's home, Lincoln's Tomb)

The weather for field studies identified above was warm and pleasant. Tree leaves in western New York provided not brilliant, but good color contrasts. A wind in western Missouri was a little less than pleasant, but was endurable. Surprisingly, the weather on December 1 in New Salem and Springfield was remarkably warm and pleasant. The only problem encountered during this field study was a Christmas parade in Springfield that blocked routes to historical sites. The writer of this history wrote in his report relating to the field study in Springfield:

Shortly after entering Springfield, about 10 minutes from tour time, the bus encountered road blocks. Springfield was sponsoring its annual Christmas parade and had cordoned off its famous historic district where our tours were scheduled to take place. Consequently, students

and faculty walked four blocks to the Old Illinois Capitol Building and the Lincoln-Herndon Law Offices, crossing the street in front of vehicles leading the parade by only half a block. We were 15 minutes late for our tours, but the guides understood and were kind to us.⁴

Weather is always a concern when field studies are scheduled, but has not caused cancellation or re-scheduling of site visits.

In the BYU Semester at Nauvoo Fall Semester 2001 field studies, as previously indicated, two buses and two vans were used to transport faculty, staff and students. Routes followed by one bus and van were reversed for the other bus and van so that no given historic site accommodated more than half the faculty, staff and students at the time scheduled for that site. This scheduling pattern worked well.

FIELD STUDIES: WINTER SEMESTER 2002

Weather for field studies during the BYU Semester at Nauvoo Winter Semester 2002 was somewhat less pleasant than during the previous semester. The field study involving Nauvoo and environs enjoyed relatively pleasant weather, as did the field study to Hannibal, Missouri. But in western Missouri, wind was fierce and cold. In Kaneshville, snow fell and a freezing wind made roads slick. Weather during the New Salem/Springfield field study was delightfully pleasant, but rain fell much of the time to and during time spent in Palmyra, New York. That, however, did not dampen spirits.

The schedule for BYU Semester at Nauvoo Winter Semester 2002 field study was as follows:

January 25	Nauvoo Environs (Warsaw, Green Plains, Morley Settlement, Keokuk, Galland School, Montrose, Ft. Madison, Carthage, Ramus/Webster)
February 15	Hannibal, Missouri (Quincy, Mark Twain Cave, Hannibal, Florida)
March 6-8	Western Missouri/Eastern Nebraska/Western Iowa (Adam-Ondi-Ahman, Far West, Richmond, Liberty,

⁴Andrus, *Report of Springfield Field Study*, 2001

	Independence, Winter Quarters, Kaneshville, Mt. Pisgah, Garden Grove)
March 22	New Salem/Springfield (New Salem Village, Lincoln's Law Office and Old Illinois Statehouse, Lincoln's home, Lincoln's tomb)
April 9-17	New York/Ohio (Chicago, Notre Dame, Palmyra, Fayette, Niagara Falls, Kirtland)

A significant development during the Winter Semester 2002 New York/Ohio field study was a meeting in the Kirtland Temple involving Academy faculty, staff and students. Dr. Dahl was able to rent the temple from Community of Christ for a three-hour block during the second evening in Kirtland. With regard to that meeting, the writer of this history wrote:

We prepared for an evening meeting in the Kirtland Temple scheduled to start at 7:00. . . . We met in the first floor assembly room. Students and others sat facing the Melchizedek Priesthood pulpits. Those speaking during the service sat behind the bottom tier of pulpits. . . . This was within the air space where the Savior and other heavenly visitors appeared to Joseph Smith and Oliver Cowdery, which appearances are recorded in *Doctrine and Covenants* Section 110. We sang a hymn, had an invocation and heard presentations from faculty members relating to the temple, its dedication, dedicatory prayer, and transmission of Priesthood keys to Joseph and Oliver. After these presentations, we all stood and sang six verses of *The Spirit of God Like a Fire is Burning*, singing the chorus after each verse. I've never heard it sung with more sincerity, meaning and spirit. If there had been six more verses to sing, we'd have sung those with relish. Singing this hymn was certainly a fitting climax to a spiritual service in this venerable old temple.

Following the meeting, no one wanted to get up and leave. We all sat still for another fifteen minutes, enjoying the afterglow and tuning our spiritual senses. The atmosphere was pregnant with feeling. Most of the students wiped tears from eyes whose gaze hardly left the Melchizedek Priesthood pulpits. I developed the impression that they felt if they thought hard enough, perhaps they could enjoy a heavenly

vision as did the Saints of old. I wanted to tell them that we don't need heavenly manifestations as our predecessors did. We are an established people. Many, if not most of us, have been born under the covenant. We have never doubted. Our testimonies are strong. We have more than our ancestors had. They needed something to energize them spiritually, something to which they could anchor their lives. They had given all they could give to build the temple. The heavenly manifestations they received were their reward and an impetus for future well-doing.⁵

Because of the meeting in the Kirtland Temple, this field study, perhaps, was a highlight in the lives of those who lived, studied and worked in the Joseph Smith Academy during the BYU Semester at Nauvoo Winter 2002. It certainly added value to the New York/Ohio field study.

FIELD STUDY: FALL SEMESTER 2002

The schedule for BYU Semester at Nauvoo Fall Semester 2002 was as follows:

September 21	Nauvoo environs (Warsaw, Green Plains, Lima, Yelrome, Keokuk, Galland School, Montrose, Nashville, Zarahemla, Fort Madison, Carthage, Ramus/Webster, Fountain Green and Stringtown)
October 9-17	New York/Ohio (Chicago, Notre Dame, Palmyra, Fayette, Niagra Falls, and Kirtland)
October 26	Hannibal, Missouri (Quincy, Illinois/Hannibal/ Florida, Missouri)
November 7-9	Western Missouri/Eastern Nebraska/Western Iowa (Adam-Ondi-Ahman, Far West, Richmond, Liberty, Independence, Winter Quarters, Kanesville, Mt. Pisgah, and Garden Grove)
November 23	New Salem/Springfield, Illinois (New Salem, Lincoln's law office, the old Illinois State House, Lincoln's home, and Lincoln's tomb)

⁵Andrus, *Journal*, 2002.

One-hundred-thirty-eight people (students, faculty and staff) participated in the field studies of BYU Semester at Nauvoo Fall Semester 2002. Three highway buses were necessary for transportation of passengers. This necessitated careful scheduling so as not to inundate a given historical site with site-visitors.

Weather during field studies Fall Semester 2002 generally was temperate, even warm and accommodating, with temperatures ranging between 45 and 75 degrees. Students were interested in learning and were well-behaved. The field study endeavor this semester, in this writer's opinion, was eminently successful.

FIELD STUDY: WINTER SEMESTER 2003

The field studies schedule for BYU Semester at Nauvoo Winter Semester 2003 reflects the following modifications: Four days instead of three will be spent on the Western Missouri/Eastern Nebraska/Western Iowa Field Study. The additional day will allow a four-hour walking tour of historic Independence, including Harry S. Truman's home and museum. The extra day will be possible by a reduction of one day in the New York/Ohio Field Study. That field study will become the New York/Pennsylvania/Ohio Field Study. Chicago will be bypassed and time normally spent there will be spent, instead, at Harmony, Pennsylvania. Travel time, however, will allow, as indicated, a reduction of one day. The schedule is projected as follows:

January 25	Nauvoo environs (Warsaw, Green Plains, Lima, Yelrome, Keokuk, Galland School, Montrose, Nashville, Zarahemla, Fort Madison, Carthage, Ramus/Webster, Fountain Green, and Stringtown)
February 15	Hannibal, Missouri (Quincy, Illinois/Hannibal/ Florida, Missouri)
March 5-8	Western Missouri/Eastern Nebraska/Western Iowa (Adam-Ondi-Ahman, Far West, Richmond, Liberty, Independence, Winter Quarters, Kaneshville, Mt. Pisgah, and Garden Grove)
March 22	New Salem/Springfield (New Salem, Lincoln's law office, old Illinois Statehouse, Lincoln's home, Lincoln's tomb)
April 10-17	New York/Pennsylvania/Ohio (Notre Dame, Niagra Falls, Palmyra, Fayette, Harmony, and Kirtland)

According to the *Semester Calendar, Winter Semester 2003*, students leave for home on April 18. Most will ride buses to St. Louis and fly from there. Faculty will leave during the next few days following student departure.



Buses loading for a Field Study



Happy students and staff on a Field Study

Kirtland Temple, 2001





BYU students in testimony meeting on the Hill Cumorah, with statue of Moroni in the background, 2003

CHAPTER FIVE

THE JOSEPH SMITH ACADEMY: ACTIVITIES

INTRODUCTION

When the decision was made to write a chapter entitled “The Joseph Smith Academy: Activities,” a decision was also made to do that in terms of journal entries. Thus, the principal part of this chapter will comprise journal entries concerning BYU Semester at Nauvoo for Winter and Fall Semesters 2002. These entries were composed by the writer of this book. He either participated directly in all activities reported, or at least was present as an observer while they occurred. Moreover, the entries recorded include only two semesters because (1) the writer did not receive from Dr. Dahl the assignment to write this history until midway through Fall Semester 2001. By then time was too late to develop a journal of the whole semester. Also, this book must be finished well before Winter Semester 2003 terminates. Thus, the only two semesters in which a journal might cover all of both are the ones included in this chapter; and (2) journal entries of other winter and fall semesters would be, for the most part, duplications of the two recorded in this chapter. So, these that are recorded may represent, with reasonable accuracy, other semesters in the Joseph Smith Academy through Dr. Larry E. Dahl’s term as Director of BYU Semester at Nauvoo.

ASSOCIATE DIRECTOR OF STUDENT SERVICES: JOB DESCRIPTION

An appropriate part of this chapter, a large part of which deals with student activities, is a description of responsibilities associated with the Associate Director of Student Services. This position in relation to BYU Semester at Nauvoo, which has claimed the Joseph Smith Academy as home since January 2000, is vital to success of the program.

Actually, since husband and wife together accept responsibility as Associate Director of Student Services, the title of this position really should be “Associate Directors” instead of “Associate Director,” even though he who holds the Priesthood may technically be the one called to fill the position. In organizing and helping students plan and execute student activities, the wife is as vital as the husband. Without her, students would have less than a complete experience in the BYU Semester at Nauvoo.

Since BYU Semester at Nauvoo moved into the Joseph Smith Academy in January 2000, four couples have served as Director of Student Services. These are in order of service: Paul and Janine Toone; Cal and Alice Andreasen; David and Bonnie Jacobs; Lyle and Brenda Godfrey. These people, all of whom undoubtedly felt overwhelmed with responsibility and weighed down with obligations, were, nevertheless, loved by faculty, staff and students. The following constitutes a description of their responsibilities and obligations as prepared by Cal and Alice Andreasen who served during Fall Semester 2001 and Winter Semester 2002.

The Associate Director assumes responsibility for student services and activities. These services begin the moment the students arrive and end when the students leave. Preparing for both the arrival and departure of students is an important part of the responsibility, as well as the activities in between. Following is a brief job description of these duties:

1. **Welcome/Orientation:** Welcome students as they arrive at the Academy at the beginning of the semester. Also assist the Director in an orientation meeting at the opening assembly the day after students arrive.
2. **Housing Responsibilities:** The Associate Director and his wife become dorm parents to the students. Responsibilities include making room assignments, distributing keys, instructing about dorm policies and helping students to uphold these policies. It is important to schedule periodic room checks and to have a final room inspection at the end of the semester in order for students to receive their \$50 deposit from BYU.

3. **Field Study Coordinator:** Prepare and make available student packets for each of the field studies. Work with the bus directors to set up an itinerary for each trip. Assign students to a bus. Confirm hotel reservations and coordinate schedules with bus companies.
4. **Student Van Responsibilities:** Arrange scheduling for student use of vans and inform students about safety and maintenance.
5. **Advisor to the Nauvoo Student Association:** Help to organize and act as advisor to the students in planning meaningful and quality activities and programs at the Academy.
6. **Student Assemblies and Devotionals:** Plan, in conjunction with the Student Association, a weekly assembly. Purpose of this assembly is to instruct, inspire, and share talents. Also arrange for BYU weekly devotional on satellite dish in the lounges.
7. **Plan for departure of students** by checking student travel plans and arranging for bus travel to the airport. Organize plans for checking out of the dorm.

The BYU program is unique in its opportunity for both students and faculty. The Associate Director and his wife have a wonderful opportunity to serve. It is a rewarding experience.

Cal and Alice Andreasen

JOURNAL ENTRIES:

WINTER SEMESTER 2002 — FALL SEMESTER 2002

MONDAY, JANUARY 7, 2002: The first faculty meeting of the Winter Semester commenced this morning at 9:00. Those present were Cal/Alice Andreasen, Alyn/Gloria Andrus, Max/Sonia Aycock, Roberta Dahl, Bert/Betty Marley, Richard/Margene Miller, Jerry/Sherree Roundy, and David/Patricia Willmore. Larry Dahl was excused due to back surgery three weeks ago. He is recovering in Provo, Utah. Also, Parley and Ilean Robison were absent. They are scheduled to arrive in Nauvoo tonight.

Cal Andreasen conducted the meeting, with Alice and Roberta assisting. The following items were covered:

1. The Millers were introduced, and they discussed food services.
2. Material was passed out including a list of faculty apartment numbers and phone numbers, a Winter 2002 Calendar, a Winter 2002 Academic Schedule, material for a "Walk Old Nauvoo," a student enrollment list, an Academy Handbook, and an Orientation Packet.
3. Roberta Dahl discussed registration procedures and distribution of textbooks.
4. Gloria Andrus discussed library procedures.
5. David Willmore discussed choir needs.
6. Cal Andreasen discussed field trips, with emphasis on the "Walk Old Nauvoo" scheduled for Tuesday (tomorrow).
7. Alice Andreasen discussed welcoming students, and the Orientation Meeting scheduled for Tuesday morning at 8:30. She went on to discuss the first week's activities, branch home evenings, and the Nauvoo Community Culture Lecture series for Winter Semester.

Bert Marley offered the opening prayer and Cal Andreasen gave the spiritual thought. Alyn Andrus offered the closing prayer.

Following faculty meeting, faculty members helped Roberta set up the study hall for textbook distribution Tuesday morning. They then spent the rest of the day in personal pursuits.

Students arrived from the St. Louis airport at 6:30 this evening. After eating, they received keys and room assignments then met in the recreational room for tours of the Academy. Each faculty member and spouse conducted a tour with from six to ten students.

TUESDAY, JANUARY 8, 2002: Orientation Meeting for students began in the Auditorium at 8:30 a.m. Cal Andreasen conducted the meeting. After an opening hymn, and invocation by Jerry Roundy, Roberta Dahl welcomed the students and introduced the following persons:

Elder/Sister Snow, NRI administrators
President/Sister Sager, Nauvoo Mission President
President/Sister Hollingsworth, Nauvoo Branch President
Elder (Dr.) Wray, Nauvoo Mission doctor
Elder Hopkins, NRI/Academy maintenance engineer
Elder Miller, Academy Food Services chef

Following these introductions and brief speeches, David Willmore gave an announcement regarding the choir, and Gloria Andrus spoke briefly about the library. Cal and Alice Andreasen then “walked” everyone through the handbook and indicated the week’s schedule. Roberta Dahl discussed registration procedures, then a student closed with prayer.

Immediately following meeting, students began registering in the study hall. They were divided into three groups (A-G, H-N, O-Z), each group taking 30 minutes to register and receive textbooks. This procedure produced excellent results. Student flow was moderate, and everything went as planned. No bottlenecks developed. Faculty members and spouses helped students with registration and passed out books, while Gloria handled “adds” and “drops.” By noon, registration was completed and everyone went to lunch.

At 2:30 p.m. students and faculty met in the auditorium where students were divided into groups of about ten. Then each faculty member and spouse served as guides for the student groups as they were taken around the temple block and onto the “flats.” The groups went alternately down Young and Mulholland Streets along designated routes. They passed each other at the Homestead (the original Smith log cabin and cemetery). The tours took about two hours and, apparently, from student comments, were very successful. The weather was sunny and warm — conducive for an outside activity.

At 7:00 p.m. a Nauvoo Community Lecture Series meeting was held in the Academy auditorium. The lecture given was entitled “Portrait of a River Town Growing Up.” It was about Hannibal, Missouri and was delivered by Henry Sweets, curator of the Mark Twain Museum in Hannibal. He read his lecture which lasted about 40 minutes. He then answered questions from the audience. The entire meeting lasted about an hour. Academy students had been invited and encouraged to attend by Max Aycock who teaches English 235 (American Literature). Many, but not all students were in attendance. Others included missionary couples, Academy faculty and staff, as well as a few townspeople.

WEDNESDAY, JANUARY 9, 2002: Today was the first day for classes during this Winter Semester. And tonight at 7:00 a get-acquainted activity was conducted by Cal and Alice Andreasen in the Second Floor Lounge. All seemed to have a happy time as they participated in games and sing-alongs. The branch presidency, faculty, and staff participated with the students.

FRIDAY, JANUARY 11, 2002: This evening at 7:00, Academy students and faculty attended “Rendezvous” in the Nauvoo Social and Cultural Hall on the

“flats.” Rendezvous is an entertaining program presented by couple-missionaries depicting pioneer life in old Nauvoo and departure from the city. It was well done and the students loved it. I think the cast was enthused by the students’ exuberant reception.

SATURDAY, JANUARY 12, 2002: This evening students, faculty and staff participated in line dancing and had a happy time. The activity was held in the gym. It lasted two hours. Following the dancing, students played a little basketball. They must have tired themselves, because last night seemed to be a quiet one.

SUNDAY, JANUARY 13, 2002: This evening at 7:00, a CES Fireside, originating in BYU’s Marriott Center, featured Elder Richard G. Scott of the Quorum of Twelve Apostles. He spoke very well, and forcefully, on decision-making under inspiration. Elder Scott’s remarks were timely for Academy students, some of whom, afflicted with a severe case of homesickness, were talking of returning home.

WEDNESDAY, JANUARY 16, 2002: This evening at 7:00, activities were conducted in the gym for all interested students. From forty to fifty students participated in group basketball games designed for fun, not for competition. All there seemed to have fun. At 8:00, all met in the center of the gym floor, prayer was offered and students dispersed. The students are cooperative and flexible in meeting schedules and participating in group activities. Already they seem to be coming together as an Academy family.

At 9:30 (rather late in the evening for meetings) “hall meetings” were held on the various floors. These involved all who live on the floors, including Academy and missionary couples. The boys met in the lounge at the west end of the hall. Present were Cal Andreasen, Bert/Betty Marley, Alyn/Gloria Andrus, Ty Mansfield, Jonathan Miller, Evan Aamodt, Jonathan Updike, Adam Bliss, Nathan Smith, Bret Everson, Gil Bradshaw, Stephen Jensen, Ryan Meacham, and Dave Rogers.

Academy rules were discussed with emphasis on quiet behavior after 10:00 p.m. The boys were also cautioned to keep themselves adequately covered after taking a shower then going to their rooms. Introductions followed. Popcorn and candy were enjoyed by all. The meeting lasted about an hour and everyone was in happy spirits.

THURSDAY, JANUARY 17, 2002: Today at 2:30 Academy students met in the auditorium for their weekly assembly. After an opening hymn and invocation,

Sister Andreasen introduced President and Sister Sager of the Nauvoo Mission. The Sagers spoke for about twenty minutes. President Sager said the Nauvoo Mission was created on November 1, 2000. It is a mission within the Illinois Peoria Mission. Nauvoo missionaries operate the Visitors Center, provide guide service for restored houses and businesses on the “flats,” and participate in many other activities such as “Rendezvous,” as well as other variety shows and musical productions. They do not proselyte in the traditional sense of that word. Missionaries from the Peoria Mission proselyte in and around Nauvoo.

President and Sister Sager will be released in a couple of days and will return home. President and Sister Samuel Park will replace them.

Following the Sagers, student body officers were introduced. They are Ty Mansfield and Cortney Evans, co-presidents with Emily Sutherland serving as secretary and executive vice-president. Committees and committee chairmen/women are as follows: Service Committee – Rachael Burr and Rynda Young/ Good Times Committee – Elle Story and Elizabeth Erekson/ Sports Committee – Evan Aamodt and Laura Hasler/ Birthday-Thank you Committee – Allison Allred and Heather Hanberg/ Music-Theater Committee – Amanda Midgley and Nathan Smith (Music Coordinator: Karey Vaughn) Memory Committee – Brooke Matthews and Jonathan Updike/ T-Shirt Committee – Lisa Arnell and Emily Strawderman/ Dorm Assistants – Dave Rogers, Renee Holm, and Kim Wilber.

Student body officers are called to their positions by the Andreasens. Officers then call committee chairmen/women to their positions and the chairmen/women then call committee members.

Ty Mansfield introduced the theme for this semester which is, “Flock to the Standard and go up to Zion” (Joseph Smith). Ty did an outstanding job of introducing and developing this theme.

SUNDAY, JANUARY 20, 2002: On Wednesday, January 15, demolition of St. Mary Monastery began. Two huge steel dinosaurs, one with a giant jack-hammer and the other with colossal jaws went to work on the chapel, boring into walls, tearing out huge chunks of reinforced concrete faced with brick, then crushing these into a pile of rubble. Today, where foyer, chapel and main dining hall once stood, there is nothing but a long, low pile of rubble waiting to be hauled away by dump trucks. I suppose rubble removal will begin shortly. Meanwhile, the metal monsters are now ready to attack monastery dorms where nuns roomed for the past fifty years. Within two weeks there will be nothing left but waste material

— only a memory will survive. How tediously we build and how quickly we tear down. Brother and Sister Andrus retrieved two bricks — one for them and the other for Sister Denise who lived in the Monastery and reluctantly, in a state of melancholy, considered its fate.

Last Friday evening (January 18) Academy faculty, staff and students attended a variety show involving missionary couples produced in honor of President and Sister Sager of the Nauvoo Mission. The Sagers are leaving in a few days, returning home to Salt Lake City. The show was excellent. It consisted primarily of singing and instrumental music. Academy students, about one-third of whom attended, were impressed by how talented older people can be.

TUESDAY, JANUARY 22, 2002: Tonight a Nauvoo Community Lecture on the “History of Sts. Peter and Paul Catholic Church” was presented by Nauvoo historian Jim Moffitt in the Academy auditorium. In attendance were a sprinkling of missionary couples, a few townspeople and fewer Academy students. The lecture included a brief history of St. Mary Monastery and Academy. The lecture was appropriate for this particular time in view of the Monastery’s demolition. However, student attendance tonight indicates that students must be encouraged to attend these community lectures.

THURSDAY, JANUARY 23, 2002: Larry Dahl returned to Nauvoo and the Academy last night. He has spent the past six weeks in Provo, Utah recovering from back surgery. This morning, he occupied the leader’s chair as he conducted faculty meeting, postponed from Tuesday so he could be with faculty members in this week’s meeting. Everyone is happy to have him back.

This afternoon in Assembly, Larry spoke to faculty, staff and students in the auditorium. He spoke to the theme that in the spiritual sanctuary of the Academy, students are in the “real” world (God’s world). The world outside God’s world is transitory and will pass away or be destroyed. In the Academy, we may experience a taste of Zion which can change our lives remarkably for the better.

FRIDAY, JANUARY 25, 2002: Tonight Academy students attended a presentation featuring Mike Trapp impersonating Thomas Coke Sharp. Sharp was editor of a newspaper called the *Warsaw Signal*. His newspaper articles and fierce verbal harangues against Joseph Smith and Latter-day Saints eventuated in Hyrum and Joseph’s martyrdom, then later in the Saints’ evacuation of Nauvoo under Brigham Young’s leadership. Mike Trapp, a knowledgeable local historian, did a commendable job in telling the history of Sharp and his opposition to the

Church. This experience for the students was a good warmup for tomorrow's field study.

SATURDAY, JANUARY 26, 2002: Today Academy students participated in a field study involving outlying settlements of old Nauvoo. Two hiway buses carried 85 students, faculty and staff to places such as Yelrome (Morley spelled backwards), Warsaw, Keokuk, Montrose, Fort Madison, Carthage and Ramus (Webster). Jerry Roundy was guide for Bus #1. David Willmore was guide for Bus #2. Roundy was assisted by Alyn Andrus and Willmore was assisted by Bert Marley. The day was sunny and warm (temperature was in the mid 60s). Material studied was well-organized, and everyone learned under friendly and pleasant verbal exchanges. High point of the day was Carthage. Students, as usual, were moved by what they saw and heard there.

TUESDAY, JANUARY 29, 2002: Demolition of St. Mary Monastery continues. Living quarters, kitchen and auxiliary dining halls are now being demolished. The dinosaurs of steel continue to work tirelessly each day ripping, tearing, crushing, separating re-bar from concrete, leaving nothing but rubble to be hauled away by dump trucks. In the meantime, men are working to cut through brick and mortar with large saws powered by portable generators.

Yesterday electric power was turned off in the NRI (Nauvoo Restoration Incorporated) part of the Academy while the power line was severed between Monastery and Academy. Currently, power is supplied to the NRI part of the building by temporary power lines. Sometime in the near future, electric power will be turned off again while power is switched from temporary to permanent lines buried on the outside of the building.

Last night (Monday, January 28) student family home evening groups met in various places throughout the Academy. These were organized by the Nauvoo Second Branch which is composed of young single adults who live in Nauvoo, and of Academy students. An example of what went on in the FHE groups can be ascertained from the group which met in the Mailroom Lounge. This group had an opening prayer, read a scripture, spent most of their time playing a game entitled "Cranium," then closed with prayer. They spent about an hour together.

WEDNESDAY, JANUARY 30, 2002: Snow began to fall in Nauvoo and vicinity, It fell all day and throughout the night. By Thursday morning, seven inches had fallen though accumulations on the ground measured less than this. Temperatures during early-Thursday-morning hours crusted the snow and created ice on bushes, trees and roads. Driving was treacherous. In

Independence, Missouri about 200,000 people were without power and heat — trees laden with ice had toppled onto power lines.

In Nauvoo, Academy students snowboarded down a slope west of the Academy. They frolicked in the snow becoming wet, cold, weary, but were happy. They did not seem to understand why faculty and staff members did not share their enthusiasm for the “white stuff.”

THURSDAY, JANUARY 31, 2002: In assembly today, Sister Dahl spoke on “being nice.” Students were attentive.

SUNDAY, FEBRUARY 3, 2002: Last night the Nauvoo First Ward sponsored a dinner and program commemorating departing Saints from Nauvoo in 1846. Most who attended wore frontier dress. All were organized into companies, ate biscuits, beans and cobbler then enjoyed a program consisting of pioneer stories and songs. About 500 people were fed and entertained. All had a good time.

Tonight Academy faculty, staff and students attended a special fireside presented by full time missionary couples in the Nauvoo Mission. We met in the Visitors Center and once again enjoyed pioneer stories and songs. All program numbers were presented very well — a compliment to all older people.

As the writer sat listening to the stories and songs tonight, the thought suddenly struck him that at this particular time, the temple is about as nearly completed as the original temple was at the same time 156 years ago. The schedule for completion is remarkably similar. The original temple was finished and dedicated publicly on May 1, 1846. This modern temple should be finished by then to be readied for its open house which will commence in early May. Moreover, the weather is similar. Tonight the temperature is in the mid-teens with a cold wind blowing from the west. Tomorrow the temperature is predicted to be in the mid-twenties. A wind would put the chill factor into the teens. How remarkably similar the two situations are, and what an exalted privilege to be here at this time in history. The writer doesn't know what he may have done to merit this privilege. What is particularly frustrating is, he doesn't know how to express in writing what he feels. He has nothing but pure, profound respect for his pioneer predecessors. He stands in awe of them, their commitment, faith, persistence and accomplishments. Truly they set a standard for him that he may never be able to achieve, but would feel comfortable in God's Kingdom if he could.

MONDAY, FEBRUARY 4, 2002: This morning at 9:00, full-time Nauvoo missionaries, NRI and Legacy personnel, Academy faculty, staff and students, as

well as a few townspeople, gathered at the end of Parley Street on the east bank of the Mississippi River to commemorate departure of the first wagons (belonging to Charles Shumway) exactly 156 years ago. The temperature at 8:00 this morning was seven degrees with a wind chill of minus seven. By 9:00 there was no wind and the sun provided some warmth. Nevertheless, one felt cold especially around the face and in the hands. Conditions were remarkably similar to those under which the first Saints left Nauvoo. They crossed the river on skiffs with loaded wagons and teams. From the west shore they made their way that day about ten miles into Iowa where they camped along Sugar Creek. This became the place for those who followed to prepare for crossing the Iowa plains.

Brigham Young, with most of the Twelve Apostles and families, crossed the River on February 15 and made Sugar Creek by 8:00 p.m. Between then and February 25, temperatures became “extremely cold”(according to Brigham Young, 2 degrees below zero on the morning of February 26), forming ice on the River to a depth of two feet, sufficient to support teams and loaded wagons. Accordingly on the 25th, Charles C. Rich walked across the River and hundreds of Saints followed, beginning their long journey west.¹ To stand at the Point of Departure on a day such as today and try to see what the Saints saw, think what they thought and feel the way they felt was to the writer a moving experience.

At the commemoration, some Academy faculty and students marched with full-time missionaries in the Nauvoo Legion. This group carried wooden weapons and empty “possibles” bags. And their marching was not precision, but they marched up the road to the flag pole and there raised “Old Glory” to the top of the pole, then pledged their allegiance. A trumpet played taps. The Academy faculty and students sang *Come Come Ye Saints, We Thank Thee O God for A Prophet, and Farewell Nauvoo*. As the group sang, the writer saw some wiping moisture from eyes though he was not certain whether they were tears of emotion or from squinting into the sun. But he does know that this is an experience he would not trade for anything this world might offer.

The evacuation of Nauvoo by Latter-day Saints in 1846 constitutes, in the writer’s opinion, one of this nation’s saddest recorded developments. The only other forced migration that can match it would be the Cherokee Indians “Trail of Tears.” In the fall and winter of 1838-1839, the United States Army forced 15,000 Indians from their homes in Georgia to a reservation west of the

¹Consult *Church History*, Volume VII, pp. 580-603.

Mississippi River. Four thousand of them died along the trail due to unspeakable suffering both emotional and physical.

With regard to the Saints, a whole city, from 15,000 to 20,000 citizens (90% of whom were Latter-day Saints), experienced a forced evacuation. Before the evacuation, the city thrived. After the evacuation it died, and remained dead till recently. But the Saints are coming back with Moroni atop the temple facing west to beckon them home. Nauvoo is resurrecting. And this writer and his wife feel privileged to be a part of it.

FRIDAY, FEBRUARY 8, 2002: Yesterday, Gloria and Alyn Andrus gave talks in the student assembly. They talked, as requested, on the value of writing personal journals. Faculty, staff and students were attentive.

Mention should be made that Academy students and faculty sing on Sunday evening in "Harmony Hall." Harmony Hall is the tornado tunnel between dormitory/cafeteria and library/computer labs/gym. It resonates very well. Singing is from the hymn books and students seem to enjoy themselves for about 30 minutes. Singing in Harmony Hall was initiated by Matthew and Joshua Gardner during the Winter 2000 Semester.

SATURDAY, FEBRUARY 9, 2002: This morning, Academy students pulled and pushed handcarts four miles through a Nauvoo wilderness area. The trail was marked by signs indicating Winter Quarters, North Platte, Devil's Gate, Martin's Cove, Fort Bridger, and the Wasatch Mountains. At each sign students stopped and listened while one of them read a "handcart story" which occurred near or at the place indicated on the sign. The terrain was hilly and wooded in places, bisected by a meandering stream of water which was crossed several times. With a light cover of snow, the inclines and declines got slippery and a little difficult to negotiate. Some students slipped and fell into snow and mud. Many experienced cold, wet feet. Even so, this morning was sunny and temperatures were mild in the mid-forties. The journey was pleasant and students had fun.

Students were divided into three companies with each company divided into three groups of seven students. Alyn Andrus and Elder Lloyd Burton led the first company (Elder Burton served as pathfinder); Alice Andreasen and Sonia Aycock led the second company; Cal Andreasen and David Willmore led the third company. Groups within each company had student captains. All students got a chance to push and pull, and handcarts periodically changed position in relation to each other. The trek lasted 2.5 to 3 hours. Students were back at the Academy by noon, hungry and tired.

MONDAY, FEBRUARY 11, 2002: This evening family home evening groups presented skits in the JSA auditorium. The skits were comical and the students had fun. Those present, young and old, particularly the young, seemed to enjoy the entertainment.

TUESDAY, FEBRUARY 12, 2002: At 7:00 p.m. the Nauvoo Historical Society/Illinois Nauvoo Mission/Brigham Young University at the JSA combined to present Lawrence Vincent (tenor), Jeannie Vincent (soprano), and Barbara Allen (pianist) in concert at the JSA auditorium. The Vincents teach music at Brigham Young University in Provo. They lived for six years in Germany and eight years in Italy where they studied opera and operetta. They sang beautifully and powerfully for an hour and a half. Barbara Allen, their pianist, was as classy and entertaining on the piano as the Vincents were with their voices. The audience comprised largely missionary couples, NRI and Legacy personnel, Academy faculty, staff and students. A few townspeople may have been present. For this brief period of time, the Vincents and their pianist brought first class culture and entertainment to Nauvoo. Travel expenses for the Vincents and Sister Allen were paid by BYU Religious Education and the School of Music, arranged for by Brother Dahl.

WEDNESDAY, FEBRUARY 13, 2002: Larry Dahl spoke about and taught repentance at the Visitors Center. Missionary couples, full-time proselyting missionaries, NRI, Legacy, JSA faculty, staff and students were present. Widespread participation indicated genuine interest in Brother Dahl's presentation.

FRIDAY, FEBRUARY 15, 2002: Tonight, faculty, staff and students participated in a valentine's party. Everyone attempted to pin lips on lipless faces while blindfolded. Prizes were awarded to those who came the closest. All had fun playing a variation of musical chairs. Then in conclusion all were divided into three groups. First, each group popped balloons and matched scriptures on slips of paper inside the balloons with scriptural references. Then each group or a representative from each group had to sing a song with a word in it suggested by the moderator. For example, if the word were "love," the song would have to have the word "love" in it. This was fun.

SATURDAY, FEBRUARY 16, 2002: Today Academy faculty, staff and students went on a field study to Florida and Hannibal, Missouri. Two buses left Nauvoo at 7:30 a.m. and both stopped at the same places, but both met different schedules — they passed each other in Hannibal. Both arrived in Nauvoo at 6:00 p.m. Everything went as planned. Bus #1 went to Florida, Hannibal,

Quincy (Illinois) then home. Bus #2 went to Quincy, Hannibal, Florida then home. Near Hannibal, students spent about 45 minutes in Tom Sawyer's Cave. Students seemed to favor Hannibal as their favorite stopping place. An ice cream shoppe may have had something to do with that. At Florida, a Visitors Center houses the old dwelling in which Samuel Clemens (Mark Twain) spent about seven of his early years. Also, Florida claimed a couple of Mormon families (Allreds and Ivies) and served as a rest stop for Zion's Camp on its way to western Missouri. Finally, many of the Saints returning from western Missouri to Illinois in 1839 followed the Salt River to the Mississippi. Florida developed along the Salt River. So both river and community were important in church history.

On the trip to Florida, we saw a video about Samuel Clemens. Max Aycock spoke to those on Bus #1 about Clemens as an American writer. Clemens wrote his books about Tom Sawyer and Huck Finn in American vernacular and startled the literary world by doing so. Also, he blasted human slavery, particularly Black slavery. How much of this the students absorbed is not clearly understood. Some seem to think that any history or historical person not directly connected with church history is not sufficiently important to spend time studying. Perhaps this is a teaching/ learning hurdle that faculty and students at the Academy must surmount.

WEDNESDAY, FEBRUARY 20, 2002: This evening Larry Dahl taught couple missionaries, full-time sister missionaries, Legacy and NRI personnel, faculty, staff, students and townspeople the principle of forgiveness and repentance in the gospel. He and Roberta had just returned from Canada where they had attended his mother's funeral. They had been gone nearly a week.

The lecture/discussion was educational, involving widespread participation including students. As a matter of fact, the number of students who attend these gospel lectures/discussions is encouraging. Attendance is not required, so students who attend do so because they want to be there. Brother Andrus told a half dozen students (all young ladies) who sat with him and Sister Andrus that he felt privileged to be associated with students who not only wanted to learn, but were good church members as well. He, at their age, likely would not have chosen to attend a lecture on forgiveness/repentance, especially if a three-on-three basketball tournament were going on in the Academy gym as it was at the time.

THURSDAY, FEBRUARY 21, 2002: In today's assembly, Brother and Sister Andrus won first place in an old-timer's version of the "Newly Weds" game. They won first place in the same game last semester, except then the questions

were different. A few days before the assembly, wives of faculty members were asked questions and their answers were written down. Then in the assembly, husbands were asked the same questions. The one whose answers corresponded the closest to those given by his wife, won the contest. First prize for winning is a night in the Bridal Suite with Jacuzzi at the Nauvoo Family Motel. This privilege must be used before April 1.

FRIDAY, FEBRUARY 22, 2002: This evening Academy students sponsored a “talent show” in the JSA auditorium. It started at 8:00 and was over by 9:30. Presenters involved not only students, but faculty members as well. Those attending were missionary couples, Legacy and NRI personnel, faculty, staff, students and townspeople. The auditorium was half full.

Numbers on the program included, singing, reading poetry, playing the piano, playing the violin, playing the guitar, a male quartet and presenting funny skits. The classiest and most entertaining number was perhaps the male quartet. The most disappointing number was a skit on Laban’s death in the *Book of Mormon* story. Another disappointing number was a depiction of water ballet behind a sheet. The most questionable number in terms of its appropriateness was a highly entertaining creation by students in which they poked fun at Nauvoo, Icarians, students, Osama Bin Laden, Mormons and others. Brother Dahl, apparently, was offended by the presentation. Others may have been, too, though all were entertained by it as evidenced by much laughter. There is no doubt that the presentation required creative minds, but Brother Andrus, while he was amused and highly entertained by the presentation, wonders why students with talent in music should not spend their time displaying that talent. Many of these students play the piano very well. Others have beautiful singing voices. Yet, very little of that was in evidence tonight. Perhaps, those in charge of tonight’s show should have been taught to organize better. Instead of putting out a sign-up sheet and going with what a few students say they will do, perhaps student leaders in charge should personally organize the program, going to talented students they know and asking them to perform. Certainly, the quality of program numbers could be controlled better if this were done.

Faculty members who participated performed well. Max Aycock read poetry. Alyn/Gloria Andrus sang a love song. Jerry Roundy played the piano, and his harmonica with other student harmonica players. Bert Marley portrayed a southern Baptist preacher bent on saving souls. (This may have been equally as offensive to some as the student skit written about above.) Larry/Roberta Dahl

sang a love song. And David Willmore sang with the quartet. Faculty numbers were certainly appropriate for a talent show. In this regard they set an example for students.

Another concern is the way students dress for occasions such as this. Only a few were “dressed up.” Most wore what they had worn all day long. Students should be taught to dress appropriately for shows such as this. Dress should at least be semi-best, for both listeners as well as participants. The general attitude among students seems to be casual all the time, regardless of the activity, except for religious worship.

WEDNESDAY, FEBRUARY 27, 2002: Larry Dahl led a discussion in the Visitors Center concerning *Alma* 34:32-35. Present were missionary couples and other full-time missionaries, NRI and Legacy people, JSA faculty, staff and students. The hour spent together was interesting and informative as discussion developed with regard to possible interpretations of this scripture.

THURSDAY, FEBRUARY 28, 2002: In student assembly Larry Dahl spoke to the students on proper behavior. He specifically addressed the “talent show” last Friday evening, saying that some who came to be entertained left early because the show featured skits and “funnies” rather than talent. He cautioned students not to shout out and whistle during performances. He also advised them to dress for the occasion and not wear grubbies. He said he had written the missionary couples a letter apologizing for student performance and behavior and also for faculty negligence in adequate supervision. We must all do better because we are on show here in Nauvoo. People who see us judge BYU, but more importantly, they judge the Church by our standards and behavior.

Cal Andreasen briefed the students on their scheduled field trip into western Missouri next week. In addition to the briefing, they received packets of material informing them of which bus they would ride, who their roommates would be, the schedule, sites to be visited and information about the sites and their history.

SATURDAY, MARCH 2, 2002: This evening the students held an “unbirthday” party. Everyone was invited. This involved all students for whom there would be no birthday party during this semester. All played lively games then feasted on cake and ice cream. Everyone seemed to have fun. Faculty members never grow tired of being with these young people. They enter into the games and become one with the students — one family.

SUNDAY, MARCH 3, 2002: At about 8:00 p.m. Brother Andrus was in the faculty consultation room going over songs the Academy choir was scheduled to

sing on March 29. Gloria, his wife, was in their apartment. Students, faculty and staff were in their apartments and other parts of the facility. Suddenly the fire alarm went off. It was a raucous, disturbing noise. Brother Andrus went immediately to his apartment, thinking if there were really a fire in the building, Gloria and he should first don their coats and prepare to leave the building. They should then take their lap top computers, diskettes and binders with lectures and transparencies with them as they vacated the building. When Brother Andrus got to the apartment, the door was open and Gloria was not there. He went in and put on his sheepskin and hat, got her coat and met her in the doorway. She put on her coat and they went to the mail room lounge. By this time, faculty, staff and students were gathering preparing to leave the building. Also, by this time no smoke could be detected so doubts began to develop that there was a fire in the building. Brother Andrus asked Sister Anderson, one of the volunteer cooks, to call Elder Hopkins, the building maintenance engineer, and request him to come and turn off the fire alarm. Also, about this time Ali Anderson, a student, reported to Brother Andrus that Max Aycock, a faculty member, had set off the fire alarm on the second floor by opening his apartment door to clear his kitchen of smoke. He was "browning" some meat for dinner. Brother Andrus went to the second floor, but did not find Max in his apartment. So he walked along the entire hallway then did the same on the third floor. He then went through the cafeteria and game room, through the tunnel into the NRI and classroom part of the building. He neither saw nor smelled smoke. He returned to the mail room lounge where a considerable crowd of people had gathered. Just as he arrived, the fire department also arrived. Someone opened the post office door, they went in and shut off the alarm. Lights in the control box indicated smoke on the second floor. Brother Andrus escorted them to Max Aycock's apartment, knocked on the door and when Max opened it, announced that fire fighters had some questions for him. They entered his apartment, looked around, asked him a question or two and left. They checked the smoke detector just outside Max's door and determined it was that detector which set off the fire alarm. The crisis was over. Everyone was relieved and, of course, had something interesting to talk about and ruminate over during the rest of the evening.

When Brother Andrus returned to his apartment, Gloria told him that Max came into the mail room lounge area, saw her and confessed that he probably had caused the alarm to go off when he opened his apartment door to clear his kitchen of smoke. He talked her into letting him into the mail room so he could shut off

the alarm (Gloria had a key to this part of the facility because she handled mail for the Academy). Max, however, could not decide which button to push to shut off the alarm and when Gloria suggested that the fire department should probably do that, he and she vacated the mail room and Max went to his apartment.

The whole experience provided a good drill in response to the fire alarm. There was no shouting or panic. Everyone was rational and proceeded, dressed for cold temperature, to the doorways. President Snow of NRI and Brother Dahl of the Academy had every reason to be pleased and encouraged by everyone's behavior. Both of them and Elder Hopkins arrived on the scene shortly after the firemen arrived.

SUNDAY, MARCH 10, 2002: Thursday, Friday and Saturday (March 7, 8, 9) faculty, staff and students journeyed to western Missouri where they visited church history sites. Two buses carried 83 faculty, staff and students. Bus #1 carried 40 and Bus #2 carried 43. Bus #1 went through Iowa and returned through Missouri. Bus #2 went through Missouri and returned through Iowa. Inasmuch as the writer was on Bus #2, that is the route that will be described.

Thursday Bus #2 visited Adam-Ondi-Ahman, Far West, Richmond, and Liberty Jail. We stayed in Independence that night. The temperature was cold, but tolerable.

Friday we visited the LDS Visitors Center at the temple site. We also visited the Community of Christ tabernacle and temple. The students were well-behaved, asked appropriate questions and enjoyed the visit.

Friday afternoon we traveled to Winter Quarters (Omaha, Nebraska) where we spent a couple of hours at the cemetery, temple, and visitors center. The cemetery brought tears to eyes with the thought of so many pioneer sacrifices because of severe and prolonged exposure to severe weather, incessant expenditure of energy in surviving hardships incident to crossing the Iowa Plains, and disease brought on by lack of essential vitamins in the diet. Old and young alike were buried on a hill overlooking the Missouri River. The temple, however, refreshed spirits. It rises next to the cemetery, a small but beautiful structure, giving assurance of family togetherness throughout eternity. And finally, the visitors center just across the street from cemetery and temple is perhaps the finest visitors center in the church except for temple square in Salt Lake City. It is a miniature museum telling the story of the Saints' migration from Nauvoo to the intermountain west. Its missionaries are friendly and competent, many of them young sisters.

Friday night we lodged in Council Bluffs, Iowa. The weather turned sour with snow and a wind chill of 5 degrees below zero. The next morning streets were slick, skies were clear, and a stiff wind still prevailed, bringing winter back with sub-zero temperatures. Nevertheless, all enjoyed a video on the bus relating to the Mormon Battalion (Kanesville in Council Bluffs is where the Battalion was enlisted). Then we visited the Mormon Battalion Visitors Center and a replica of the log tabernacle in which Brigham Young was sustained as second president of the Church on December 27, 1847. Students had fun in the tabernacle, dressing up as pioneers, with clothing available for that purpose, and having pictures taken standing by a covered wagon.

As we made our way across Iowa, the wind never abated. Consequently, when we stopped at Mount Pisgah and Garden Grove no one stayed off the bus very long. But all were able to appreciate more keenly the trials ancestors faced as they crossed Iowa in weather similar to that we were experiencing. And our ancestors had no warm bus to ride in.

We arrived at the Academy about 6:50 p.m. Dinner was waiting. All were hungry, and seemed very happy to be home. Bus #1 arrived at the Academy about 30 minutes prior to Bus #2.

WEDNESDAY, MARCH 13, 2002: This evening Larry Dahl discussed the light of Christ, the Holy Ghost, the power of God and the priesthood with missionaries, NRI and Legacy people, faculty, staff and students from the Academy. Tonight's discussion was a continuation of one begun last Wednesday (March 6). The discussion demonstrated considerable interest. Its message was that the light of Christ and priesthood are the "power of God" and are manifest in the operations of the Holy Ghost in various ways and gradations of intensity. They are not separate powers.

SATURDAY, MARCH 16, 2002: This morning all Academy students and some faculty members (the Marleys and Roundys) were part of more than 700 visitors to the Temple. This was a "dry run" to help personnel iron out problems associated with the Temple open house scheduled for May and June. According to one report, all who went through the temple did so in about an hour. Students and faculty alike said they enjoyed the experience.

WEDNESDAY, MARCH 20, 2002: This evening Larry Dahl discussed Adam, Eve, the Garden of Eden and Satan. In attendance were missionaries, NRI people, Legacy people, Academy faculty, staff and students. The discussion was animated, informative and seemingly enjoyed by all. The ideas discussed were

many, but the central one concerned Adam's freedom to eat the garden's fruit, including the forbidden fruit, except with eating the forbidden fruit went the penalty of death, both physical and spiritual (spiritual in the sense that the right to be taught by God directly was forfeited).

SATURDAY, MARCH 23, 2002: Today faculty, staff and students participated in a field study involving Abraham Lincoln, New Salem and Springfield, Illinois. Two buses transported 86 people over reverse routes. Bus #1 with 44 on board went to New Salem where Lincoln got his start in politics as a young man, then on to Springfield visiting Lincoln's tomb, law office, old state capitol building and Lincoln's home in that order. Bus #2, on the other hand, went directly to Springfield, visiting Lincoln's law office, the old state capitol building, Lincoln's home, then his tomb and on to New Salem. Both buses arrived back at the Academy by 6:30, eleven hours after they departed.

On the buses, material relating to Lincoln, Stephen A. Douglas, and Joseph Smith was read and discussed. Videos were also viewed giving an account of Lincoln's life. In the old state capitol building, Alyn Andrus who teaches *Mormonism and American History* at the Academy delivered part of Lincoln's *House Divided* Speech in the House Chamber where Lincoln delivered the speech in 1858. Andrus was dressed in costume, with black bow tie and high-topped hat. He was permitted to stand behind the speaker's desk while giving the speech. Flash cameras in the hands of students appeared suddenly and a fun time was enjoyed by all.

According to student responses, the most enjoyed site during the field study was Lincoln's tomb. Students reportedly enjoyed the peace and solemnity which prevailed there. They were orderly, well-behaved, and reverent while passing through the tomb and taking pictures.

The field study involving Lincoln was good for Academy students because it helped them fit church history into the larger history of this country and the world.

WEDNESDAY, MARCH 27, 2002: This evening, in the Nauvoo Visitors Center, Larry Dahl lectured on the atonement. Present were missionaries, NRI and Legacy people, townspeople, Academy faculty, staff and students. Time restraints prohibited discussion. This was the last Wednesday night lecture/discussion for this semester.

Larry emphasized the atonement as the gospel's core — the center of our focus. He also discussed the atonement's twofold nature involving Christ's

experience in the Garden of Gethsemene and His crucifixion. The Garden experience is associated with opening the gate to Eternal Life, available to all who repent and “come unto Christ.” The crucifixion is associated with the resurrection and immortality, which is given to all freely inasmuch as mortality was a condition brought about not by their choice directly, but was imposed upon them by Adam and Eve’s choice to eat the forbidden fruit.

FRIDAY, MARCH 29, 2002: Tonight the Joseph Smith Academy choir, under the direction of David Willmore (music teacher in the Academy), presented its spring concert. The printed program announcing the presentation read: “BYU Nauvoo Chorale proudly presents *Sweet Land of Liberty to Eternal Felicity on Wings of Faith* March 29, 2002 Joseph Smith Auditorium 8:00 P.M.” The program consisted of nine chorale numbers and nine ensembles. The choral numbers were, in the order in which they were sung: *America, All Things Bright and Beautiful, Joy in The Morning, Going to The Holy City, Down by The Riverside, When You Believe, Do Not I Love Thee Oh My Lord, Find Us Faithful and Farewell Nauvoo*. The ensembles were, in the order in which they were sung: *Keep America Singing, Sunshine in My Soul, My Girl, He’s Just a Friend — Dear John, Yes, Sir, That’s My Baby, Hush-a-bye Mountain, Lullabye, His Hands and In Quiet Grove*. All numbers were presented very well and, according to audience response, were highly entertaining.

The Choir numbered 50 members in Sunday dress, including 6 faculty, 2 technicians and 2 accompanists. There were 14 sopranos, 16 altos, 6 tenors, and 9 bass. Some of those who sang, when practices commenced, were inexperienced choir singers, but felt quite experienced by concert time. Practices were many and beneficial. The final rendition was given before a “full house” in the auditorium. Following its completion, compliments were plethora.

The concert theme was *Land of Liberty to Eternal Felicity on Wings of Faith*. The theme was joined with the Academy theme for Winter Semester 2002 which was *Flock to The Standard and Go Up to Zion*.

The concert was videotaped and all who wanted were invited to give \$5 for a copy of the tape. Finally, large posters displaying the concert theme were fastened to auditorium walls on each side of the stage. Following the concert, celebrating, picture-taking and socializing developed near, under, and in vicinity of these posters. All seemed to have enjoyed the experience.

SATURDAY, MARCH 30, 2002: At noon today, students enjoyed an Easter picnic lunch on the lawn adjacent to the sliding back doors in the cafeteria. The

Easter bunny was there bouncing around from one to another spreading cheer and evoking laughter. Elizabeth Erekson was the Easter bunny.

Also, at 9:30 this evening, Academy students danced on the third floor of the Old Cultural Hall. This was a first. Brother Dahl arranged the activity with President Park of the Nauvoo Mission. The third floor was the same floor (the same wood) on which Joseph, Emma and the Saints danced before their happy times ended in martyrdom, and departure from the city. A missionary band, The Mississippi Mud (pronounced Mood), played for the dance. Students and faculty alike had an active and happy time. Students, generally, did not know how to dance to mood music. Faculty members in many instances danced with students to teach them. The dance lasted one hour which was good, because heat generated by so many active bodies in a cramped space made the air stuffy.

SUNDAY, MARCH 31, 2002: Today was the last branch meeting for Academy students. Several faculty members attended. Testimony Meeting was sad, though the testimonies were clear, strong and meaningful. Brother Andrus represented the faculty by offering the benediction.

At 7:00 this evening, a fireside was held in the Visitors Center for NRI and Legacy people, Academy faculty, staff and students. The fireside featured Charles Allen who made the windows and front doors for the Temple. He read a talk he had prepared some time ago for the Womens' Conference at BYU, but had not yet given. The talk was excellent and recounted personal experiences that helped prepare him for his assignment with respect to the Temple. Some of those experiences recounted his amicable relationship with President Kimball, telling how that changed his life in such a way as to help him show love for others.

SUNDAY, APRIL 7, 2002: Last week was test week. The last day of classes was Monday, April 1. Tests were administered from Tuesday through Friday morning.

Monday evening was the last for family home evening groups. The last Monday evening (tomorrow) will be a branch meeting for all groups together.

Friday morning (April 5) at 11:00 the final assembly was held for Winter Semester. Students were given material for the New York and Ohio field study. Also, Brother and Sister Dahl spoke briefly.

The 172nd Annual Church Conference convened Saturday morning (April 6). All students viewed conference proceedings in the first and second floor lounges. Priesthood meeting was viewed in the Nauvoo First Ward building.

Following priesthood meeting, students and faculty socialized in the cafeteria, taking pictures and eating cake. While this was going on faculty members and spouses seated themselves at designated places along tables and students went from one place to another writing messages in little notebooks assigned to faculty members. This was, more or less, like signing yearbooks. Everyone had a good time.

This morning and afternoon, students viewed conference proceedings. Tonight a program is scheduled for 7:00 in the auditorium. This is the grand finale, apparently.

WEDNESDAY, APRIL 10, 2002: We commenced a nine-day field study which would take us to Palmyra, New York and, on our way back, to Kirtland, Ohio. We left Nauvoo at 7:30 a.m. Eighty faculty, staff and students rode two buses.

We drove directly to Chicago, stopping twice, once for restroom needs and the other for lunch. As soon as we arrived in Chicago, Bus #1 went directly to the temple where students participated in baptisms for the dead. Bus #2 went into downtown Chicago where faculty, staff and students visited the Field Museum.

With regard to baptizing, some by-the-font confirming was done. One of the names confirmed was Ann Boleyn, born in 1506. She was Henry VIII's second wife. Because she could not give birth to a son for the king, he had her charged with adultery and beheaded. The one child she gave birth to, who lived, was Elizabeth (known in England as the "virgin" queen because she never married). The reason this was a beside-the-font confirmation is because it was one of several involving ancestors of Whitney Cary, an academy student. Brother Andrus, a history teacher, recognized who Ann Boleyn was. So, during a break in baptizing, he identified her for students and others in the room, then after the bus was boarded, told her story.

THURSDAY, APRIL 11, 2002: While those on Bus #2 did baptizing for the dead, those on Bus #1 spent the morning and early afternoon in downtown Chicago, attending the Field Museum on the shore of Lake Michigan. Faculty and staff also walked Michigan Avenue till they found a place to eat lunch. Both buses left Chicago at 2:45 and headed for South Bend, Indiana and Notre Dame University. The buses arrived on campus at 4:45. Everyone walked campus for two hours, ate ice cream in the student union, then boarded the bus for motel rooms not far away. The students loved Notre Dame. Several are seriously considering enrolling there for postgraduate degrees. Several L.D.S. graduate

students already attend Notre Dame and speak highly of life there and of academic sophistication. One of those graduate students is John Young, who remembered Brother Andrus as his adviser at Ricks College. He also remembered Sister Andrus with whom, as Registrar, he spent time discussing credits and schedules.

SATURDAY, APRIL 13, 2002: Today, we visited Joseph Smith's family home and farm, the sacred grove, the Grandin Printing Office, Alvin Smith's grave, and Martin Harris's farm and home. We were rained on all day. From the sacred grove, the students got on the bus wet, but they enjoyed their experience in the Sacred Grove nevertheless.

One of today's highlights was seeing a lock on the Erie Canal. It was adjacent to a little park on the western outskirts of Palmyra. Today the lock is quite modern, giving limited use to canal traffic which is largely tourist and recreational.

SUNDAY, APRIL 14, 2002: We attended church services at Pittsford Ward between Rochester and Palmyra. We added so much to the number present, we were very welcome. Following fast and testimony meeting, we left for Palmyra. By this time skies, which had been overcast, had cleared. We held a testimony service on the west side of Hill Cumorah under the sun's rays. The temperature was pleasantly cool with jackets on. As soon as testimonies were finished, rain began to fall lightly. We stopped at a Palmyra grocery store, then headed for Fayette and the Peter Whitmer home.

MONDAY, APRIL 15, 2002: We drove to Niagra Falls, spent four hours there then went on to Wickliffe, Ohio for a two-night's stay while we visited Kirtland. Following a sandwich at the Great Lakes Mall in Mentor, we drove to a stake center near Kirtland where we met with Karl Anderson who talked about the Kirtland Temple. He said a temple is the most sacred building in the Church because that is where Joseph received priesthood keys to discharge responsibilities during the Dispensation of the Fullness of Times. The temple stands today because God is protecting it, perhaps as a memorial to the commencement of His work on Earth in these last days. The Community of Christ (R.L.D.S.), who own and maintain the temple, permitted L.D.S. church leaders to meet in the temple in 1993. Since then, they have permitted us (the L.D.S. Church) to use it from time to time.

According to Brother Anderson, in 1993 when the L.D.S. Church first held a meeting in the temple, the sacrament was passed; this so rankled an R.L.D.S.

guide that he felt anger. A dark, threatening power seemed to come over him. He could hardly abide the thought that the L.D.S. were defiling the revered R.L.D.S. Kirtland Temple by participating in the sacramental ordinance. Then he heard a voice saying: “This is not your house. Neither does it belong to the L.D.S. Church. It is My house and these (the L.D.S. leaders) are also my people. Their participating in the sacramental ordinance in My house is appropriate.” This was a life-changing experience for the guide.

Finally, a general authority has testified that angels abide in the Kirtland Temple today. Certainly, it is a sacred place — that is felt by many who go through it.

TUESDAY, APRIL 16, 2002: Today we visited the Whitney store, Community of Christ visitors center, the temple, stone quarry and Morley farm. We kept our schedule, ate lunch at the Great Lakes Mall then went to our rooms in the Holiday Inn at Wickliffe. We prepared for an evening meeting in the temple scheduled to start at 7:00.

Before leaving Nauvoo, Larry Dahl had paid a hundred dollars to rent the temple for a three-hour service. The Community of Christ frequently rent the temple to groups for worship service, but this was the first time for Joseph Smith Academy. Accordingly, we dressed, went to the temple and started on time.

We met in the first floor assembly room. Students sat facing the Melchizedek Priesthood pulpits. Those speaking during the service, sat behind the bottom tier of pulpits in a four-tiered arrangement. This was within the air space where the Savior and other heavenly visitors appeared to Joseph and Oliver, which appearances are recorded in *Doctrine and Covenants* 110. We sang a hymn, had an invocation and heard presentations from Cal Andreasen, David Willmore, Alyn Andrus, and Larry Dahl.

Brother Andreasen discussed revelation and the Church, indicating the need for specific revelation to accommodate specific needs as the Church grew and developed. About half of these revelations came while the Church was based in Kirtland. This is where basic church organization occurred, and church doctrine began its development here.

Brother Willmore talked about the Kirtland Temple dedicatory service. He described what transpired, had us sing songs that were sung when the temple was dedicated, and talked about divine manifestations during and after the service.

Brother Andrus presented the dedicatory prayer (*Doctrine and Covenants*, Section 109). Actually, he read a ten-page analysis and commentary on the

prayer he had composed in Nauvoo. The paper required thirty-five minutes to read. This corresponded pretty well to thirty minutes Joseph took to read the prayer.

Brother Dahl presented *Doctrine and Covenants*, Sections 110 and 137. These sections deal with heavenly visitors who transmitted priesthood keys to Joseph Smith, and with a vision in which Joseph saw his deceased brother, Alvin and was told that those who die before baptism go where they merit a place had they remained on Earth and submitted to baptism. Brother Dahl, then, bore his testimony and closed the meeting.

We all stood and sang six verses of "The Spirit of God Like a Fire is Burning," singing the chorus after each verse. It has probably never been sung with more sincerity, meaning and alacrity. If there had been six more verses to sing, they would have been sung with just as much energy. Singing this hymn was certainly a fitting climax to a spiritual service in this venerable old temple.

During the service, Jonathan Miller and Laura Hasler played a violin and flute duet which was very well-done. Following the meeting, no one wanted to leave. We all sat still for another fifteen minutes, enjoying the afterglow and tuning our spiritual senses. The atmosphere was pregnant with feeling. Most of the students wiped tears from eyes whose gaze hardly left the Melchizedek Priesthood pulpits. The impression seemed to be that if they concentrated hard enough, perhaps they could enjoy a heavenly vision as did saints of old. But today, we don't need heavenly manifestations as our predecessors did. We are an established people. Many, if not most of us, have been born under the covenant. We have never doubted. Our testimonies are strong. We have more than our ancestors had. They needed something to energize them spiritually, something to which they could anchor their lives. They had given all they could give to build the temple. The heavenly manifestations they received were their reward and an impetus for future well-doing.

THURSDAY, APRIL 18, 2002: JSA faculty, staff and students returned to Nauvoo from their New York and Ohio field study. We traveled from the Johnson Farm at Hyrum, Ohio to Joliet, Illinois during Wednesday, April 17. We arrived in Nauvoo from Joliet by noon. We unloaded the buses, ate lunch in the cafeteria and began preparing for departure home.

FRIDAY, APRIL 19, 2002: Today, at noon, students boarded buses for the Saint Louis airport, from which they flew to their various homes. Parting was sad. Goodbyes were exchanged with tear-filled eyes and much embracing. This

departure was as difficult as last December's. Some of us will never see each other again. Yet, for the past four months, we've been as close as family members.

FRIDAY AFTERNOON, APRIL 19 TO MONDAY, APRIL 22, 2002: The Andreasens, Andruses and Robisons, the last ones in the Academy to leave, packed and prepared to leave Nauvoo. The Andruses left Sunday morning. The Andreasens and Robisons left Monday. Except for Richard/Margene Miller and four missionary couples, the Joseph Smith Academy is vacant. For a few days at least, silence will reign in the lounges, halls and rooms where once happy voices prevailed. May God bless, always, the source of those happy voices.

JOURNAL ENTRIES: FALL SEMESTER 2002

SUNDAY, SEPTEMBER 8, 2002: Another semester has begun for BYU Semester at Nauvoo in the Joseph Smith Academy. Teachers began arriving in Nauvoo three weeks ago. Evan and Betty Jo Ivie, with their son, Peter, were the first to arrive. Evan and Peter, since then, have spent much time replacing Academy computers. Evan, assisted by his son, will maintain the computers and teach a computer class (CS 100) during fall and winter semesters.

Alyn and Gloria Andrus arrived ten days ago on August 28. They spent time rearranging and cleaning the library which served as a storeroom during the Nauvoo Temple Open House this past summer. The library has expanded into an adjacent room which previously was used as a study hall. Book shelves had to be assembled and cleaned, and books had to be moved into the new library room. Also, this was the room in which registration occurred after the students arrived. The Andruses arranged this room for registration which included preparing all textbooks for distribution.

Other faculty members (Kent/Carolyn Dunford, David/Bonnie Jacobs, Roberta/Tom James, David/Patricia Willmore, and Robert/Narda Woodford) arrived a week ago yesterday. Most of them spent a day or two getting acquainted with Nauvoo and surrounding area before buckling down to preparations for the new school year.

On Sunday evening just a week ago, all faculty members and spouses met at Larry and Roberta Dahl's house for a get-acquainted social. We introduced ourselves then ate ice cream and cake while visiting informally.

Faculty meeting was held at 3:00 Tuesday afternoon, September 3 under Larry Dahl's direction. Course and semester schedules, and student handbooks,

were passed out and discussed. Library expansion and procedures were discussed. Registration procedures were discussed. Classroom assignments were made. The schedule for remaining days in the week was also discussed. This schedule included a student orientation meeting Thursday morning at 8:30 in the auditorium, with registration following the meeting.

From 2:00 till 5:00 Thursday afternoon, faculty and spouses conducted student walking tours of old Nauvoo. These covered a route of about two miles and featured identification of many restored businesses and residences of the pioneer Saints. Between 7:00 and 9:00 Thursday evening, faculty/spouses and students met in the gym for a get-acquainted social. Everyone seemed to have an enjoyable time.

Classes began Friday morning. Also, faculty/spouses and students attended *Rendezvous* in the restored pioneer cultural hall on Friday evening.

On Saturday evening faculty/spouses and students attended *Sunset by the Mississippi*. Both *Rendezvous* and *Sunset by the Mississippi* are presentations by missionary couples in the Nauvoo Mission.

Last week everything went well, as planned. The only problem for students was temperatures in the mid 90's. There is no air conditioning in their dorm rooms. So they swelter. Also, classrooms on the third level were very warm and uncomfortable Friday morning. Hopefully, new fans purchased by Larry Dahl Friday afternoon will help alleviate this problem. The weather, by the way, during the past ten days has been beautiful — hot, clear skies and no wind. The landscape is green and beautiful, though skies are somewhat polluted with smoke from western forest fires. This polluted atmosphere, however, makes for extraordinarily spectacular sunsets on the Mississippi River.

Richard and Margene Miller, (Richard is our BYU chef) fired up the kitchen stove Wednesday afternoon and had a hot meal prepared for students who arrived on buses from the St. Louis Airport on Wednesday evening. To see 117 students sitting together, eating and talking was satisfying. They have begun to develop friendships already.

An appropriate concluding statement for this journal entry seemingly should be the following: already three school vans have plied the hiway frequently between Nauvoo and Wal-mart in Keokuk, Iowa about 15 miles distant. Wal-mart will vie with the Temple as an object of worship among students this semester.

WEDNESDAY, SEPTEMBER 18, 2002: Students and teachers are well into class work by now. One can roam the building and notice students scattered throughout, in the computer labs, the library or vacant classrooms, on the auditorium stage, in lounges and nooks, reading. Some are gathered together, others read alone. But they are reading.

Last Friday evening (September 13) students gathered in the gym for a movie entitled *The Rookie*. They sat on the floor, using blankets and cushions to soften the experience. Three days later, on Monday evening, they played volleyball in the gym, following family home evening. The groups for home evening have been organized; the student branch has been staffed; and already students are behaving as if they have been here for a very long time. They are coming together.

SUNDAY, SEPTEMBER 22, 2002: Yesterday (Saturday) faculty, staff and students participated in their first field study of this semester by bus. Three hiway buses, owned and operated by Burlington Trailways in Burlington, Iowa, transported 138 passengers to outlying early Mormon communities around Nauvoo. Each bus took a different route, leaving at 8:00 a.m. and arriving back at the Academy by about 5:30 p.m. Communities visited were Warsaw, Green Plains, Lima, Yelrome (Morley Settlement), Keokuk, Montrose, Fort Madison, Carthage, Ramus (Webster), Fountain Green and Stringtown. Except for Warsaw, Keokuk, Fort Madison and Carthage, these communities were settled by Mormons and were at the end of imagined spokes on a wheel with Nauvoo as the hub. At least this is the way Joseph Smith envisioned and planned outlying communities surrounding Nauvoo. Commercialism between Nauvoo and its satellite communities would bless both and promote Mormon interests in western Illinois. But men such as Thomas C. Sharp, editor and publisher of the *Warsaw Signal*, determined to destroy Joseph and drive Mormons from Nauvoo before Warsaw's commercial designs along the Mississippi River were foiled by Nauvoo, and before Mormons gained political control of Hancock County. This was accomplished. Sharp, along with Levi Williams and a handful of rabble-rousers, kept the "pot boiling" until a mob at Carthage assassinated Joseph and his brother Hyrum, then two years later drove Brigham Young and the Saints from Nauvoo. Since then, none of these communities, Mormon and non-Mormon, has flourished and prospered. All seem to have been hurt by the violence characteristic of those early times.

Saturday was beautiful for a field study — temperature in the low 70's, no wind and clear skies, a good day for picture-taking. A view of the temple from Montrose was beautiful. All deemed this field study successful.

This evening at 7:00, NRI sponsored a fireside in the Joseph Smith Academy auditorium for missionaries, faculty, staff and students. The speaker was Jerry Bradford representing the *Institute for the Study and Preservation of Ancient Religious Texts*. BYU established this institute in 2001 to encourage and support work on a “number of research projects dealing with ancient scripture and other important ancient religious and related texts.” According to Brother Bradford, “the Institute not only contributes to scholarship in a number of disciplines but also establishes significant contacts with scholars of universities and centers of learning worldwide, thereby contributing to BYU’s long-term effort to build bridges to other cultures and peoples.”²

Tonight faculty and students on the three floors closed their day with prayers in parlors and lounges. Following prayer on the first floor, Evan and Betty Jo Ivie served watermelon and grapes to boys who appeared hungry.

SUNDAY, SEPTEMBER 29, 2002: On Friday evening (September 27), Josh Shipp fell and broke his left wrist. He also cut his chin, which required eight stitches, and injured his knee which required a brace. His broken wrist consisted of multiple fractures needing surgery to repair the damage. Brother and Sister Andrus drove him and two friends, Matt Doxey and Mark Wilkinson, to the hospital at Fort Madison. Josh remained there overnight, was operated on Saturday morning and came home Saturday evening. The Andruses were the only faculty members present in the Academy when the accident occurred. They were gratified that students proceeded in a rational and attentive way as they (the students) cared for Josh. Jeremy Hancock and Clay Christensen administered to him. Wendi Reynolds, RN, and Melissa Rouch, student nursing major, provided ice packs, and Peter Ivie called 911. Josh was in good hands, and All-State had nothing to do with him.

Yesterday (Saturday, the 28th), fifty faculty and students participated in a walk to Carthage where 158 years ago Joseph and Hyrum Smith were martyred by a mob intent on killing them. Before leaving at 9:00 a.m., students gathered in the mailroom lounge where David Jacobs, Associate Director of Student

²The writer attended this fireside and took notes for the Academy Journal.

Services, gave instructions, and Alyn Andrus, a faculty member, expressed the following brief spiritual message:

To those of you who are participating in this walk to Carthage today, I would like you remember three things. First, the path that Joseph and Hyrum followed to Carthage, for the most part, was a straight southeast diagonal. It can symbolize for us the strait and narrow path which leads to eternal life (2 Nephi 31:18). The path that you will follow to Carthage today is a series of right angles, crossing the path about six times that Joseph and Hyrum followed. It represents the world's path which frequently departs from the strait and narrow path. On the world's path, we need to repent frequently to get back to and intersect the strait and narrow path. Without constant repentance and returning to the strait and narrow path, the world's path would not take us where we want to go.

Second, in this trek today, you will follow, symbolically, Joseph and Hyrum. They led the way. We must follow. They gave all they had to give, even their lives, in God's cause. We, too, must give all we have to give, even our lives, in serving God's cause for as long as we are permitted to live. Then we may follow Joseph and Hyrum on into Eternity where our reward will certainly be more than we can know at present.

Third, in this trek today each of you who is determined to walk to Carthage must get there by your own walk. Someone else cannot walk for you, regardless of how tired you may feel or how discouraged you may become because the journey seems interminable. Likewise, salvation is an individual endeavor. In *Doctrine and Covenants* 52:33, the Lord told His servants through Joseph that "one man shall not build upon another's foundation, neither journey in another's track." Each of us, all of us, must develop and strengthen our own testimonies until we achieve our Eternal goal.

Finally, what value may this walk have for you? In answer to that question I shall read an excerpt from the journal of Jessica Dawn Smith, a student who walked to Carthage one year ago. She wrote, in part:

The last three miles were the hardest. I was so close and yet so far away. I was too close to quit and yet the road seemed to go on forever. Finally, mile marker 23. I made it! I hobbled right past the group lying on the grass drinking cold water and went directly to the statue of Joseph and Hyrum in front of the jail. There I kneeled down and offered a humble prayer of gratitude. Through this experience. . . . I received a powerful testimony of the blessings that come because of sacrifice. The pioneers went through so much. . . . I grew to love and respect them so much more as I experienced in a very small degree the things that they were forced to go through. What I am most grateful for is that while I lived in this 'Zion' (the JSA), I learned about me. I proved to myself that I am not a quitter. I can do anything if I am willing to work hard enough for it.³

The day was warm and sunny. Before long, students (and Brother Robert Woodford, a faculty member who walked the entire distance) were strung out over more than three miles. Three young ladies, Ginger Price, Michelle Probst and Amanda Cross, jogged most of the way to Carthage and so were far ahead of those who brought up the rear. Ginger reached Carthage first. She was there by 1:00. Michelle and Amanda arrived at 1:30. The last of the walkers arrived at about 4:30. Lunch was eaten at a small midway rest stop consisting of a grassy area with two picnic tables. Toilets were not available. Cornfields served that purpose. During later afternoon, thirst, pain, and sunburn were problems with which walkers had to cope. Brother and Sister Andrus drove a van carrying and distributing water to thirsty students. Limping from sore, overworked muscles and stressed joints was evident as students made their weary way along dusty roads. And when they stopped to drink, burned skin wherever exposed foretold of painful times ahead. But regardless of physical discomforts, testimonies were plentiful and powerful relating spiritual experiences which brought students closer to ancestors who sacrificed not only physical comfort, but all they had to give in establishing the Church under Joseph Smith and Brigham Young.

³Consult *Student Experiences and Testimonies*, Chapter Eight of this history.

As students arrived in Carthage, vans driven by Brother Jacobs and Brian Tuttle, a student, conveyed them back to Nauvoo. Brother Bert Ellsworth, a food services volunteer, brought lunch to hungry stomachs at the midway point.

Finally, a guest who attached herself, more or less, to some of the students was a female dog named Sadie. Students and dog got together near the Pioneer Cemetery. At that instant, the dog's master passed in a pickup and yelled, "Sadie, go home." Sadie paid no attention to the command, and so eleven miles and three hours later she ended up at midway point and ate lunch with the others. After lunch, Brother and Sister Andrus had her loaded in a van and spent an hour finding where Sadie lived. She was a beautiful Golden Lab who was very friendly.

Tonight, Sunday, the day ended with singing in "Harmony Hall" and prayer in parlors and lounges on the three floors. The day has been a good one.

TUESDAY, OCTOBER 8, 2002: Faculty meeting on Thursday morning (October 3) was conducted by David and Bonnie Jacobs. Larry and Roberta Dahl were absent because they were in Canada for the funeral service of Roberta's brother. Also, absent were Kent and Carolyn Dunford and David and Patricia Willmore. The Dunfords were attending a funeral service for Carolyn's mother; the Willmores were attending their daughter's wedding. Faculty meeting, primarily, was spent evaluating the Carthage walk and preparing for the New York/Ohio Field Study.

Assembly during Thursday afternoon was devoted to preparing students for the New York/Ohio Field Study. David Willmore led faculty and students in hymns sung during dedication of the Kirtland Temple. These were sung in their original tunes — tunes with which today's members are not familiar. The experience seemed to be enjoyed by all present, even though the tunes were strange to us.

Last Saturday and Sunday (October 5 and 6) faculty, students and staff viewed from the first and second floor dormitory lounges the 172nd General Conference sessions of the Church. On Saturday evening, Academy priesthood holders attended General Priesthood Meeting at the Nauvoo First Ward building. Their attention was certainly focused on two announcements by President Hinckley: (1) Temple recommends beginning November 1 will be for two years instead of one. (2) Missionary farewells, as we know them in the Church today, will cease. From henceforth departing missionaries may be given a chance to speak briefly in sacrament service before going to the MTC. Services planned by missionaries, including participation by parents, siblings and friends, along with

special musical renditions, will no longer be allowed. Furthermore, large gatherings following meeting at the homes of missionaries where families and friends socialize and partake of refreshments are discouraged. Essentially, missionary callings should not be treated any differently than other important callings in the Church. Elder M. Russell Ballard said the Church needs missionaries who are prepared spiritually for missionary service. Young men are not to be called into the mission field to be reformed or spiritually rehabilitated — there is not time for that. They must already have a testimony of the Gospel and be ready to tell it. They must be ready and willing to do missionary work. Finally, President Hinckley denounced with vigor and eloquence spousal and child abuse by priesthood holders. It must cease. It is not in harmony with the purpose of the Priesthood.

Singing in Harmony Hall at 9:30 for twenty minutes provided a pleasant experience for students who chose to be there. Following the singing, group prayers on the three dormitory floors ended the day's activities.

Journal entries from Wednesday, October 9 through Thursday, October 17 relate to the New York/Ohio Field Studies. Participants totaled 138 faculty, staff and students. Three hiway buses were needed to transport this number of passengers. Bus schedules during the field studies were different so that historical sites, motels and temples were not overwhelmed with greater numbers than facilities would accommodate.

WEDNESDAY, OCTOBER 9, 2002: Buses left Nauvoo at 7:45 a.m. and headed for Chicago. Bus #1 went to the temple at 12:45 while Bus #2 checked into the motel. At 3:00 Bus #2 went to the temple while Bus #1 checked into the motel. Bus #3 in the meantime, went to the Shedd Aquarium and Field Museum located along Lake Michigan in downtown Chicago. All buses converged at the Sears Tower at 7:30. The Sears Tower is the tallest building in the world at 110 stories and 1350 feet to the observation deck. The Tower is always popular with students. They scan Chicago which at night is a spectacular montage of lights. Michigan Avenue, for some reason not clearly understood, is also popular with students.

Today skies have been clear and the temperature in the low 70's. With no wind, conditions have been ideal.

Thursday, October 10, 2002: Buses #1 and #2 spent the morning in downtown Chicago while Bus #3 went to the temple. All three left for Notre Dame University at about 1:30, arriving there between 4:00 and 4:30. To prepare

for Notre Dame, students while traveling watched a video entitled *Rudy*. This is a delightful true story of a young man who through commitment, determination, and sacrifice played football for Notre Dame.

At Notre Dame, faculty, staff and students toured campus then ate at the student center which provided a variety of food including drinks, hot sandwiches, ice cream and snacks. Money was also spent on sweat shirts, tee-shirts, caps and film. Some film was used by JSA girls who stopped members of the Notre Dame football team between the practice field and showers to have their pictures taken with dirty, bruised, sweaty team members. Undoubtedly, these snapshots will be prized highly — real trip treasures. Incidentally, Notre Dame's record so far this season is 6 wins and 0 losses.

Buses left Notre Dame at 7:00 for Toledo, Ohio 2.5 hours distant. Between Notre Dame and Toledo, a time change moved all watches ahead by one hour. By arrival time in Toledo, the day had been long (about 14 hours) and everyone was tired.

This day was sunny, and windless with temperatures in the high 60's and low 70's. It was a beautiful autumn day.

FRIDAY, OCTOBER 11, 2002: From Toledo, Buses #1 and #2 drove to Rochester, New York (375 miles) while Bus #3 drove to Newark, New York (400 miles), ten miles east of Palmyra. This drive required eight hours with a lunch stop at Mentor, Ohio and a rest stop at about 3:00 in the afternoon at McDonald's with a walkway over the freeway leading to restrooms. The day was long and all grew tired of riding.

The day was cloudy. Showers developed during late afternoon and early evening.

SATURDAY, OCTOBER 12, 2002: Buses #1 and #2 visited the Joseph Smith farm and Sacred Grove while Bus #3 visited the Grandin Printing Press Building, the Martin Harris Farm and an Erie Canal lock. Lunch was eaten at the Palmyra supermarket. In the afternoon, schedules were reversed.

At the Joseph Smith Farm Visitors' Center, Brother and Sister Andrus met Jake Wilding, a former JSA student who is now serving a proselyting mission for the Church in the New York Rochester Mission. He and his companion were at the Visitors Center with a non-member investigator. At the reunion there were exclamations, embraces, handshakes and happy conversation. To teach a student one year and see him on his mission the next is a choice opportunity.

This day was rainy with rain-free intervals providing for pleasant strolls and visits to various outside sites. Spirits were not dampened.

During the evening a special “fireside” was held in the Palmyra Stake Center located across the road from the temple. Meeting started at 7:30 with Martin Hassel conducting. The opening hymn was *O How Lovely Was The Morning*. The invocation was offered by Becca Gonzales. Kendra Dallon introduced her grandparents President Dale and Sister Barbara Dallon of the Palmyra Temple. The Dallons then spoke about the temple and temple work. The following summarizes the essential points in their message:

1. The Palmyra Temple serves a temple district which encompasses a large part of New York State. Nevertheless, it is a world temple because it is visited by people from all over the world.
2. The Palmyra Temple is comparatively small, with limited capacity. There is no cafeteria, and there are no laundry facilities. Its endowment sessions have accommodated as many as 48 to 50 people.
3. The temple is located on what used to be the northeast boundary line of the Joseph Smith farm. Its site was selected by President Hinckley in March 1999. It was the 100th temple announced and the 77th dedicated. It was built in nine months. Today the people of Palmyra, even non-LDS, refer to it as “our temple.”
4. All inside trim is natural cherry wood. This temple is the only one with a large clear glass window on the first floor. It looks out onto the Sacred Grove to the west. All outside windows are “art glass,” depicting trees in the Sacred Grove. The temple interior represents the Sacred Grove and gives the impression of being in the Sacred Grove.

What President and Sister Dallon have learned by serving in the temple presidency follows:

1. The Lord knows us as individuals. He knows where we should be and what we should be doing.
2. The Lord “runs the temple.” Just stay out of His way.
3. The Lord lets us worry about our assignments and solutions to problems until we understand our assignments and the problems, then He helps us with solutions.

4. The temple is a house of revelation. Temple revelations come when individuals are ready to receive and use them in their lives.
5. The Priesthood (Aaronic and Melchizedek) was restored to Earth by John the Baptist, Peter, James and John when it was given to Joseph Smith and Oliver Cowdery in 1829. But the Priesthood's sealing power was not restored until Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836. This was in fulfillment of Moroni's message to the boy Joseph Smith as recorded in *Doctrine and Covenants* Section 2. Without this power in the priesthood, the "whole earth would be utterly wasted" at the Lord's coming.
6. In the temple, the patriarchal order of the Priesthood is defined, taught and established. This order is the Eternal Order. It is the Order that prevails in God's world.
7. Temple work is the Gospel's core.

The meeting lasted about 1.5 hours. The benediction was offered by Becky DeVocht. All journeyed to their motel rooms spiritually fed.

SUNDAY, OCTOBER 13, 2002: Buses #1 and #2 attended sacrament meeting at Palmyra Ward, then went to the Hill Cumorah Visitors' Center. Bus #3 attended sacrament meeting at Fayette Ward. At Fayette, passengers on Bus #1 went through the Visitors Center and the Whitmer house following sacrament meeting, then journeyed to Palmyra for lunch at the Palmyra supermarket.

In the afternoon, Buses #1 and #2 went to Fayette while Bus #3 went to the Hill Cumorah Visitors Center. At 4:00 everyone assembled at Hill Cumorah for a testimony meeting conducted by Martin Hassel under a large shelter providing refuge from rain and sun, but not from cool temperatures. Testimony meeting lasted for an hour after which buses were loaded and headed for Buffalo, New York about 120 miles distant.

The day was an extension of yesterday — cloudy with intermittent rain. The high temperature was in the low 50's.

MONDAY, OCTOBER 14, 2002: The buses departed Buffalo for Niagra Falls at 8:30 a.m. Everyone enjoyed about four hours in Niagra riding *Maid of the Mist* (a tour boat) to the Falls, viewing an IMAX video, or buying chocolate at Hershey's. To get to the Falls all three buses had to discharge passengers at the

border. All then had drivers' licenses and birth certificates scanned into a computer.

The buses departed Niagra at 2:30 and headed for Mentor, Ohio 3.5 hours away. Dinner was eaten at the Mentor mall after which a "fireside" was held in the Kirtland Stake Center.

Fireside commenced at 7:30. Kendra Dallon conducted. The opening hymn was *How Firm a Foundation*. The invocation was offered by Jamie Geitz. Brother Karl Ricks Anderson, author of *Joseph Smith's Kirtland*, spoke for about an hour on Kirtland and the Kirtland Temple. He started by asking students how many descended from ancestors who had lived in Kirtland and worked on the Temple. Many raised their hands. He then had them identify their ancestors. He paid high tribute to these early temple builders, telling those who were related they had descended from choice ancestry. He then said that Kirtland and surrounding areas (John Johnson and Isaac Morley farms) were "holy ground." More appearances of God and angels occurred in and around Kirtland than anywhere else in the history of this church. Today, LDS and non-LDS reportedly feel God's spirit in the Kirtland Temple and in other places such as the John Johnson home and Newel K. Whitney store.

The Kirtland Temple is still a hallowed building. Currently it is in the hands of Community of Christ (Reorganized Church of Jesus Christ of Latter-day Saints). The temple is in their hands because God has allowed them to have it. They have cared for and preserved it through the years.

Without the Kirtland Temple, we would not be able to prepare for exaltation in God's Heavenly Kingdom because Elijah delivered the sealing power to Joseph Smith and Oliver Cowdery in the temple on April 3, 1836. With this power, hearts of the children have been turned to their fathers, and families have been linked together in a potentially Eternal unit. But this temple still stands because its purpose has not yet been fully achieved. It still serves a purpose, whatever that may be. Certainly it is a symbol of commitment, dedication, sacrifice and a remarkable spiritual outpouring indicating God's approval of His people during earlier times.

The benediction was offered by Wilhelmina Sperry. We then left for our motel.

TUESDAY, OCTOBER 15, 2002: Buses #1 and #2 visited the temple, Morley farm and stone quarry in the morning. In the afternoon, Bus #1 went to the Kirtland Visitors Center while Bus #2 went to Hiram. Bus #3 visited the Morley

Farm in the morning and the temple in the afternoon. All ate lunch at the Mentor mall.

In the evening, all buses met at the temple where faculty, staff, and students participated in a 2.5 hour service which began at 7:00. Brother Dahl had rented time in the temple for this purpose from Community of Christ. Lachlan Mackay, representing Community of Christ, was present during the service.

The evening service in the temple was a profound experience. After singing one verse of *Praise to The Man Who Communed With Jehovah*, Wendi Reynolds offered an invocation. Brother Kent Dunford then talked on “Kirtland, City of Revelation.” He was followed by Brother Robert Woodford who discussed *Doctrine and Covenants* Sections 110 and 137. Brother David Willmore followed, addressing the topics of “Dedication of the Kirtland Temple, Priesthood Meeting, and the Solemn Assembly (March 27-30).” The congregation then sang one verse of *Redeemer of Israel*, after which Brother Alyn Andrus presented an *Analysis and Commentary on the Dedictory Prayer, Doctrine and Covenants Section 109*. The service closed with singing *The Spirit of God Like a Fire Is Burning* (all six verses were sung). For the singing of this hymn, all present were divided into four groups and each group sang from choir lofts situated in the four corners of the room. All four groups, then, sang together from all four corners of the room which surely must have produced a remarkable surround-sound, four dimensional rendition. Following the hymn, Matthew Doxey pronounced the benediction.

Following the benediction, all sat or stood facing the Melchizedek Priesthood pulpits in worshipful silence, wiping tear-filled eyes. The room’s atmosphere was heavy with feeling. Many present felt that those who could be seen were not the only ones present. No one wanted to leave. Brother Dahl finally directed that the building be vacated, so lights could be turned off and Brother Mackay could go home. All left the room, but gathered outside, facing the temple’s front which was bathed in light. Not until the outside lights were turned off did worshipers, old and young alike, begin to make their way to the buses. The scene was emotionally moving, not unlike Nephites of old gathered at their temple watching Christ’s descent and appearance.

For twenty miles between Kirtland and the motel, students were subdued. At the motel, they left the buses in silence, going directly to their rooms. They knew their temple experience that evening had been unusual among personal experiences — one they would record, talk about, and long remember.

Even the driver of Bus #3, Merrill R. (Bill) Williams Jr. (non-LDS), was impressed by the temple service. When Brother Andrus asked how he felt about the temple service, Bill responded, "I haven't felt anything like that in any meeting I've ever attended."

WEDNESDAY, OCTOBER 16, 2002: Bus #1 left the motel and went to the John Johnson farm at Hiram, Ohio. From there it went directly to Joliet, Illinois. Buses #2 and #3 visited Kirtland. In Kirtland passengers were divided into four groups, each group visiting the Visitors Center, John Johnson Inn, Newel K. Whitney store and Newel K. Whitney house. Lunch was eaten in the Mentor mall after which the long journey to Joliet began. That night passengers on all three buses lodged at the Holiday Inn in Joliet.

THURSDAY, OCTOBER 17, 2002: All three buses left the motel at 8:15 a.m. They arrived at the Joseph Smith Academy in Nauvoo at 12:00 noon, just in time for lunch. Students agreed that the field study was "definitely" an "awesome" experience.

SUNDAY, OCTOBER 27, 2002: Yesterday, 136 Academy faculty, staff and students boarded three hiway buses (Burlington Trailways) and participated in a field study involving Quincy, Illinois, Hannibal, Missouri, and the Salt River settlement at Florida, Missouri. The experience was educational, interesting and enjoyed by all.

Quincy, founded by John Wood in 1822, befriended and succored the Latter-day Saints as they were driven from Missouri during the Fall and Winter of 1838-1839. The Saints were succored by Quincy again in October 1846 when a remnant known as the "poor saints" was driven from Nauvoo by enemies of the Church. Starving on the Iowa side of the Mississippi River, food from Quincy, along with clothing and other supplies, put life and hope into many who otherwise may have perished. In gratitude for Quincy's friendship, the Mormon Tabernacle Choir, under President Hinckley's blessing, performed in Quincy on June 28, 2002, giving all proceeds to the City. Proceeds amounted to \$75,000.

Hannibal was named after the famed Carthaginian general who attempted to conquer Rome. With an army of elephants and men he marched throughout Italy over a fifteen-year period, conquering, pillaging and striking fear into the hearts of Roman citizens. When a Roman navy finally severed his supply line from Carthage in northern Africa, he was subdued.

The Salt River, along which Florida is located, is so named for salt deposits and "licks" along the River's upper reaches. Today the River drains Mark Twain

Reservoir and empties into the Mississippi River. Florida was founded in the early 1830's on the assumption that farm produce would come into the settlement, be loaded onto steamboats, and transported down river to the Mississippi. This did not happen, however, because Salt River, especially at low water, could not float steamboats. The community, consequently, withered and died. Today, statistically, Florida has just a “handful” of people and a few scattered buildings. Its fame rests on a museum dedicated to Samuel Clemens (Mark Twain). This is where the famous writer spent a few years during early youth. For Latter-day Saints, Florida is important because that's where early church converts, the Allreds and Ivies, settled. These families befriended and succored Latter-day Saint refugees fleeing western Missouri persecutions, one of which was Parley P. Pratt. Finally, Zion's camp stopped for rest near Florida on its way into western Missouri during the early summer of 1834.

As before, each bus followed a different route so that no site during the day was overwhelmed with passengers. Lunch was eaten at the Mark Twain Cave. All buses arrived at the Academy in Nauvoo about 5:30 p.m. — just in time for dinner.

The experience was not only educational and interesting, but socially beneficial. That is, the passenger list for this field study was modified, resulting in different passenger lists for the buses and changing seat partners for the students. Consequently, all got better acquainted with each other.

MONDAY, OCTOBER 28, 2002: Last night Academy students presented an allegorical oratorio entitled *The Garden* by Michael McLean and Bryce Neubert. The presentation involved 55 students, nearly half the student body, featuring a narrator, chorus, and soloists. Instruments featured were the piano, violin, cello, harp and flute. Ten technicians and others did superb work in lighting, sound and advertising. Melissa Roach, a pianist, was student director. The whole presentation was organized and presented by students. Faculty had little or nothing to do with the presentation, except for David Willmore who sat on the front row in the auditorium and inconspicuously led chorus numbers.

The presentation was about the Garden of Gethsemene before and after the Atonement. Before the Atonement, the Garden was in a state of depression and lethargy — relatively speaking, it was dead. After the atonement, it became energized and alive. The story introduced the familiar theme of Evil versus Good — Satan in opposition to Christ, not only as that relates to the Garden, but as it relates to us personally.

The students were outstanding in their performances. This writer, and perhaps others too, felt moved emotionally. If others were one with the writer in what was felt, then they and he were not only grateful for Christ and His Atonement, but for BYU Semester at Nauvoo, the Joseph Smith Academy and wonderful students who give life to both. To be here is a privilege, one for which, presumably, thanks are offered prayerfully each night.

SATURDAY, NOVEMBER 2, 2002: Today faculty and students pulled and pushed handcarts over a four-mile course which meanders over hilly pastureland and through trees between the Academy and Mississippi River. Ten companies were organized. Each company was independent of the others. Each had a captain. Seventy-four students and six faculty participated in the trek.

All attended a meeting in the auditorium from 8:30 to 9:00 a.m. during which their student "trail boss," Nathan Justet, talked to them and helped them organize. As they were organizing into their groups, Martin Hassel raised his hand and said, "*The Martin Handcart Company* is organizing here."

Following their meeting, faculty and students then spent about three hours on the trail. They were back at the Academy for lunch. All who were interviewed for this journal entry, exclaimed that their experience was "fantastic," "awesome," "very good." When asked why they felt that way, they answered that the trek helped them appreciate what the handcart pioneers had to "go through."

Nathan Justet, "trail boss," submitted the following written report concerning activities on the trail:

There were some pretty sad stories that were told along the way at the trail marks. We missed the first marker along the trek though and had to backtrack a little to get back where we were supposed to be. Some of the stories along the way were very sad and invited a good pioneer spirit. I remember one story along the way about two girls named Maggie and Ellen that became orphans along their way to Salt Lake because their dad died from falling in a cold river and becoming ill and their mother had died five days after. The 10 and 14 year old girls arrived in Salt Lake eventually. When they went to take their shoes and stockings off, the skin came off with them. Maggie scraped the flesh off of her bones and Ellen had to have her legs amputated just below the knee. How awful a journey it would have been for these girls, but they kept their faith.

There were some funny incidents along the way like when Amy Stewart slipped in the mud and slid all the way down the hill. When she stood up her backside was covered with a thick brown layer. There were these round, green, fruit-looking things (Hedge-apples) along the way that were fun to throw. Jeremy thought it was funny to throw them at my company and me as we tried to carefully go down a steep hillside. Everyone took turns pulling the handcarts and everyone seemed to have an enjoyable time along the way. The stories along the way gave us kind of a better understanding of what the pioneers went through, but the trek was not near as hard as the one some of those actually went through.

Another development today, much more significant than the handcart trek, was the departure of David and Bonnie Jacobs. They left for home and will not be back. David developed a heart “problem” that was becoming serious. His doctors advised him to go home where he could be treated, rest from care, and be done with stress. No one except the Dahls knew the Jacobses were leaving. Brother Dahl informed Brother Andrus after the handcart meeting had dismissed this morning. He asked Brother Andrus to help load the Jacobs’s pickup with their belongings. Brother Bert Ellsworth had also been asked to help load. The Jacobses decided to leave without fanfare. The stress of that might have worsened David’s problem. So, departure time was scheduled to coincide with the handcart trek when most of the students would be away from the Academy.

Brother Dahl prepared the following written announcement and posted it throughout the Academy for students to read:

We are saddened to announce that Brother and Sister Jacobs have had to leave their position with the BYU Semester at Nauvoo and return to their home in Utah due to a serious health problem. The health condition involves Brother Jacobs’s heart. The stresses and strains and long hours associated with their position here has aggravated that condition to a point of near crisis. The doctors, Brother and Sister Jacobs, and all of us feel strongly that Brother and Sister Jacobs need to return home immediately for rest and medical care. They truly did not want to go, but realize it is a necessity. They have come to love the students and the faculty and the program. Rather than a lot of sad and

painful goodbyes, which may serve to further aggravate an already serious problem, they left quietly while most of us were pulling handcarts today.

With the Jacobses leaving, a big hole will be left to fill. All of us will need to “step up to the plate” and hit a few singles, doubles, triples, and at times even home runs for the rest of the semester. The role they filled will need to be portioned out to others of the faculty, the student council, and the students themselves. We are confident we can count on all concerned to do their very best to help things run smoothly.

In order to explain the “new Order of things,” and to share information about our field study to Missouri and Winter Quarters next week, there will be a special assembly Tuesday, November 5, at 2:40 p.m. in the auditorium. We would like all faculty and students in attendance. Thank you. Brother Dahl.

SUNDAY, NOVEMBER 10, 2002: Thursday, Friday and Saturday (November 7-9) faculty, staff and students journeyed to western Missouri, eastern Nebraska, and western Iowa where they visited church history sites. Sites visited were Adam-ondi-Ahman, Far West, Richmond, Liberty Jail, Independence (temple site, LDS Visitors Center, Community of Christ Temple and Assembly Hall), Winter Quarters (cemetery, temple and Mormon Trail Visitors Center), Kaneshville (tabernacle and Mormon Battalion Visitors Center), Mount Pisgah and Garden Grove. In addition, a fine county museum at Corydon, Iowa was visited.

Three hiway buses were involved. Buses #1 and #2 carried 46 passengers each. Bus #3 carried 44. This was a total of 136 passengers. Two buses (#2 and #3) went into western Missouri on Thursday, then finished visiting sites there on Friday. On Saturday they visited sites in eastern Nebraska and western Iowa before starting for Nauvoo, one bus following the other by about 30 minutes. These buses were never together at any site, with the exception of about 30 minutes at the Corydon Museum.

Meanwhile, Bus #1 reversed the route, going across Iowa to Kaneshville then to Winter Quarters in Nebraska. The following two days were spent in western Missouri and returning home through Missouri.

The weather was beautiful. Temperatures were in the high sixties and low seventies. Skies were clear, and there was very little wind.

Students were well-behaved. Motels where they stayed were highly complimentary and invited them back. Discussions on the buses and at the sites were educational. Each morning was begun with prayer on the buses, followed by a spiritual thought and hymn-singing. Material prepared for this field study was read and/or discussed at appropriate places.

A survey of student preferences and recommendations resulted in varied responses, so far as site preferences were concerned. Most students recommended no changes in schedule or procedure.

All were tired and hungry by arrival time in Nauvoo. The cooking staff had dinner prepared and all filled empty stomachs while engaging in convivial chatter involving personal experiences and new insights. Of course, there was a grand reunion of students who had been separated from each other for three long days. Exclamations of pleasure at being together again, warm embraces, and happy conversation were spontaneous and genuine. The Academy once again had worked its wondrous, magical spell. Students have come together in one, large, happy family, members of which genuinely miss each other, even during brief separations.

THURSDAY, NOVEMBER 21, 2002: This evening students presented a “talent show” on stage in the Joseph Smith Academy auditorium. Brothers Willmore and Andrus participated as faculty members by invitation from students. Brother Willmore was part of a skit. Brother Andrus played his harmonica with four student harmonica players. They played *Come, Come Ye Saints*. All numbers, including skits, represented good taste, effort in preparation, and were entertaining. Student participants seemed to have fun performing. In addition to faculty, staff, and students, a modest showing of couple missionaries “rounded out” attendance. The auditorium was about half full.

SATURDAY, NOVEMBER 23, 2002: Today faculty, staff and students participated in a field study to New Salem and Springfield, Illinois. The subjects for study were Abraham Lincoln, Stephen A. Douglas and their time. In addition to New Salem where Lincoln got his start in politics, students visited his law office, the old Illinois Statehouse, which figured importantly into his professional and political life, his home, and tomb. Schedules were tight, beginning at 10:00 a.m. and going through till 4:30 p.m.

Three buses transported 136 passengers to Springfield and back. They left Nauvoo at 7:00 a.m. and returned to the Academy at 7:00 p.m. Each bus traveled a different route in Springfield so as not to overwhelm any given site with

more people than could be handled. The day was sunny and relatively warm. Students were well-behaved. They returned tired, but well-informed. Finally, there were no “hitches.” All went very well.

THURSDAY, NOVEMBER 28, 2002: (Thanksgiving) Today students “slept in,” then till 2:00 p.m. lounged about, engaged in personal projects or visited. At 2:00 they assembled in the Academy auditorium where for one hour they participated in a special Thanksgiving Day program. Prayers were offered and songs sung. Brother and Sister Dahl addressed faculty, staff and students on the topic of “gratitude.” They gave excellent addresses. Sister Dahl delineated blessings for which she was grateful. Brother Dahl presented quotes from prophets of this last dispensation, from Joseph Smith Jr. to Gordon B. Hinckley, concerning gratitude. All left feeling “spiritually fed.”

At 4:00 p.m. everyone ate a superb Thanksgiving dinner prepared by Brother Miller and cooking staff. Dinner consisted of turkey, dressing, cranberry sauce, cranberry salad, other salads, mashed potatoes, gravy, potatoes, cooked vegetables, drink and dessert (pie of all kinds). All ate well and convivial chatter indicated their pleasure and happiness at the dinner table and with the day. The day, however, was not over.

In the evening about 20% of the student body met in the gym where they enjoyed a few active games of “broom hockey.” They divided up into five players per side. Each player had a broom with which he batted a ball. Two chairs at each end of the gym served as goals. Each goal had a goalie. The object of the game was to score as many points as possible within a time period by batting the ball through the goal. Players raced up and down the gym floor swinging at the ball with their brooms. When players would tire, others would take their places. They had great fun.

SATURDAY, NOVEMBER 30, 2002: This evening, faculty, staff and students met in the west lounge on the second floor for a Christmas-tree-decorating party. A fire was built in the fireplace, a tree was covered with hand-made decorations, students danced and drank punch. About 80% of the student body participated. All seemed to have a good time.

SUNDAY, DECEMBER 1, 2002: Today, students bore testimonies in their branch meeting. This was the last testimony meeting for them while in Nauvoo. The general theme in testimonies borne was the profound influence of Nauvoo and the Joseph Smith Academy in their lives for good. They expressed testimonies of Christ and His atonement, related their gratitude for each other

and tried to tell how much their experience in Nauvoo meant to them. They all expressed themselves very well. They are choice young people.

THURSDAY, DECEMBER 5, 2002: Today faculty, staff and students participated in the last assembly of the semester. After an invocation and hymn, Megan Duke graced the occasion with a piano solo featuring a Christmas tune. She was followed by Brother Andrus who read a composition in honor of Pearl Harbor Day (December 7). A series of announcements by student officers came next, followed by Brother and Sister Dahl. These announcements related to preparations for going home. David Willmore then led the assembly in *Farewell Nauvoo*.

FRIDAY, DECEMBER 6, 2002: Apparently, a few students have abused the legitimate use of computers and computer programs intended for academic purposes. The following notice was posted at the lunch counter where all faculty, staff and students could read it.

WARNING NOTICE REGARDING COMPUTER USE

Computers in the computer labs are to be used for legitimate academic requirements (CS 100 assignments), research, scrapbook pictures and text, and for personal email.

They are not to be used for accessing or downloading inappropriate material. They are not to be used to pirate movies, or download other copyrighted items, including music. Such use is illegal, and could place both the offender and Brigham Young University in legal jeopardy. It is also in violation of the honor code and is justification for dismissal from BYU.

Thank you for being honest.
Brother Dahl
11-29-02

SUNDAY, DECEMBER 8, 2002: On Friday, December 6, at 7:30 p.m. the Joseph Smith Academy Choir presented its December concert. It was entitled *Christmas Memories: A Christmas Variety Show*. It consisted of a Christmas medley prelude featuring Megan Jones on the harp, Anne Dangerfield on the flute, Ashley Andrus on the violin, Jenny Evans on the cello and Melissa Roach on the piano. The prelude was followed by twenty choir and ensemble numbers.

These were interspersed with students who related circumstances of special Christmases in their lives. The numbers in order of presentation were:

People Who Walk In Darkness
Merry Christmas
A Jingle Bell Travelogue
Fruitcake
He Is Born
Sing Noel
Underneath The Mistletoe
I'm Sittin' On Top Of The World
Carol Of The Bells
It's Beginning To Look A Lot Like Christmas
We Need A Little Christmas
Child Of God
Share A Little Love This Christmas
What'll I Do
Softly, Sweetly
Once In Bethlehem
A Little Child Will Come To Lead Us
Still, Still, Still
Candlelight Carol
Somewhere In My Memory

Following the formal program, all faculty and students joined with choir members in singing *Farewell Nauvoo*. This was heard by an auditorium full of missionary couples and townspeople who, incidentally, enjoyed the program sufficiently that they stood while they applauded. The choir with David Willmore as advisor and conductor, presented a quality program and endeared itself to all who heard it.

Tonight (Sunday) students participated in a testimony meeting. It commenced with a hymn and prayer at 7:00 O'clock, and ended with a hymn and prayer at 9:45. Before testimony bearing, a double quartet consisting of four males and four females sang *I Stand All Amazed*. About 50 students bore testimonies. This would be 43% of the student-body. Testimonies were brief, but sincere and moving. All who bore testimonies proclaimed Nauvoo as a

spiritual place, and life in the Academy as “utopian.” They also proclaimed that their lives had been changed in positive ways and their testimonies had been made stronger by field-study experiences in Nauvoo, Palmyra and the Kirtland Temple. There is a spiritual power in Nauvoo. It is real. It changes good people into better people.

SUNDAY, DECEMBER 15, 2002: Tonight the cafeteria, halls, lounges and rooms are silent. Another student body has come and gone. Only ghostly echoes of pleasant talk and happy laughter can be heard faintly when one who was here listens carefully and peers intently into the recent past. However, in another three weeks, about a hundred young men and women will appear, eager and ready to walk the halls, chat in the lounges and learn in the classrooms. As a group, they will come with their own personality, but will not behave any differently than others before them. They will experience and discuss, with wondering awe, the extraordinary power of Nauvoo and life in the Joseph Smith Academy to change lives profoundly in ways not contemplated. They will come good. And they will leave better than they came. Faculty and staff will enjoy watching that remarkable change just as much as in the past.

With regard to the last few days in the Fall Semester, December 9 through 12 were “dead week” days, meaning no classes. Students, during these days, studied for and took “final” exams. Stress was center stage in the “dead week” drama, but all came through whole and no less able for wear and tear.

Friday, students packed for their trip home, relaxed from test-taking, visited Nauvoo sites one last time, and with tear-filled eyes went to the temple — some were baptized; some participated in endowment sessions; others just gazed and meditated. For some their temple experience would probably be the last, involving the Nauvoo Temple.

Chad Densley, a student who received his mission call to Brazil, went through the temple for his endowment on Friday. A faculty couple and seven students accompanied him, along with his parents and grandparents (his grandparents are serving as full-time missionaries here in Nauvoo).

On Saturday morning at 7:15, two Mid-America hiway buses and two Academy vans transported students, faculty and spouses to St. Louis, Missouri where planes were boarded at various times throughout the day for destinations across the country. All faculty went home for Christmas except Alyn and Gloria Andrus. The Andruses drove one of the vans and returned to the Academy from St. Louis, arriving there at 6:00 p.m. By then most students were home.

Departure was hectic. Suitcases and backpacks littered the parking lot around buses and vans. With departure blues prevailing, and a multitude of “good-bye” expressions interrupting, the wonder is that luggage loading proceeded as expeditiously as it did. Only two cases, known by the writer, resulted in luggage being loaded on the wrong vehicle. This caused some concern, and extra activity at the airport, but the luggage was located and time schedules were met.

For most students leaving was bitter-sweet. All wanted to see loved ones again, but most were reluctant to leave the Academy and their “new, extended family.” There were good-byes sincerely given with tear-filled eyes. These were followed with “I love you,” “I’ll miss you,” “What will I do without you?” There was generous embracing and warm hand-shaking. Then amid sniffing, and thinly veiled humor to hide true feelings, buses and vans were boarded, prayers offered, and *Farewell Nauvoo* was undoubtedly sung with genuine feeling by all as the temple was lost to view.

Monday afternoon, Ben Macbeth, an Academy student, called to say, among other things, (speaking with regard to being home), “This is a weird experience. There was no singing in Harmony Hall and no floor prayer last night. I really miss it there.” We’ll let Ben speak for the others, and close this account with his eloquent and meaningful pronouncement.

All who read the journal entries in this chapter may do so in the assurance that no attempt was made to select some events over others. Certainly, every major activity, and every minor activity necessary to give the reader an accurate mental image of Academy activities during a semester, has been recorded. Hopefully, what has been recorded in this chapter should be sufficiently informative that if a new director and new faculty should have no other information to guide them, they could duplicate with reasonable accuracy the activities, patterns and schedules characteristic of Winter and Fall Semesters 2002.

To record student activities as journal entries has been a constant and demanding task, but one the writer has moderately enjoyed. The entries have helped him re-live his experiences with students during the activities recorded. These experiences are replete with pleasant memories that help give substance and meaning to life. Hopefully, at least some of what the writer has felt may be felt by the reader. If so, the result certainly has been worth both effort and time.



Eager students waiting to board vans for shopping spree
at Wal-Mart in Keokuk, Iowa

A favorite place to sweeten the Nauvoo experience





A small ferry boat loaded with a covered wagon
at the Point of Exodus, Parley Street

The frozen Mississippi River at the end of Parley Street



CHAPTER SIX

THE NAUVOO TEMPLE: ANOTHER SPIRITUAL DIMENSION IN THE BYU SEMESTER AT NAUVOO EXPERIENCE

THE ORIGINAL TEMPLE

CONSTRUCTION

Subsequent to dedication of the Kirtland Temple on March 27, 1836, enemies of the Church forced Joseph and others to leave Kirtland. The refugees settled in western Missouri among Saints who had preceded them. During the winter of 1838-1839, while Joseph, Hyrum, and others were prisoners in Liberty, Missouri, the Saints were driven from their homes, and struggled through snow and cold temperatures into western Illinois. There they were given refuge by the citizens of Quincy, till Joseph joined them in April, at which time a decision was made to settle on swampy land called Commerce along the Mississippi River's east bank about 50 miles north of Quincy.

With difficulty, and sickness, the swamp was drained; a plan of settlement was developed; and a charter for city government was obtained from the State of Illinois. A city emerged from a wilderness, and the Saints felt they had found a place where they might rest and build God's kingdom. They called their city Nauvoo, and in it they felt sufficiently secure that in August 1840 the First Presidency composed a message "to the church," in which was written:

Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will, in this region of country — to accomplish which, considerable exertion must be made, and means will be required — and as the work must be hastened in righteousness, it behooves the Saints to weigh the importance of these things, in their minds, in all their bearings and then

take such steps as are necessary to carry them into operation; and arming themselves with courage, resolve to do all they can, and feel themselves as much interested as though the whole labor depended on themselves alone.¹

This was the first public reference to building a temple in Nauvoo. It prepared the Saints for the following business conducted in a General Conference of the Church held in Nauvoo on October 3, 1840.

The President (Joseph Smith) then spoke of the necessity of building a 'House of the Lord' in this place. Whereupon it was resolved: That the Saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee and Alpheus Cutler be appointed a committee to build the same.

On motion, Resolved: That a commencement be made ten days from this date, and that every tenth day be appropriated for the building of the house.²

Plans for the new temple were submitted by various individuals, but Joseph selected those of William Weeks. Weeks, then, became the "official architect and supervised the work during most of the construction period."³ When Weeks left Nauvoo in 1846, Truman O. Angell was "placed in charge." He supervised completion of the building, according to Weeks' plans. This provided training for Angell who later supervised construction of the Salt Lake Temple.

Within ten days following the October Conference in which approval of temple construction was given, quarries from which stone would be taken had been opened, and work on the temple began. Three months later, on January 14, 1841, the First Presidency wrote "To the Saints Scattered Abroad:"

¹*History of the Church*, Vol. IV, p. 186.

²*History of the Church*, Vol. IV, p. 205.

³Colvin, *Mormon Temple at Nauvoo, Illinois*, p. 20.

The temple of the Lord is in progress of erection here . . . and will be so constructed as to enable all the functions of the priesthood to be duly exercised, and where instructions from the Most High will be received and from this place go forth to distant lands.⁴

Five days after this announcement was written, Joseph received a revelation in which the nature and importance of temple work were manifest:

For there is not a place found on earth that he (God) may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.

For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead —

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built.

And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it.

If ye labor with all your might, I will consecrate that spot that it shall be made holy.⁵

With this revelation came divine sanction for decisions made and work accomplished relating to the temple's construction. Moreover, the promised revelation of "things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times" must have anchored commitment, excited the mind, and energized church members in their ambitious and enormous temple-building undertaking.

⁴*The Times and Seasons*, January 15, 1841.

⁵ *Doctrine and Covenants* 124: 28-29, 40-44.

Work proceeded slowly at first with only one day in ten being devoted to temple-building. Nevertheless, by April 1841, basement walls were five feet high and ready for the laying of cornerstones.

Temple cornerstones, starting with the southeast cornerstone, were laid and dedicated on April 6, 1841. Ten thousand people gathered to witness the ceremonies. The southeast cornerstone was dedicated by Joseph, representing the First Presidency. The southwest cornerstone was dedicated by William Marks, representing the “High Priesthood and Council.” The northwest cornerstone was dedicated by Elias Higbee, representing the high council. And the northeast cornerstone was dedicated by Newel K. Whitney, representing the Bishops. Joseph said the southeast cornerstone should always be dedicated first, then the order just given should follow. The First Presidency, however, might designate those privileged to participate in dedicating the remaining cornerstones.⁶

So anxious was Joseph to have the temple built that in the spring of 1841 all stakes not within Nauvoo’s immediate vicinity were dissolved and members were encouraged to gather in and around Nauvoo to provide labor for temple-building. Subsequently, work on the temple increased during the remainder of that year.

By July 1841 a baptismal font had been designed for the basement of the temple. It was located at the east end of the building and was made of wood. William Weeks and Elijah Fordham carved twelve oxen to support the font. The font was finished and dedicated on November 8, 1841. It was put to use immediately.

In September 1841 timber land and mills in Wisconsin were purchased to provide lumber for the temple. Thereafter, huge rafts of lumber were floated down the Mississippi River to Nauvoo. This lumber proved to be a boon not only in building the temple, but in building Nauvoo as well.

In December 1841, about 300 priesthood holders who desired to serve missions were called to labor on the temple. This was to be their missionary service.

During the winter of 1841-42, Joseph called for a more “equal distribution of labor” in building the temple. He said “a superabundance of hands one week, and none the next, tends to retard the progress of the work; therefore every

⁶*History of the Church*, Vol. IV, p. 331, and Roberts, *Comprehensive History of the Church*, Vol. 4, p. 17.

brother is requested to be particular to labor on the day set apart for the same, in his ward.”⁷

Many of those who donated time, as Joseph requested, worked in the quarry throughout the winter of 1841-42. They were assisted by others who, with their teams and wagons, hauled quarried stone to the temple site.

Work throughout 1842 was steady. By wintertime, temple walls stood four feet above the basement.

During 1843, work on the temple slowed. Nevertheless, a report in the *Times and Seasons* read:

Considering the . . . difficulties in many instances under which the (temple) committee have had to labor, the temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.⁸

By Spring (1844), payment of tithing had slacked off, causing some skilled workmen to go without pay. Soon they were forced to leave, seeking employment elsewhere. For a time, cessation of work on the temple seemed distinctly possible, but a response to Joseph’s call for more funds enabled work to continue until June 20, at which time workmen ceased their labors and stood guard, protecting the temple from threatened violence. One week later (June 27), Joseph and Hyrum were martyred. The Church seemed paralyzed. Nothing was accomplished on the temple until July 7 when church members voted unanimously to “resume work on the building and finish it as speedily as possible.”⁹

Under Brigham Young’s leadership, as president of the Quorum of Twelve Apostles, work on the temple proceeded. The last of thirty capital stones was set in place on December 6, 1844. Carpenters worked on the temple’s interior all winter. The wooden baptismal font was replaced with one made of stone. A

⁷*Journal History*, February 21, 1842 (as reported in Colvin, p. 27).

⁸*Times and Seasons*, January 1, 1844.

⁹Colvin, *Mormon Temple at Nauvoo, Illinois*, p. 32.

decision was made to concentrate effort in finishing the temple's upper story so Saints could receive their washings, anointings and endowments as soon as possible. Because enemies of the Church had threatened to destroy the temple, guards were stationed around its premises night and day. A trench six feet wide and six feet deep was dug around the temple block. Intentions were to fill it with stones, providing the base for a fence, made either of stones or iron, which hopefully would furnish some protection to the sacred edifice. On May 24, 1845 at 6:22 a.m. the capstone was placed on the southeast corner of the building with a large assembly of Saints watching. The hour was early so Brigham Young and other leaders could attend without molestation from constables who were seeking their arrest. Brigham Young said:

The last stone is now laid upon the temple and I pray the Almighty in the name of Jesus to defend us in this place and sustain us until the temple is finished and we have all got our endowments.¹⁰

On May 28, work commenced putting timbers in place to support the roof. By June 27, the roof was ready for shingles, and, on August 21, 1845, Brigham Young wrote to Wilford Woodruff in England, "The temple is up, the shingles all on, the tower raised, and ready to put the dome up. The joiners are now at work finishing off the inside."¹¹

By October 5, 1845, the temple was sufficiently completed that the Church held its first and only General Conference in the building. To prepare it for Conference, temporary floors were laid, seats were prepared and a pulpit erected. Five thousand Saints attended the conference, following which regular Sunday meetings were held in the temple until November 9 when new timbers were installed to support the floor, replacing original timbers which had begun to rot.

Laborers worked feverishly to finish the interior. Enemies of the Church had repeatedly threatened to destroy the temple and drive the Saints from Nauvoo.

While laborers worked to finish the temple's interior during the fall and winter of 1845-1846, the Saints stocked provisions, made wagons, sold property

¹⁰*History of the Church*, Vol. VII, pp. 417-418.

¹¹Jenson, *The Historical Record*, VIII, p. 871 (as reported in Colvin, p. 41).

and prepared to evacuate Nauvoo. To one far removed from their time and not acquainted with their history, a reasonable question might be: Why would they work so hard to finish a temple they would soon abandon? Why was its completion so important in view of imminent departure from their beloved city? The answer, perhaps, could be understood only by the Saints themselves. Nevertheless, building the temple was in direct response to God's commandment. The Saints were determined to obey God — to keep His commandment regardless of the cost. If this meant leaving a finished edifice, seeking refuge in a remote wilderness and starting over, they would do that.

By November 30, 1845, the attic story had been finished and was ready for use. It was dedicated by Brigham Young for endowment ordinances which commenced on December 10, 1845. From then until February 7, 1846, when the temple was “closed for ordinance work,” in excess of 5,500 endowments were administered by Brigham Young and other church leaders to worthy Saints.¹²

EVACUATION OF NAUVOO BY THE SAINTS, AND DEDICATION OF THE TEMPLE

While endowment work proceeded in the “attic story,” work in other parts of the building continued. Then on February 9, five days after the first company of Saints had departed Nauvoo (February 4, 1846), clothing near an overheated stovepipe caught fire. Flames spread rapidly and for nearly thirty minutes burned out of control. They were extinguished by a bucket brigade, but not before destroying the roof on the building's west end to the extent of about sixteen feet north and south and ten feet east and west. The blaze could be seen by exiled Saints across the River.

The roof was repaired, and work continued in preparation for dedication. Work was completed on April 29, 1846. The next day the building was swept clean. It was dedicated privately on April 30, 1846 by Joseph Young, senior president of the First Council of Seventy. The following day, May 1, 1846, the temple was dedicated publicly “from basement to dome” by Apostle Orson Hyde “according to the order of the holy priesthood, revealed through Joseph Smith.”¹³

¹²Consult *History of the Church*, Vol. VII, Introduction xxv.

¹³Roberts, *A Comprehensive History Of The Church*, Vol. 3, p. 22. Also consult Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 142.

After the temple's dedication, Apostle Wilford Woodruff recorded his thoughts as follows:

Notwithstanding the predictions of false prophets and the threat of the mobs that the building should never be completed or dedicated, their words had fallen to the ground. The Temple was now finished and dedicated to him.¹⁴

Of course, by this time Brigham Young and many Saints were strung out over Iowa's prairie. Others would leave Nauvoo shortly. Only a few would remain through September when they would be driven into exile. The Saints had completed the task God gave them to do. They had built the temple. It had served its divinely-appointed purpose. That is, a few thousand worthy Saints had received priesthood endowments and were fortified spiritually against future trials. They would provide the nucleus around which future settlements would develop, and they would supply the commitment, faith and motive-power for building future temples.

DESTRUCTION OF THE TEMPLE

When remaining Saints were driven from Nauvoo in September 1846, their enemies established headquarters in the temple. They defiled the holy edifice by "a drunken orgy of boisterous behavior, vulgar song and loud oaths,"¹⁵ but remarkably avoided extensive physical damage to the building.

In the meantime Isaac Galland "swore out an attachment on all church property in Nauvoo for the sum of twenty-five thousand dollars."¹⁶ Other "legal entanglements" involved Emma Smith, the Prophet Joseph's widow, and her husband Lewis Bidamon who, shortly after their marriage, "took action to acquire church property in Nauvoo."¹⁷

¹⁴Cowley, Wilford Woodruff, p. 247.

¹⁵Colvin, *Mormon Temple at Nauvoo, Illinois*, p. 166.

¹⁶*Journal History*, January 20, 1847 (as reported in Colvin, p. 170).

¹⁷*Journal History*, January 27, 1848 (as reported in Colvin, p. 172).

With property rights to be determined by legal process, and no clear title, the temple could not be sold. Nevertheless, on October 2, 1848, Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer, a committee authorized by the Church to sell the temple, negotiated an arrangement by which the temple would be rented to the Home Missionary Society of New York for a period of fifteen years, though no terms were indicated in the transaction report.¹⁸ Before final arrangements could materialize, however, fire destroyed the temple.

The temple caught fire on October 9, 1848 at 3:00 a.m. Nauvoo citizens awakened to see the building enveloped in flames. An article published in the *Keokuk Register* reported:

The fire presented a most sublime spectacle. It commenced in the cupola, and as the flames shot up to the sky, they threw a lurid glare into the surrounding darkness. Great volumes of smoke and flame burst from the windows, and the crash of falling timbers was distinctly heard on the opposite side of the river. The interior of the building was like a furnace; the walls of solid masonry were heated throughout and cracked by the intense heat. . . . On Tuesday morning the walls were too hot to be touched. The naked walls still stand, and if not demolished by the hand of man, for centuries may stand, a monument of the enthusiasm of its misguided worshipers. . . .¹⁹

Citizens of Nauvoo and surrounding environs were shocked and dismayed. The *Warsaw Signal*, perennial enemy of the Church, expressed disapproval in saying,

This edifice was the wonder of Illinois. . . . As a work of art and a memorial of Mormon delusion, it should have stood for ages. . . . None

¹⁸Consult *Journal History*, October 2, 1848 (as reported in Colvin, p. 172).

¹⁹*Keokuk Register*, October 12, 1848 (as reported in Colvin, p. 175).

but the most depraved heart could have applied the torch to effect its destruction. . . .²⁰

What caused the fire? No one knew then and no one knows now. However, most fingers point to an arsonist named Joseph B. Agnew. In fact, before he died in the Fall of 1870, Agnew reportedly confessed. Assisted by “Judge Sharp of Carthage” and “Squire McCaully of Apanoose,” he gained access to the temple after dark, made his way to the top floor and started the fire. In his attempt to exit the building, he became lost and had an anxious brush with death by fire before finding his way out. He hid out for a week while his burns healed, then went his way, though suspected of the deed. Don Colvin in his master’s thesis wrote:

It would appear from the evidence available that Joseph Agnew was indeed the person who destroyed the temple. He was suspected early, and the account of his confession seems to be reliable.²¹

Latter-day Saints were dismayed to learn of the temple’s burning, but Brigham Young put the situation in perspective when he said: “I would rather it should be destroyed, than remain in the hands of the wicked. . . .”²²

Following the fire, the temple’s bare walls bore stark and “silent witness” of the building’s “former grandeur” during better times. Then in the Spring of 1849 new colonizers came to Nauvoo. They were French Icarians, a communal society led by Etienne Cabet. They had organized in 1847, and experimented unsuccessfully with communal living in northeast Texas before coming to Nauvoo. In Nauvoo they purchased the temple ruins. From whom they bought the property, apparently, no one knows. Neither does anyone know exactly how much they paid for it. One source gives a figure of \$500 and another \$1,000.²³

²⁰*Warsaw Signal*, October 19, 1848 (as reported in Colvin, p. 176).

²¹Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 181.

²²*Deseret News*, October 14, 1863 (as reported in Colvin, p. 181).

²³Consult Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 182.

Sometime between September 1849 and May 1850, the Icarians began working on the temple's remains, intending to make these into a school. On May 27, eight men were working inside the walls when suddenly lightning, thunder, rain, hail and a violent wind assailed them. So violent was the storm that rocks from the walls were blown off and though none of the workers was struck they all fled the building in fear that the walls would collapse. So badly damaged by the "tornado" were the east and south walls that the Icarians tore them down to eliminate a "safety hazard." Thereafter, all that remained of the temple was the "west face," united to another wall "in the interior part and surmounted by an arch."²⁴

By December 1856, the west end ruins had collapsed, little by little until only the southwest corner remained. The Nauvoo city council finally decided to "raze the remaining portion, and the temple destruction became complete."²⁵

Temple stones were used in other Nauvoo buildings. A few were carried into other parts of the United States. The largest number of these stones used in any one building were used in a building which stood on the southwest corner of temple block. It was built by the Icarians and served as their dining hall. It also served as a sanitarium and residence. Finally, it was "purchased by the Catholic Church and used as a parochial school."²⁶

By closing years of the nineteenth century, nothing remained to indicate a temple had once stood on the bluff overlooking lower Nauvoo and the Mississippi River. Where the temple had stood was a garden. The basement had been filled in leaving hardly a trace of its dimensions. The rest of temple block, displayed buildings used as a grocery store, a lumber barn, and a house with yard. In addition, there were bushes, flowers and fruit trees. The only temple remnants were a well which had served the baptismal font, and fragments of temple rock thrown near fences as the ground was cleared for other purposes. So completely had the temple been destroyed that its existence remained only in the memories

²⁴Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 184.

²⁵Consult Colvin, *Mormon Temple At Nauvoo, Illinois*, pp. 184-185.

²⁶Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 185.

of its builders and those who saw it presiding in grandeur over a city once thriving and then nearly deserted when its people were driven into exile by their enemies.²⁷

THE NEW TEMPLE

ACQUIRING THE NAUVOO TEMPLE BLOCK

For nearly ninety years, the Nauvoo temple block belonged to others. Then in 1936, Apostle George Albert Smith, LDS Historian Andrew Jensen, Secretary-Treasurer of the Utah Pioneer Trails and Landmarks Association John D. Giles, and photographer Wilford C. Wood visited Nauvoo. The local newspaper referred to them as “Four distinguished Mormons from Salt Lake City, Utah.”²⁸ Their visit was “preliminary” to purchasing the temple block.

On February 20, 1937, Wilford C. Wood, acting for the Church, bought the Nauvoo Temple lot for \$900. Two months later (April 19), Wood, “acting on his own volition,” purchased property amounting to “nearly one-quarter of the temple block” in the northeast corner. This was bought for \$1,100 then sold to the Church six months later. Other purchases involved Wood as agent for the Church. No date or amount is available, but the southeast quarter of the temple block was purchased next. Property on the northwest corner of the block came into possession of the Church in June 1951. It provided a spacious home which was converted into a bureau of information. Then on February 22, 1959, Richard C. Stratford, acting for the Church, acquired a “narrow strip” of property belonging to the telephone company. Two years later (1961), the Church bought and acquired title to all property on the block previously owned by the Catholic Church. This gave Latter-day Saints the southwest quarter of the temple block. Finally, in 1962 the Church negotiated with the Reorganized Church of Jesus Christ for property on the temple block in exchange for land owned by the “Utah” Church in Independence, Missouri. With this exchange, the Church of

²⁷Consult Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 186.

²⁸*Nauvoo Independent* September 22, 1936 (as reported in Colvin, p. 187).

Jesus Christ of Latter-day Saints once again possessed the entire temple block at Nauvoo.²⁹

Seven separate purchases, then, were necessary to acquire property comprising the temple block. Moreover, these purchases extended over a period of twenty-six years. Time and patient persistence, undoubtedly exercised under God's guiding influence, brought the Mormons back to Nauvoo.

After initial property purchases in 1937, a crew of twenty-two church members from the Chicago Stake contributed a "full day's labor cleaning up and beautifying" the purchased property. They used a bulldozer and tractors in salvaging "forty-six tons of cut face stones" weighing from "200 to 3,000 pounds each." These stones were "piled together and the land leveled off for planting and beautification."³⁰

As purchases materialized, and endeavors to beautify acquired property were observed by Nauvoo residents, newspapers in western Illinois speculated about what the Mormons intended to do. The rumor circulated, for example, that the Church intended to re-build the temple as a "shrine."³¹

With permission from the Nauvoo city council, Church-sponsored archeological excavations exposed the temple's foundation. Eventually, the whole temple block was beautified and a grass-covered depression marked the temple's dimensions, with the baptismal font indicated by the location of the old well. This was what the writer of this history saw when he and his wife, Gloria, visited Nauvoo in 1989. Since then, Nauvoo Restoration Incorporated, representing the Church, has undertaken to restore, where possible, dwellings and other buildings below the bluff on which the temple stood. The temple, too, has been rebuilt. Now, when and how did that happen?

REBUILDING THE TEMPLE

Plans to rebuild the Nauvoo Temple were revealed to Latter-day Saints and the world in a surprise announcement by LDS Church President Gordon B. Hinckley in General Conference on April 4, 1999. President Hinckley said, "We

²⁹Consult Colvin, *Mormon Temple At Nauvoo, Illinois*, pp. 187-190.

³⁰Colvin, *Mormon Temple at Nauvoo, Illinois*, p. 191.

³¹Consult Colvin, *Mormon Temple At Nauvoo, Illinois*, p. 191.

plan to rebuild the Nauvoo Temple.”³² When those words were spoken, reportedly, church members who were gathered in the Nauvoo Stake Center participating in Conference rather irreverently shouted for joy. The tumult then subsided into silence during which sobs and sniffing could be heard. The reaction of Nauvoo Stake members though perhaps somewhat more audible than that of other church members who heard the announcement, undoubtedly represented feelings generally.

The whole church would be affected remarkably by the building of this temple, but especially noticeable was attendance at sacrament meeting in the Nauvoo First Ward. Attendance in 1999 numbered about 200. Two and one-half years later, as the temple neared completion, sacrament meeting attendance fluctuated between 400 during winter/spring and over 800 during summer/fall. Most responsible for the increase were temple-workers and visitors.³³

In 1846, when the Saints evacuated Nauvoo, Brigham Young predicted “We shall come back here.”³⁴ President Hinckley’s announcement, then, meant a fulfillment of Brigham Young’s prediction. Saints, as architects, construction engineers, personnel managers and temple-builders, soon established residence in Nauvoo to rebuild the temple. Visitors, too, world-wide, came for a brief glimpse of this unusual building’s construction. Why? “Why does this temple tug so much at our heartstrings?” Roger Jackson, a temple architect, provided his answer to that question when he said:

We’ve had the culture in the Church of having this temple lost to us. Every few years in the back of a church magazine, they publish one of these fuzzy, old daguerreotype images. You see a list of all the temples, and you see Nauvoo, which is gone. For President Hinckley to have the vision to say, “Let’s rebuild our temple,” has really caught the imagination of the Church, because what was lost is now found.³⁵

³²www.lds.org, *Ensign*, Conference Talks, May 1999.

³³Nauvoo First Ward, *Bishopric Announcements*, 2001 — 2002.

³⁴Crockett, *Nauvoo Journal*, Fall 1999.

³⁵*Perspective*, BYU-Idaho, Volume 2, Number 2, p. 96.

Lettering on the Temple's cornerstone reads: "Originally built 1846. Rebuilt 2002." In President Hinckley's words, "That's highly significant — a wonderful thing."³⁶ Sealing the cornerstone in place signified completion of the reconstructed temple, and that was symbolic of this sacred building, on this sacred spot, in this sacred place (Nauvoo) having come "full circle." That is, once more a "stately temple built under a prophet's direction welcomed the world in western Illinois."³⁷ Again, President Hinckley said: "This is Joseph's temple. He began it in 1841, the original. It was completed in 1846 and then left. And now, beginning again, we have reconstructed it. It is a magnificent building."³⁸

As a matter of fact, the Nauvoo Temple faces west, with Moroni looking across the Mississippi River and what used to be the Iowa prairie over which early Saints laboriously, and with considerable sacrifice, made their way to a new wilderness home. Far to the west, the Salt Lake Temple faces east, with Moroni looking at the Wasatch Mountain barrier and beyond that to the high plains of Wyoming and Nebraska, defining a route modern saints cover in much less time and with far greater ease on their return to Nauvoo. President Hinckley put the situation in perspective when he said: "I see these two great structures facing each other across a major part of the continent and bonded together in a common purpose for the good and blessing of the work of the Lord."³⁹

Some quotations from the writer's personal journal may help answer the question: Why did so many people world-wide manifest an interest in rebuilding the Nauvoo Temple? A journal entry dated September 2001 reads:

One more entry I must make while it weighs on my mind. Buildings do not make communities. Restored buildings do not bring back communities that were once alive. Old Nauvoo is not found in its buildings, even in its new and rising temple. But the buildings, especially the temple, remind us of its people with their dreams and aspirations, their faith and commitment to God, and their willingness to

³⁶Church News, June 29, 2002.

³⁷Church News, June 29, 2002.

³⁸Church News, June 29, 2002.

³⁹Church News, June 29, 2002.

sacrifice all they possessed, even the lives of loved ones and their own lives as evidence of that faith and commitment. They came to Nauvoo when it was nothing but a wilderness. They labored and gave all they had to give, their feeble energy, and their lives, in making it a city beautiful. Then in response to their prophet's call, they turned their backs on all their accomplishments and once again plunged into a wilderness where they would again give all they had to give, their feeble and fading energy and their lives, in another hegira and search for peace. These were remarkable people, a people with whom I would feel privileged and honored to associate. . . .

In a sense, the buildings of old Nauvoo, set in their river environment, help me achieve the association with such stalwart people. . . . Old Nauvoo reunites Gloria and me with our remarkable ancestors. It turns our minds and hearts to the "fathers" and enables us to take from them strong faith and powerful commitment to do, according to their pattern, what God has given us to do.⁴⁰

Another journal entry, dated October 2001, reads:

On my way home last night (I had walked to the horse corral to visit some four-footed friends), I kept my eye on the temple. It rests majestically on a bluff overlooking old Nauvoo and the Mississippi River. To me, it is an inspiration to behold. In past times, it was the central focus of Nauvoo's industrious citizens. As it grew from plans on paper to physical reality, its builders, all faithful church members, took courage and exercised faith that had already grown strong through tests of trial. The temple was a visible and physical link between them and God, and they were renewed in spiritual motivation by that link. In time, of course, before their forced departure from Nauvoo when they turned their backs on the temple, but not on God, they were privileged, most of them, to receive priesthood endowments. And so in this sense, they crossed the plains feeling strengthened and spiritually blessed. The temple, having served its purpose, was desecrated by enemies of the Church. In time it was destroyed by fire and wind. Its stones were

⁴⁰Andrus, *Journal*, 2001.

scattered and used by others as building material in structures serving other purposes.

But we've now come back. And symbolic of a resurrection, the temple rises again — like a phoenix from its ashes. Moreover, as it rises, Saints world-wide watch. It stimulates the thought, perhaps, that God's work at Nauvoo, as President Young implied, is not finished. Hearts of the children shall once more be turned to the fathers, and the fathers to the children in sacred rooms as saving ordinances of the Melchizedek Priesthood materialize for the eternal blessing of all. Those ordinances, not the physical building in which they occur, are the central focus — the great expectation. The building is but the house in which God's work unfolds. Nevertheless, the building itself seems to draw people together. It reunites the living here in Nauvoo and throughout the Church, just as priesthood ordinances to be exercised within its walls in the near future will reunite the living with the dead. In this sense, then, the temple itself exudes a power that is remarkable. To be here is to experience the miracle of that power.⁴¹

Those who designed and constructed Nauvoo's current temple strove for "historical accuracy." Architects "pored over old drawings, daguerreotypes, stone fragments and journals until they fitted together what the original Nauvoo Temple looked like up close."⁴²

Historical accuracy began with a study of the original architectural drawings by William Weeks who was "commissioned by Joseph Smith to create on paper the plans for the temple that he, the Prophet, had seen in vision."⁴³ Joseph and Weeks worked closely and harmoniously together as plans were developed. At one point, however, when Joseph instructed Weeks in relation to circular windows "designed to light the offices in the dead work of the arch between stories," Weeks said that "round windows in the broad side of a building were a violation of all the known rules of architecture, and contended that they should

⁴¹Andrus, *Journal*, 2001.

⁴²*Church News*, June 29, 2002.

⁴³www.ldschurchnews.com, *Archives*, May 4, 2002.

be semicircular — that the building was too low for round windows.” Joseph told him:

. . . I would have the circles, if he had to make the Temple ten feet taller than it was originally calculated; that one light at the center of each circular window would be sufficient to light the whole room; that when the whole building was thus illuminated, the effect would be remarkably grand. “I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me.”⁴⁴

After the Saints departed Nauvoo, William Weeks and Brigham Young had a “falling out” and Weeks left the Church. He took his architectural plans with him and settled in California. He died there on March 8, 1890. His daughter, Caroline, “bequeathed” the temple drawings to her son, Leslie M. Griffin, who made his home in Boron, California, a small town in the Mojave Desert. There one day in 1948 LDS missionaries made contact with him. One of those missionaries, Vernon C. Thacker of Brigham City, Utah, wrote an account of their visit with Griffin:

On our last visit to Mr. Griffin, he excused himself for a few minutes and went into the rear part of his house. He returned with a large roll of papers. . . . He explained, “These are the original architect’s drawings for the Nauvoo Temple. They have been in my family for 100 years, handed down from my grandfather William Weeks.” He then unrolled the plans and explained what they were. There were exterior drawings, some interior, an angel with a weather vane, pencil sketches for circular stairways, circular windows, archways, etc. Even the measurements for various details of the temple were included in William’s handwriting. They were yellowed with age but in amazingly good condition. Mr. Griffin knew I was returning home in a few days.

⁴⁴*History Of The Church*, Vol. VI, pp. 196-197.

He asked if I would do him a favor of carrying these plans to the headquarters of the Church in Salt Lake City, Utah.⁴⁵

Elder Thacker complied with the request, and fifty years later when President Hinckley announced that the Nauvoo Temple would be rebuilt, the original temple plans were available for use. Certainly, “small miracles affirm our Heavenly Father’s presence in our lives.”⁴⁶

The Nauvoo Temple is a beautiful building, a replica of the original temple on the outside, except its building materials are modern. Where the Saints used limestone quarried from northwest of the temple site about a mile, the modern temple is constructed of heavily reinforced concrete from base to top. On the outside, concrete walls are lined with limestone facing quarried in Alabama, cut in Idaho Falls, and tooled in Utah. Limestone blocks are held in place by means of metal plates bolted to the concrete. According to Roger P. Jackson, an architect, the temple is a “very heavy building.” It is also “very strong — it had to be to hold up all the stone.”⁴⁷

The Temple rests on a sure foundation. Its subterranean structure rests on piers (each one five feet in diameter) descending thirteen feet to limestone bedrock. To determine the depth and strength of that base, drills bore into bedrock eight feet. The Church uses a “plus-one” building policy. This means if “local code requires a zone 2 level for earthquake protection, church buildings will have a zone 3 strength.” The Nauvoo temple is such a building. It is not only “designed to withstand earthquakes, but wind forces that are sometimes greater than earthquake forces.”⁴⁸

Other subterranean construction involves heating and air-conditioning equipment. To conserve space in the temple proper, this equipment is housed in a building separate from the temple. Heat and cool air are piped from this building through a large well-constructed tunnel into the temple below ground level.

⁴⁵www.ldschurchnews.com, *Archives*, May 4, 2002.

⁴⁶www.ldschurchnews.com, *Archives*, May 4, 2002.

⁴⁷*Church News*, June 29, 2002.

⁴⁸*Church News*, June 29, 2002.

Furthermore, ground water percolates only a few feet below the surface all the way from Colusa, a few miles east of Nauvoo, to the Mississippi River about a mile west of the Temple. To protect the Temple from this moisture, the whole building was sealed off below ground level. The original temple did not rest on bedrock and was not protected from ground water. Consequently, after a few years, some of the timber rotted away. The temple, as constructed, would likely not have endured to our day. It was built for a specific, limited purpose (to give the saints their endowments). When that purpose had been met, the temple was history, though the ground on which it had rested was sacred and one day would support another temple with greater purpose, and magnificently constructed.⁴⁹

In size (rounded off to the next highest number), the Nauvoo Temple measures 53,000 square feet. In the Church, this measurement makes it a mid-size temple. In its display of moon-stones, sun-stones and star-stones, it compares with the Salt Lake Temple.

The temple's interior does not replicate the original. The original was a multi-purpose building, used for general church gatherings, socials, baptisms for the dead, and administering the priesthood endowment. The rebuilt temple is dedicated exclusively for administering ordinances of salvation.

In constructing the current Nauvoo Temple, "electric diamond-tipped saws and diesel-powered cranes" were used. When the original temple was constructed, all cutting was done by hand, and lifting was accomplished by block and tackle or by derrick with a horse on the end of a rope. Given tools with which builders of the original temple had to work, the erection of their temple was miraculous, to say the least.

President Gordon B. Hinckley (92 years old) dedicated the Nauvoo Temple on June 27, 2002. The "first service began at 6 p.m. Central Daylight Time, which President Hinckley noted would have been 5 p.m. in Joseph Smith's day," the hour in which Joseph and Hyrum Smith were martyred "158 years ago in Carthage." Emotionally moved during his dedicatory address, President Hinckley said he "felt the presence of heavenly beings 'who smile upon us with approbation.'"⁵⁰

⁴⁹Technical data for the material expressed above came from a *Lecture* by Gale Mair, Legacy Project Manager, February 2002.

⁵⁰*Church News*, June 29, 2002.

For six weeks prior to dedication, 331,849 people passed through the temple during its “open house.” This was an average of 7,607 per day, or 565 per hour.⁵¹ These people came from all over the world, and were impressed with what they saw and felt.

FACULTY AND STUDENT RESPONSE TO CONSTRUCTION OF THE NEW TEMPLE

Joseph Smith Academy faculty, staff and students, likewise, were impressed with what they saw and felt as the new temple underwent construction. Interest in it was keen from the beginning. Various Academy faculty and staff members wrote as follows:

JoAnn and I loved our time in Nauvoo. We were quartered in the Ashby/Snow home and relish the feelings we had while living there. Our small faculty was the first to teach in the BYU Center at Nauvoo and it was while we were there that President Hinckley announced the rebuilding of the Temple at Nauvoo. (Wallace Raynor)

We loved watching the strong foundations of the temple begin to rise in the huge muddy hole which one year before had been the green, but empty, temple lot. (Lorna Best)

We loved our experience in Nauvoo. First, what a thrill it was each morning to wake up and look out our apartment window and see the temple as it began to rise. At first it was just a two story concrete building, but then we watched as it grew to full stature with the angel Moroni placed on top of the tower and the stone veneer being placed on the concrete walls was exciting. What a thrill it was to be a part of the cornerstone ceremony. To have our living prophet there with others of the General Authorities was an experience never to be forgotten. (Keith Perkins)

Sonia and I were called to the Nauvoo program twice (the first time for only a half term when I took the place of my colleague, Charles Tate,

⁵¹Church News, June 29, 2002.

whose wife had suffered a heart attack). Our time in Nauvoo was wonderful. Seeing the temple rise, level by level, and seeing the missionary work and the ward grow was wonderful. (John Harris)

I was also able to work on the Nauvoo Temple from September 2001 to February 2002. It has been a testimony to me to see how the Master Plan for historic Nauvoo has become the Master's Plan. (Robert Cutler)

Three of my ancestors lived here in Nauvoo and helped to build the temple. I never dreamed that I would be privileged to spend a year here; walk the streets of old Nauvoo; see the temple rebuilt; have the joy of dusting in the temple; be an usher in the temple many times during the Open House; and feel the sacredness of this beautiful and historical "City of Joseph." (Carma Anderson)

We loved to serve the youth and be with them. It has been a wonderful opportunity to be here in Nauvoo. It has been a lot of work and a lot of fun. Now to be here for the dedication of the beautiful Nauvoo Temple. We have been truly blessed. (Fay Wetzel)

During Fall and Winter Semesters (2001 — 2002), the writer of this history was in Nauvoo, and could see for himself interest manifest in temple construction. All those whom he observed seemed fascinated, almost entranced, as they watched the building emerge through scheduled metamorphosis from bare concrete walls without roof to a finished edifice, beautiful and majestic in appearance, a structure worthy of commendation given in manifold tributes.

Like a magnet, the temple drew people to it. Everyday, students — individually, in pairs or small clusters — walked the perimeter of temple block gazing, peering, watching intently as workmen hung huge blocks of stone on concrete walls, or fitted windows to frames. The hoisting of Moroni to his exalted position high above the ground was an exciting and emotionally-moving experience for many. This writer wrote in his journal on Friday, September 21, 2001:

Gloria and I saw “another angel fly in the midst of heaven” to the top of the Nauvoo Temple. We watched, along with many others (including Joseph Smith Academy faculty, staff and students), a huge crane with a high reach, hoist Moroni’s gleaming gold-colored statue to its designated place on the tower high above the temple proper. As it was positioned facing west toward the Mississippi River and beyond that to the Iowa Plains across which the Saints traveled many years ago, chimes in the tower were heard for the first time. The timing was perfect. The effect was stunning and moving.

Brigham Young predicted when the Saints evacuated Nauvoo in 1846 that they would one day return. Moroni’s statue high above the temple is a beautiful and obvious reminder of that prediction and its fulfillment. Besides it is a reminder of the passage in *Revelation 14:6* which says: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Significantly, that passage was fulfilled when Moroni delivered plates of gold to Joseph Smith on September 21, 1827. The hoisting of Moroni’s statue to its exalted position above the temple, then, commemorates this important event in history.⁵²

On warm days, and even days that were not so warm, students would sit in the walkway between the Academy and St. Mary Monastery, with one eye on their studies and the other on the temple across the street. The temple was their central focus, not history, or teachings of the Prophet Joseph, or pioneer life in Old Nauvoo. They talked about the temple in apartments, classrooms, lounges and church. They checked it out in the morning after rising and again at night before retiring, and many times in between. If the reader doubts the veracity of these statements, consider the following excerpts from a sampling of student letters written for this history.

After driving alone for five hours through the cornfields of Iowa, I finally arrived in Nauvoo. As I approached the temple, I saw a lovely grey concrete wall. The size of the temple amazed me because the lot

⁵²Andrus, *Journal*, 2001.

that I remember playing in as a child just didn't seem that big. Each day while we were in Nauvoo, we had the privilege of seeing the temple being built right in front of us. Living across the street from the temple was incredible. (Amanda Bremner)

I also volunteered my time to work on the temple and gave praise to God for the blessing. Even though I only swept and mopped the hard-wood floors . . . it was important to me. That experience did more good for me than my cleaning up construction dust ever did for the temple. It's beautiful, a crowning monument to all temples previously built. (Natalie Clark)

Just think of all that the people went through to build that great building, and how they must have felt to leave it forever and later to learn that it had been destroyed. And now it is there and we can use it for the ordinances that they worked so hard to be able to do. And now it will never be abandoned or harmed. I just think it is so wonderful. (Stephanie Chidester)

When I first saw the Nauvoo Temple, I felt this overwhelming spirit in the group of students on the bus and later in the groups I met in the Academy. . . . I too have anxiously watched the slow methodic construction process as the temple goes up before my eyes. I've spent hours on the shores of the Mississippi dangling my feet into it's freezing depths, pondering the restoration of the gospel and the changes it has made in the lives of thousands of people. How did they feel when they looked back across this same river at their temple, knowing they would never see it again. (Brianna Eagar)

I think one of the greatest parts (of the Nauvoo experience) was having the temple directly across the street, and having that as your view from the different (Academy) windows. (Elizabeth Erekson)

Today Angel Moroni was put on the temple!! What a neat experience it was! I walked outside where there were crowds of people, and suddenly saw the gold statue above the crowd, but still standing on

the ground, it was so beautiful. As I walked closer, I was filled with such joy and excitement that nearly brought tears to my eyes. I can't describe it — I wanted to cry and laugh all at once. The Angel was so bright and the details were so fine. It just seemed to represent so much. (Laura Ford)

I cannot express the feelings I had to be able to live in the shadow of this beautiful temple. It gives me chills just to think that I experienced and watched it from day one, the ground-breaking ceremony. (Emily Freestone)

Going to class with the Nauvoo Temple right through the windows was the best way to learn. (Heather Anne Hanberg)

While watching the recent broadcasts of the Nauvoo Temple dedications, so many memories and feelings came flooding back. Several other Nauvoo students and myself went to the Thursday dedication together, and we were all filled with emotion. The singular experiences I had in Nauvoo all came back into my mind, especially those connected with the temple. I love the Nauvoo Temple so much. I took time almost every day to walk around it and learn of its progress. I was able to clean its interior and walk through an open house. I felt like I had a small part of it. I was overjoyed to witness its dedication, June 27, 2002. I am so grateful for the Nauvoo Temple and what it represents. I love that it stands as a monument to the early saints and their sacrifices and faith. Of the Sunday broadcast, I wrote: "I felt the Spirit so strong like I did on Thursday. Floods of feelings came back to me of Nauvoo. I know President Hinckley was inspired to rebuild this temple. He has fulfilled the dreams and hopes of the early saints, and they rejoice. (Amanda Midgley)

I loved having a bedroom where I could look out my window and see the temple. What an amazing building. Each day I would watch as different pieces of the temple were placed here or there. Then each day I started noticing how during the days (in class, in the buildings on the flats, at church, at family home evening, on our trips to all the other

church sites, or whatnot) my testimony was being strengthened here or there and growing bit by bit — just like the temple outside my window. (Joella Peterson)

I feel like I was in Nauvoo at the most opportune time because I was able to watch the construction of the Nauvoo Temple. There was not a day that went by during my semester there that I did not look at the temple in awe, and remember the sacrifice of those early saints that built the first one. As I watched the sunstones and windows installed into the walls with construction workers using large pieces of machinery, I couldn't help but think of the first temple being constructed over one hundred years ago with such simple tools. It was a further testimony of how the temple is truly the House of the Lord. And He had His hand in the construction of the original and the new temple. (Stephanie Peterson)

But my favorite place in all of Nauvoo was the temple. I made sure that no matter what the weather was like, I took the time to walk around the temple and to see it from every angle. I could not get enough of the temple. I would take all of my studies and sit outside the temple and watch the temple being built. I loved seeing the progress each day. When my studies were done, I would sit and think about the temple and the sacrifices the saints had to make in order to build it. And after all the time and energy they put into it, they had to leave it all behind. I felt so connected to the temple, to Joseph Smith who, I felt, was there with me, watching the daily progress of the temple, and to all the saints that lived and loved in Nauvoo. I loved living in Nauvoo and did not want to leave my Zion. (Jessica Dawn Smith)

One of the highlights of the semester was living across the street from the Nauvoo Temple and watching the construction. It was such a blessing to be there when the House of the Lord was being built. (Rachel Sowards)

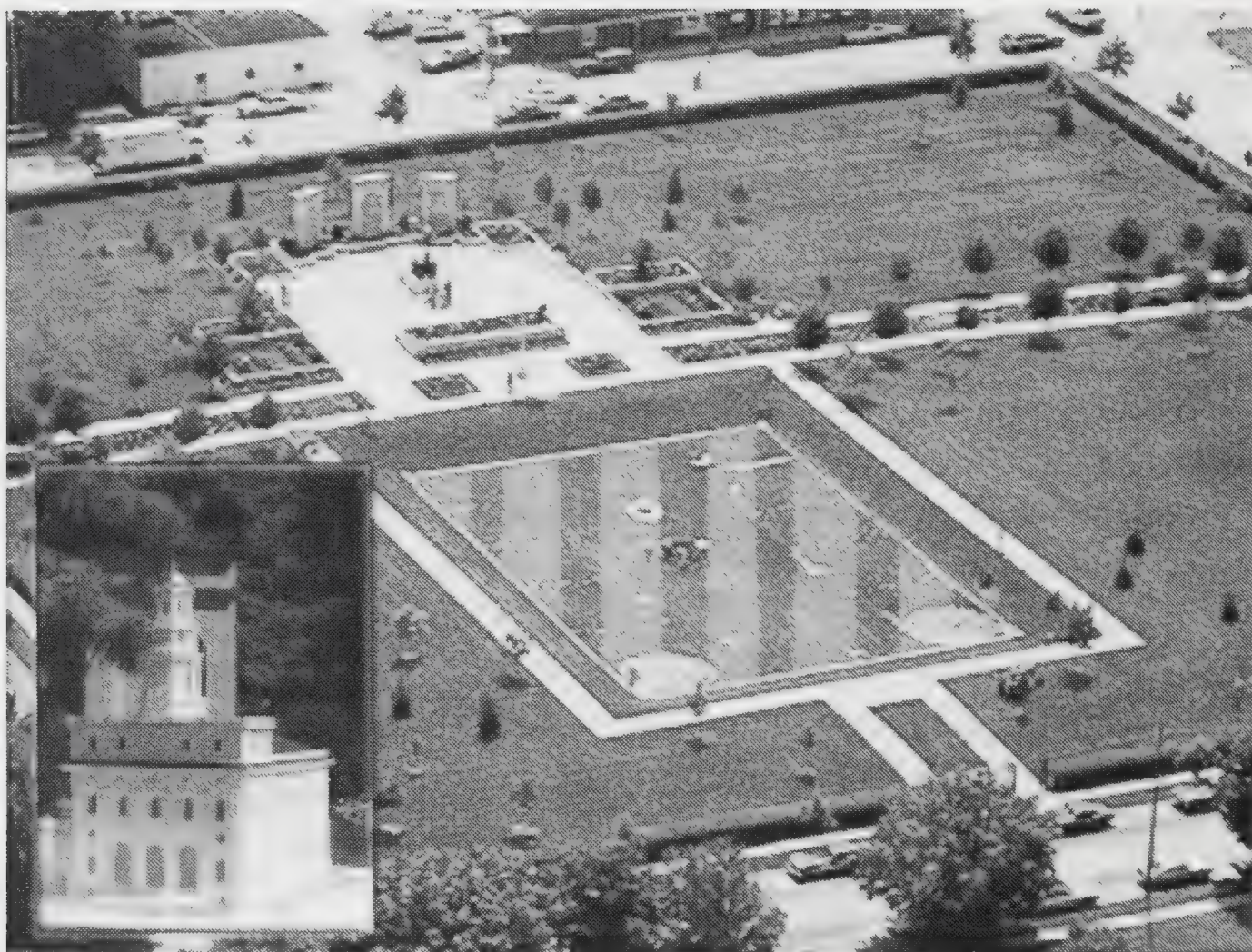
One might assume that if being in Nauvoo during temple construction was such a choice time after the temple was completed and dedicated, the drama and

intense attraction to the temple would be over, but that was not the case. Academy students during Fall Semester 2002 seemed to be as interested in the finished temple as previous students had been in the temple under construction.

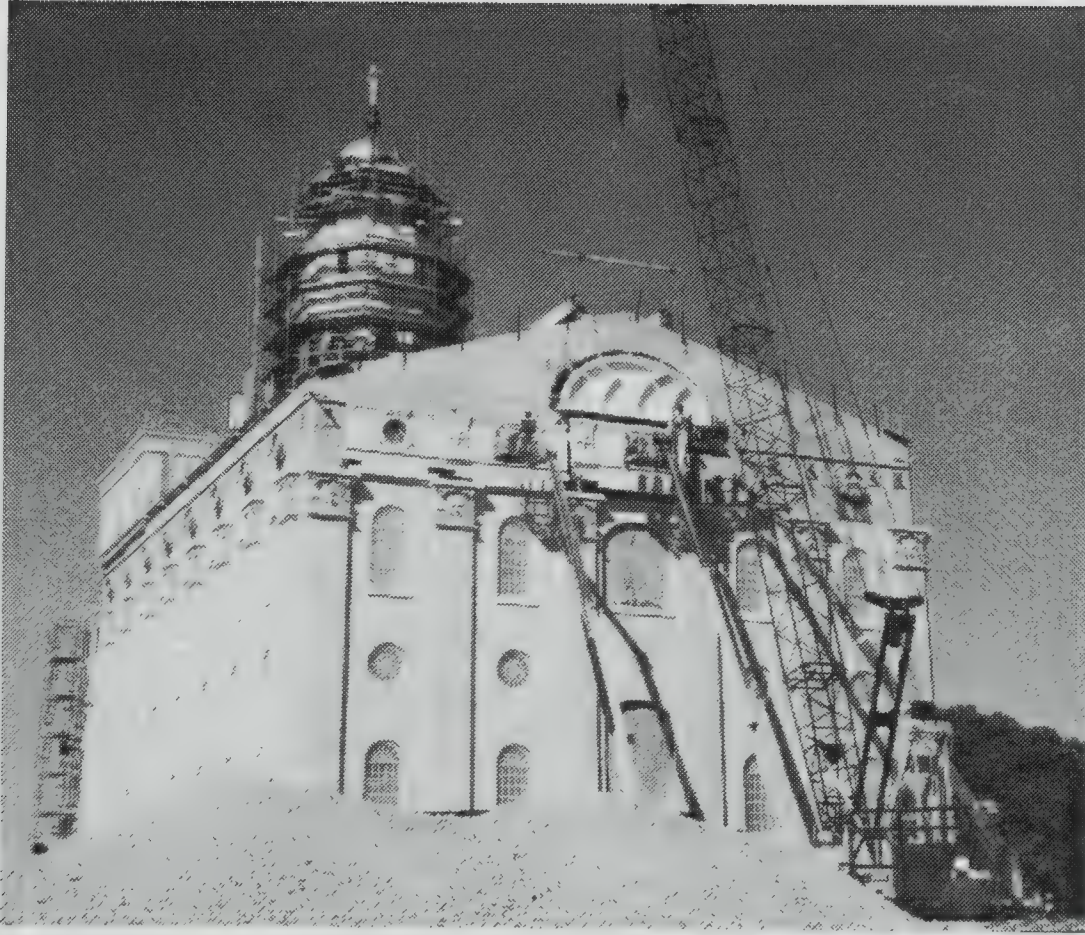
Students who had received their endowments went through temple endowment sessions frequently and regularly. They also engaged in initiatory and sealing ordinances. Other students were baptized for the dead. Nauvoo Temple personnel had organized to accommodate students, tourists and others for various kinds of temple service regardless of the hour while the temple was open. Most students did temple work before or after classes. Others, however, went to the temple during lunch time. Going at these times was easy because the temple was so accessible — just across the street from the Academy, not more than two minutes away. So the Nauvoo Temple did not lose its attraction for students even though construction was finished and the building dedicated. Its extraordinary power and influence in the minds and hearts of Latter-day Saints continue to manifest themselves as the work of gathering goes forward.

THE GATHERING

The gathering of scattered Israel commenced with the restoration of the gospel and priesthood to Earth in this present dispensation of time. Then after “keys of the gathering” were restored by Moses to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836, not only were converts gathered to the Church, but the way was opened for them to gather to the temple, just as soon as the Nauvoo Temple and other temples were available. There, in those sacred buildings, work could be done enabling dead ancestors to be a part of the gathering. In this sense, then, the Nauvoo Temple was a pioneer among modern and future temples in the great work of gathering.



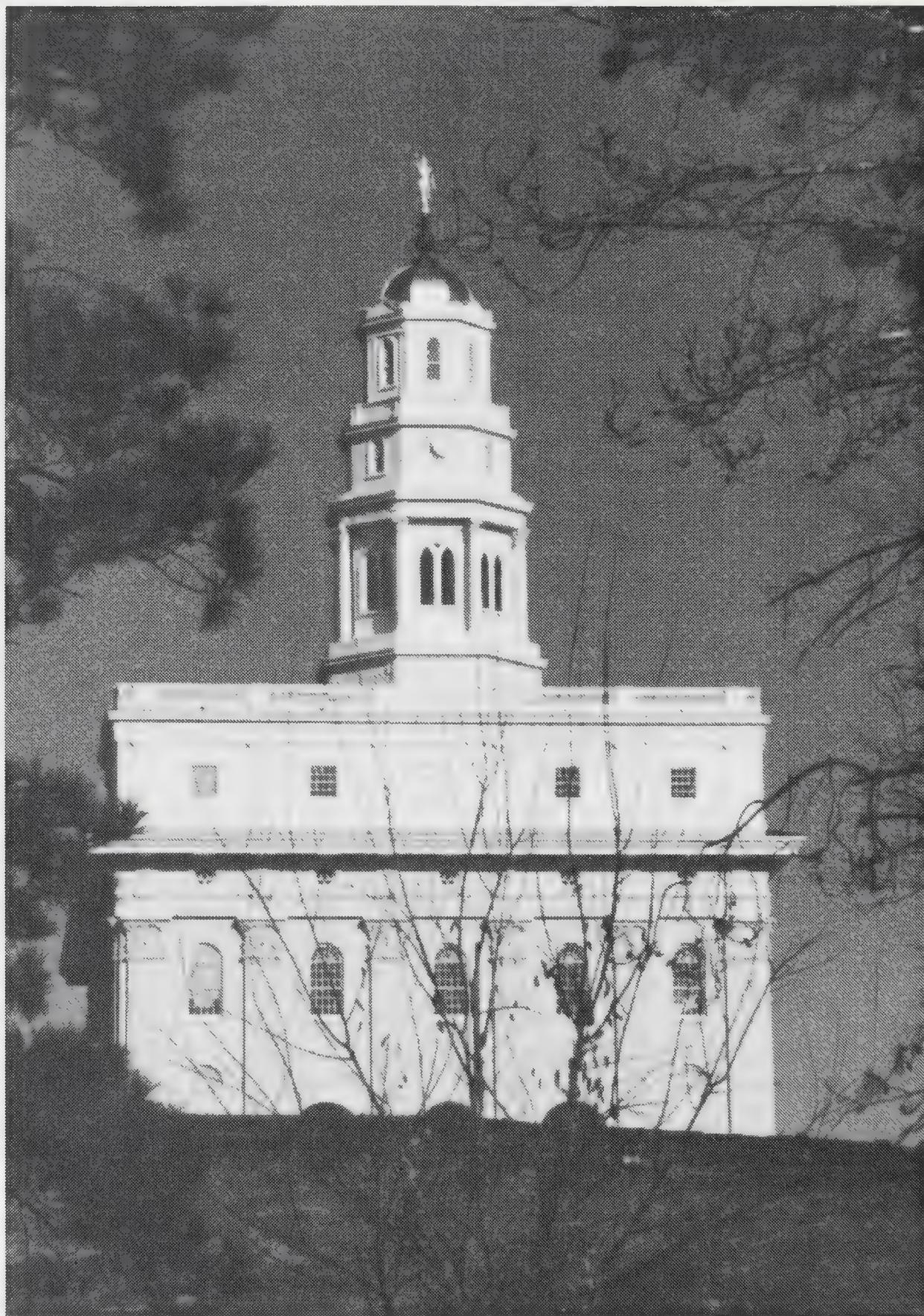
Temple Lot, before the reconstruction of
the new Nauvoo Temple
(inset: replica of the temple)



Nauvoo Temple under construction

“And I saw another angel fly through the midst of Heaven . . .”
to the top of the Nauvoo Temple





Nauvoo Temple from the
Joseph Smith Academy lawn, 2002

CHAPTER SEVEN

BIOGRAPHIES OF FACULTY AND STAFF

INTRODUCTION

This chapter in the *History of BYU Semester at Nauvoo and the Joseph Smith Academy* features brief biographies of faculty and staff from inception of BYU Semester at Nauvoo in 1994 to the present (Fall 2002). These biographies, in response to a request, were written and submitted by individual faculty and staff members. The biographies appear in this chapter as they were written. No attempt was made to modify the material in any way.

Certainly, what one may read in this chapter will indicate professional competence, and a willingness to serve others without salary or full professional monetary remuneration. Also, the reader may discern a deep satisfaction characteristic of those who served in knowing that what was taught, and demonstrated by example, generated positive results. The value of time and expertise given can never be quantitatively measured in its effect on curious minds and the lives of young students, but it can be sensed definitely and undeniably by both students and teachers. That is the reward. No amount of money can match the feeling of satisfaction resulting from having contributed to the intellectual growth, fulfillment of spiritual needs, and the general happiness of others.

The success of BYU Semester at Nauvoo has been due to the imagination, intuition, commitment and hard work of dedicated administrators, faculty, and staff. They deserve their spot in history. This chapter, therefore, puts them on stage, under the spot lights. Certainly, this history would not be complete without the stories that follow.

BIOGRAPHIES OF FACULTY AND STAFF

Carma Paxman Anderson
Food Services — 2001-2002

I was born of goodly parents — Douglas Love Paxman and Lucille Allred, in Raymond, Alberta, Canada. I was the fifth child of six children who grew up on our farm five miles north of Raymond. Our parents taught us how to work and at the same time have fun together. My one brother and four sisters have always been close and keep in touch with each other.

After graduating from high school, I attended the University of Alberta in Calgary taking education classes. I taught elementary classes for two years before spending a year and two summers at BYU taking (Home Economics) Family Living classes. The following year, I taught at a school in Edmonton, where I had a choice experience explaining the gospel to a fellow staff person. The Spirit was so strong, and I knew I wanted to serve a mission and share the gospel with others. The call came to serve in South Africa — what joy! A wonderful 22 months were spent in that beautiful land. After my mission I taught Home Economics in Lethbridge, Alberta. There I met, dated, and eventually married a very special man, Kenneth Park Anderson. We made our home in the small village of Barnwell, where we raised six wonderful children (four boys and two girls). Our sons have all served missions in Recife, Brazil; Nagoya, Japan; Salt Lake South; and Coventry, England. All the children are married and we have 19 beautiful grandchildren.

Through the years I have served as a Primary Teacher, YW teacher, Ward YW President, Stake YW President, Ward Relief Society Counselor, Stake Relief Society Counselor, Stake Family History Librarian, and Stake Birth Parent Specialist.

My father taught us to never say “no” to any assignment, and I have loved to serve.

Ken and I always planned to serve a mission after our children were grown. Complications of diabetes shortened his life and he passed away in April of 1996. Our youngest daughter was still at home.

To serve with BYU Food Services in Nauvoo has been an unexpected and wonderful experience. Three of my ancestors lived here in Nauvoo and helped to build the temple. I never dreamed that I would be privileged to spend a year

here; walk the streets of Old Nauvoo; see the temple rebuilt; have the joy of dusting in the temple; be an usher in the temple many times during the Open House; and feel the sacredness of this beautiful and historical “City of Joseph.”

As this year comes to an end, I’m so grateful for these experiences — working with the staff, getting to know the choice students — enjoying the many programs and lectures — and traveling to many historical sites.

It’s been a wonderful year and I feel truly blessed.

Cal J. and Alice Andreasen
Student Services — 2001-2002

Cal, assisted by his wife, Alice, served as the Associate Director at BYU-Nauvoo. Both considered it a privilege to be in Nauvoo at the historic time when the temple was being rebuilt and completed.

Cal was born in Salt Lake City on November 22, 1934 and grew up in southern California. He lived in East Los Angeles where his father was a dentist and in Salinas during world War II when his father served in the army at Fort Ord. They moved to La Canada, California in 1948 where he spent his high school years. His growing-up years were carefree and happy. He had special interest in Scouting activities and sports of all kinds, especially basketball. After graduating from high school in 1953, he attended BYU Provo before being called on a mission to Denmark where he served from 1955 to 1957. Returning to BYU, he met Alice Webb from Green River, Wyoming. She graduated from BYU in June of 1958 with a degree in Business Education, and they were married in the Logan Temple in July.

Being inspired by his mission experience to teach the gospel, Cal began working towards a career in teaching. He graduated from BYU in August of 1959 with a bachelor’s degree in geography, and they moved to Duchesne, Utah to begin his career with CES. He taught seminary in Duchesne for three years and attended BYU in the summers to work on a Master’s degree in Religious Education. In 1962 he moved his family (now consisting of two little girls) to Mesa, Arizona where he taught seminary for six years. In September 1968, they moved to San Diego, California, where Cal served as the Director of Institutes at San Diego State College and Grossmont College.

In 1972 the family moved back to Arizona (this time to Tempe) where he worked for the next 28 years. He taught and directed the Institutes at Phoenix

College, Mesa Community College, and Arizona State University. He retired in September 2000 after 41 years with CES. Upon retirement, Cal said there was not one day of those 41 years that he did not want to teach the gospel of Jesus Christ to the youth of the Church.

Cal has had a variety of Church assignments in addition to serving as a Bishop twice. Alice has served as a teacher and leader in all auxiliary organizations, including Stake Relief Society President and Stake Young Women's President.

Cal and Alice are the parents of 7 children, 5 daughters and 2 sons. They have 22 grandchildren at the time of this writing. All live in Arizona and have good times together.

Special assignments with CES include teaching at the BYU Jerusalem Center. Cal was with the full-time faculty in 1990 and five summers with part-time faculty. Serving with the faculties in both BYU-Jerusalem and BYU-Nauvoo and associating with the youth of the Church in these two programs have been most rewarding experiences.

Alyn B. and Gloria Goodman Andrus
Faculty — 2001-2003

Alyn. I was born December 15, 1931 in Idaho Falls Idaho. The winter was fierce with snow, wind, and sub-zero temperatures, and I entered this new environment reluctantly. At birth, after failing to induce breathing, the doctor told my father, "Sorry, Reed. I'm afraid we've lost him." At that moment I gasped and have been gasping ever since. God knew I had this history to write and gave my spirit a gentle nudge.

I was raised, with eight honest, hard working children in Ucon, Idaho on a 70-acre farm. My father also owned a truck with which he hauled grain into Utah and brought coal back from the mines near Price. I went with him on many of these trips, helping him stay awake. Working with Dad on the truck and farm taught me to work hard and be responsible at an early age. By ten years, I was plowing with a heavy tractor pulling a three-bottom plow. By eleven years, I was driving the truck, hauling grain from a thrasher to a mill in Ucon, six miles away. By the time I was 15, I managed the farm alone for periods of time while Dad was away from home, usually engaged in work for the State of Idaho. The hardest I remember having worked was stacking hay in July, sweating profusely, pushing

one Jackson fork full of hay after another over the stack all day. But I was young, and the work made me strong. It would be a blessing in my life.

I made my way through Ucon Elementary, Junior High and High schools. I was taught by excellent teachers with solid values, and my friends honored gospel teachings received in their homes. I was quarter back on the Ucon High School six-man football team (playing six-man football is not an experience most can claim). I was catcher on the baseball team. And I knocked out one of my best friends in a boxing match at a school athletic carnival. After that match, I never put on another pair of boxing gloves, and came to regard the sport as brutal.

I graduated from high school in 1950. The Korean War was in full rage. I passed my pre-draft tests with flying colors, and was waiting to be drafted into the Army, but the summons never came. The Bishop said, "Alyn, if you're not going to be called into the Army, I'll recommend you for a mission." He did and I served two years in the Southwest Indian Mission, covering Arizona and New Mexico. My second area of labor was in Sells, 60 miles south and west of Tucson, where I met a cute little girl who, four years later, became my wife. I've always felt the marriage was made in heaven and we were brought together by the Spirit. Forty-three years later, God called us to serve in the Arizona Tucson Mission as the office couple. This put us in Tucson, just 60 miles from where we met. Serving in the ATM together, then, helped close the circle. And we have loved the experience.

In the meantime, I attended Ricks College, Brigham Young University and Idaho State University. Gloria helped me through school at BYU and ISU. When I graduated from ISU in 1966, I had a master's degree in Education with an emphasis in History.

I taught in Bonneville Jr High School and then in Bonneville High School near Idaho Falls. I never had a bad day in my high school teaching career. I loved the students, and they seemed to like me. Nevertheless, I applied for a teaching position at Ricks College and was hired in 1968. I taught at Ricks for 29 years and loved every day of that experience.

After graduating from BYU in 1958, Gloria and I applied to teach at the Church College of Western Samoa. We were hired by the Pacific Board of Education in 1959 and spent two and a half years in that island paradise. In Samoa, we started our family by adopting a 13-months old child we named Daniel. Six years later, we brought into our home Daniel's older brother, Steve. We adopted Steve twelve years later, when he was old enough to make that

decision. When we returned from Samoa in December 1961, we brought with us a 15 year old Samoan girl named Emmeline . She graduated from Bonneville High, attended BYU, and went on a mission to Samoa. Emmie later married and gave birth to a boy she named Alyn T. He served a mission in Panama; in fact, Alyn T. and we were trained at the MTC's at the same time in 1997. Both of our sons, Daniel and Steve, served proselyting missions. Daniel served in Samoa and Steve in the Arizona Holbrook Mission (the old Southwest Indian Mission). He labored in Peach Springs where I had labored previously. While on his mission, he succeeded in having an 8-year old Apache Indian girl named Dianna sent to us. We became her legal guardians; she lived with us for 11 years before returning to Cibecue on the Apache Indian Reservation in Central Arizona.

Daniel and Steve, with their wives, Liz and Eleena, have nine beautiful, talented children. We are proud to claim them as grandchildren.

I served as chairman of the History Department for twelve years. During that time, I received the Distinguished Faculty Award, two Faculty Recognition Awards, and *New Perspectives* Best Article Award. Finally, Gloria and I together received the Presidential Service Award. Ricks College was kind to me.

During my teaching career at Ricks College, Gloria and I gave a home to Christa from Germany, and Josee from the Mauritius Islands off the east coast of Africa. Christa was with us for a year and Josee was with us for a semester. They still communicate with us.

Since I married Gloria, I've served in a branch presidency, a bishopric for 8 years, as a Bishop twice for a period of ten years, and on a high council three times for a combined period of 13 years.

Shortly after returning from the Arizona Tucson Mission, Gloria and I had the opportunity to serve at the Joseph Smith Academy in Nauvoo, Illinois. Here we taught students receiving university credit in the BYU Semester at Nauvoo program. No words can tell the feelings of gratitude for this experience. Not only were we energized and loved by the students, but we loved them and felt we contributed genuinely to their lives as well. Our experience in Nauvoo was enhanced by the construction of the Nauvoo temple. We loved observing that holy building emerge as a completed structure. Since its completion we have been privileged to perform ordinance work within its sacred walls. The temple and Nauvoo exude a special spirit that one must experience to know. That spirit turns the hearts of the children to the fathers in a remarkably profound way.

Everything I have worth talking about, I have because of the Church. The Church has given me my wife, my family and my heritage. I have nothing but fond memories of my life, and particularly my life with Gloria. I would not trade that life with anyone, nor would I trade it for anything. I'm glad God nudged my spirit 71 years ago this December.

Gloria. Even though I have lived in other places for the past 47 years, Arizona is my ancestral home. I was born in the White Mountains (Plenty, Apache County, to be exact, on June 25, 1936), but met my future husband, (Elder Alyn B. Andrus) as a young missionary in southwestern Arizona in 1951 at Sells, on the Papago Reservation. He was 19 and I was 15. We were married on June 8, 1955 in the Mesa Temple. When, in November 1997, we received our call to serve together in the Arizona Tucson Mission for 18 months, we both felt we had been called home.

But, to back up a bit. My Grandfather Goodman operated a sawmill on the Apache Sitgreaves National Forest near Show Low from 1924 to 1944. My dad, Lloyd, helped him run the sawmill, so essentially that's where my brothers and I grew up. I graduated from the 8th grade in Vernon and attended Round Valley and Flagstaff high schools, finally graduating from Mesa High in 1954. After Alyn graduated from BYU he taught school for a year in Idaho Falls, and then, in June 1959, we sailed for Western Samoa. At the Church College of Western Samoa, Alyn taught history and geography and I served as secretary to the principal. We came to love the Samoan people as much as we did our Hispanic and Native American friends in Arizona. In fact, we adopted a toddler while there — Daniel. Steve (Daniel's full brother) came to live with us after we returned to the States, and we finally adopted him when he was in his early twenties. We did not adopt Emmie, but cared for her from the time she was 15. She lived with us in Samoa and Idaho. Emmie served a mission in Samoa Apia; Steve served in the Arizona Holbrook Mission; and Daniel served in Samoa Apia. While serving in Cibecue, Arizona, Steve met a young Apache princess named Dianna. She came to live with us when she was 8 years old, and was with us for the next 11 years. There's no genetic way we could ever have a blonde grandchild. We love our Polynesian children and grandchildren.

As Alyn taught school in various places, I worked as a secretary and began taking college courses during the evening hours. Later, I became a paralegal, then Assistant to the President of a large engineering firm, and in August of 1981, I

was appointed Registrar of Ricks College by Bruce C. Hafen, then President of Ricks College. I served in that position for 16 years until Alyn and I retired in June 1997. I finally earned my Associate in Arts and Sciences Degree at Ricks while serving as Registrar; faculty members were very demanding of me as a student in retaliation for my nagging them to get their grades in on time. Also, while at Ricks, I served as Vice President and later President of the Idaho Association of Collegiate Registrars and Admissions Officers. I also received an Exemplary Administrator Award and Community Services Merit Award. Later, at retirement, Alyn and I received the Presidential Service Award.

During my adult years, I've held many church callings – usually several at the same time. On the ward level, I've worked mostly in Young Women, but loved my year in the nursery. I've also produced Sunday bulletins and monthly ward news letters several different times. On the stake level I served as Stake Laurel Adviser, Stake Young Womens President, Stake Public Communications Director, Stake Girls Camp Director, and, for the five years immediately preceding my retirement, I served on the Stake Relief Society Board of the Ricks College Third Stake as advisor to various campus ward Relief Societies.

My claim to fame with my extended families is that I researched, compiled, wrote, and published two family history books — one for the Rothlisberger Family (my Mom's family) and one for the Goodman Family (my Dad's family). Because most family members contributed stories and photos, these were very bonding experiences.

We loved our couples mission to the Arizona Tucson Mission in 1997-1999, but being in Nauvoo for four semesters has been the ultimate experience in Church service. These are just a few of the things we enjoy: associating with the faculty and Food Services personnel, living in the dorms with the students, singing in "Harmony Hall" most Sunday evenings, having floor prayer each Sunday evening with the young men, traveling with students on Field Studies, eating in the cafeteria with students, and just getting to know them individually.

Some readers may wonder exactly how faculty wives contribute to the BYU Semester at Nauvoo program. Here are some of the ways wives have served during the time Alyn and I have been at the JSA. In our personal situation, during the summer of 2001 before we left Rexburg for Nauvoo, Alyn wrote and printed in a booklet all 32 lectures he would give as he taught history at the Academy. My assignment from him was to create almost 500 transparencies to be shown on an overhead projector while he lectured. During that summer, if he

wanted to tease me, he'd say, "You'd better be nice to me; I'm your ticket to Nauvoo." In Nauvoo, I have attended every class period all four semesters to display these transparencies, and jokingly refer to myself as "Sister Power Point." I've also served as "Librarian" with the assistance of other faculty wives and several faculty members; monitored and calculated each semester's copy charges for students for photocopiers as well as computer printers; distributed the mail each morning; led groups of students on mini-tours of the "flats;" served as group leader during a handcart trek; assisted with the Carthage Walk by driving back and forth on the route to fill water bottles and dispense Neosporin and Band-aids; taught knitting, helped research and prepare student packets for Field Studies; "grand-mothered" the young men on the first floor; typed for Brother Dahl; helped Alyn with this history, and much more. Other faculty wives have participated in some of the above activities, and in addition have helped both gals and guys with knitting, crocheting, quilting, sewing, bread making, soap making, and other pioneer skills; have driven students to doctors and dentists; prepared refreshments for family home evening groups, and much more.

I also want to pay special tribute to Sister Roberta Dahl, who is such an integral part of this program. Sister Dahl is bright, talented, sociable, and a great support to Brother Dahl. He relies heavily on her and her abilities. Because of Brother Dahl having surgeries in Provo, during Winter Semesters 2002 and 2003, Sister Dahl has returned to Nauvoo without Brother Dahl and has directed the beginning of the semester most effectively until Brother Dahl has been released by his doctors to join her here. She also accompanies the chorale class during the class periods, and during their concerts as well as accompanying numerous musical numbers in weekly assemblies and ensembles in concerts. She is a cheery spot in our daily lives as well as the lives of the students.

I want to end with a quote taken from my journal about the Nauvoo Temple:

March 18, 2002: A dry run of the Temple Open House was planned for Saturday morning (March 16), but on Friday evening Alice Whitmore informed us there was some cleaning which still needed to be done, and asked several faculty wives from the academy to come with her to the temple and help clean for several hours. Pat Willmore, Ilean Robison and I arrived there about 8:30 p.m. and went to work. We cleaned in the girls' dressing room in the baptistry. We were there until about midnight mostly to wipe construction dust from lockers and

doors, inside and out, and to mop floors. Lockers and doors are made of cherry wood; they are so beautiful.

I must mention how attitude changes so many things. On Thursday of this past week, I decided we simply had to clean our small apartment. I grumbled about it, but Alyn and I finally got it done. And yet, here I was in the middle of the night cleaning in the Lord's house with a cheerful heart and a smile on my face.

Several weeks earlier I had spent time cleaning the insides of five of those unique and beautiful round star windows on the fourth floor. Armed with a toothbrush, Q-tips, and mild cleanser, it was my privilege to make those five windows sparkle (they are now "my" windows). I simply cannot put into words the feelings of my heart about the Nauvoo Temple. Tears come to my eyes whenever I look at it. Craig Jessop is reported to have said, when he came to the temple in preparation for the dedication, "The windows in the Nauvoo Temple let the light in and the Spirit out." The Spirit, indeed, encompasses the temple and surrounding grounds. How blessed we are to have been here during its reconstruction and now to participate in temple ordinances therein.

Thanks, Alyn, for bringing me to Nauvoo with you.

Max Edward and Sonia Peterson Aycock
Faculty — 2001-2002

Sonia was born in Burley, Idaho to Charles Raymond and Geneva Irons Peterson in 1938. Her father taught school in Burley and attended BYU during the summers. He then became a professional Boy Scout Executive and they moved to McMinville, Oregon, later transferring to Boise, Idaho. Sonia's early memories are of living in Boy Scout campus high in the mountains in the summers. At an early age she found delight through music. Before beginning grade school she remembers a salesman coming to the door pitching violins. She was the only one home at the time and told him to return that night and her father would buy her that violin! C. Ray did buy her a violin, and Sonia has spent her life making beautiful violin music in symphonies, string quartets, and she complemented all this with her lovely voice wherever she has lived. She sang in a girls' quartet that placed first in the All Church Music Festival competition in 1956. Sonia traces her family roots in this country on both sides to England and

in this country to New England. One grandfather came on the Mayflower and another from Sweden. Both sides of her ancestors were stalwarts in the Church from its beginnings. Sonia graduated from Boise High School in 1957 and began to attend BYU.

I (Max) was born in Vernal, Utah in 1935 to Thomas Edward and Dagmer Bylund Aycock. After Dad graduated from BYU, he married Mother, spending the rest of the Depression in Vernal where he made cheese, butter, and ice cream. This marriage brought together two very different cultures, but two people very much in love. Dad's family was from the South: Virginia, North Carolina, even before these places were called colonies and also from Kentucky. Mother's family joined the Church in Denmark during the mid 1800's. This marriage was truly a meeting of the Old and New Worlds — Old World traditions, manners, urbane and urban lifestyles with New World independence, impatience, Southern Agrarianism, and restlessness. Granddad Aycock, along with the rest of his family, joined the Church in 1898, soon after his father had died. The family home became an outpost and a refuge in perilous times for Mormons in the South — Mormon missionaries and Church leaders stayed there so often that the neighbors called the house "The Mormon House."

My fondest memories are fly fishing with Dad in the streams that ran off the Uintahs, listening to him read at night with the family huddled around the coal stove in the kitchen as the Wyoming wind drifted the snow through the cracks, working with my granddad on the Aycock farm in Vernal, chopping corn, piling hay, gathering eggs, and milking cows. Dad moved his young family to Salt Lake soon after WWII began, then to Mt. View, Wyoming — (no modern conveniences), and then back to Vernal where I graduated from Uintah High School. After high school I worked in Alaska for six months and after went to BYU. In 1957 I served a mission in the Northern California Mission.

Sonia and I met at BYU in the fall of 1958, soon after I finished Basic Training for the National Guard. In December of the next year we married in the Salt Lake Temple and were off for a weekend reception in Boise, by which time Sonia had morning sickness. Consequently, the honeymoon was uneasy for both of us. When her boss at BYU learned of her condition, he fired her, and I had to find work immediately. Our first daughter was born in October and fifteen months later we had another girl. I graduated from BYU in the summer of 1962 in English and history. My first job was teaching English and reading at Hillcrest Jr. High School in Murray, Utah. Five years later I started a master's program in

English at the University of Utah. Two years later, 1969, our third child, a boy, was born and I graduated from the U. I started teaching English at Snow College that fall and worked there until I retired in 1999. While I taught almost every quarter, I also had several challenging administrative jobs.

During the time at Snow two more girls blessed our family. All five children married in the temple, and now live from St. George to Logan, Utah and together have fourteen children, the fifteenth at this writing, a girl, is on the way.

We spend our summers in Utah and our winters in North Carolina restoring that old “Mormon House” which has been in the family since the 1840's and which my great-great-grandfather built.

Milton V. Backman, Jr. and Kathleen McLatchy

Director and Faculty — 1994, 1995, 1996

Milton V. Backman, Jr. and Sharon Richey

Faculty — 2000-2001

Dr. Milton V. Backman, Jr. is an emeritus professor of Church History and Doctrine from Brigham Young University. He was born in Salt Lake City, Utah, on 11 June 1927 and grew up there and in Los Angeles, California. After graduating from East High School in Salt Lake, he served during and after World War II in the Merchant Marines. During the Korean War he served in the U.S. Air Force. He received his bachelor's and master's degrees in history from the University of Utah and his Ph.D. degree in 1959 in that same subject from the University of Pennsylvania.

After teaching U.S. history for two years at West Texas State University, he and his wife, Kathleen, and family moved to Provo where he taught at Brigham Young University from 1960-1991. He primarily taught courses in U.S. History, Christian Religions and LDS Church History.

After retiring from BYU in 1991, he served several short-term missions in Nauvoo, helped organize the BYU Semester Program there in 1994, and served as director and instructor in that program for three semesters. While serving as director, Dr. Backman taught courses on Pre-Civil War American History, Mormonism and American History, LDS Church History and the Nauvoo experience.

Following the death of his first wife, he married Sharon Richey and they participated in the BYU Semester Program in Nauvoo during the first three

semesters that the program was held in the Joseph Smith Academy. They served as missionaries during one year of that experience.

Dr. Backman is the author of *American Religions and the Rise of Mormonism* (1970), *Joseph Smith's First Vision* (1971), *Eyewitness Accounts of the Restoration* (1986), *Christian Churches of America* (Scribner's, 1983), and *The Heavens Resound: A History of the Latter-day Saints in Ohio, 1830 - 1838* (1983). He cooperated with Richard Cowan in publishing *Joseph Smith and the Doctrine and Covenants* (1992). His writings also appear in other publications, including many articles and pamphlets. His latest work will be published this summer and will be called "The People and Power of Nauvoo: Themes from the Nauvoo Experience" (Kofford Books, 2002).

In addition to his missionary service in Nauvoo, he served a mission in South Africa and two stake missions in Utah. He has held numerous teaching and administrative positions in the Church, including Branch President, Regional Welfare Agent, Family History Consultant, Ward Temple Missionary, and Institute Instructor. He also served on several high councils.

He has traveled extensively in the United States and Africa, and has toured Europe, the Near East, and the South Pacific. He has also directed many tours for BYU Travel Study.

Dr. Backman and his wife Sharon are the parents of twelve children and fifty-two grandchildren.

LaVaughn Fawns Baird Food Services — 2002-2003

I, Bonnie Baird, was born of goodly parents on August 23, 1928, in Raymond, Alberta, Canada. I was the sixth of seven children in this family of two boys and five girls. I was given the name "LaVon" Fawns. I spell it "LaVaughn" now because it appears that way on my birth certificate. I had a Scottish grandfather who called me "Bonnie Blue Eye." That's where the name "Bonnie" comes from.

I had the privilege of being baptized on April 6, 1937 in the Alberta Temple.

Since Canada went to war in September 1939, we children had the opportunity of learning much farm work, such as hoeing and topping sugar beets, putting up hay, helping with farm animals, and many other chores.

After high school, I worked in Calgary as a comptometer operator for two years. After my marriage, I worked as a bookkeeper for First Security Bank for two years. When my children were all in school I worked in the school lunch program for many years. Most important of all, I have been a wife and a mother.

I married Orrin E. Baird of Provo, Utah in the Cardston Temple on September 14, 1950. He graduated from BYU with a degree in chemistry, math and physics. I “graduated” from BYU with an MRS degree and a wee son.

We lived nearly six years in Henderson, Nevada, and then moved to Brigham City, Utah in 1958. Orrin retired from Thiokol Chemical Company (rocket builders). I retired from Box Elder School lunch program in 1992.

We have five boys, 22 grandchildren and five we claim from sons’ other marriages.

In my lifetime I have had the privilege of serving in all womens’ organizations of the church. I was also in Cub Scouts for ten-plus years, as a Cub leader or den mother. My last position was as a ward librarian, and I’ve lost count of the years there.

I now have the opportunity of being at the Joseph Smith Academy in Nauvoo. I will miss the excitement of the students when I return to my quiet home and my dog.

Brian S. and Lorna N. Best
Faculty — 1999- 2000

Brian received his Bachelor’s and Master’s degrees in English from BYU and his Ph.D. in English literature and history from the University of Wisconsin. He lived in London, England for a year and in Cambridge, Massachusetts for several months, researching in the British and Harvard libraries for his doctoral dissertation on the playwright George Bernard Shaw. He taught mainly nineteenth-century British literature and the Bible. Lorna earned her Bachelor’s and Master’s degrees in English at BYU, and continued her graduate studies at the University of Utah and the University of London; she focused on earlier English literature and on drama. Both Lorna and Brian have accompanied and directed student study programs in England. Both also taught many courses for the Honors Department at BYU: three innovative, team-taught honors colloquia in “Learning How to Learn” and in Western Civ were favorites for both. Lorna began teaching

in the English Department at BYU in 1958, Brian in 1960. They both retired in 1998.

How Brian and Lorna came to Nauvoo: — We had sold our home in Orem, Utah, and bought a brand new condo in Provo — still wondering why we were doing it and why the decision to move had come so easily. But we were both tired and eager. We were going to retire a little early. We had read our last stacks of exams and papers; we had dismantled our offices; we had finally said goodbye to the builders; and we were preparing to face our dozens of boxes. Then the phone rang. Monte Nyman said, “I just called the English Department and know that you’re about to retire. Would you like to teach in Nauvoo in the winter semester of 1999?” We asked for a few days to think about it. Brian wasn’t really retired, since he had already agreed to teach a sick friend’s classes in the fall semester of 1998. Besides, we were really looking forward to being free of academic responsibility; and we were both amazed to find ourselves, with almost no real hesitancy, saying “yes” to Bro. Nyman’s proposition. So we came to Nauvoo in January of 1999, enjoyed the special feel of Nauvoo, enjoyed living in one of the little restored homes, enjoyed the students and the faculty, and went home in April, happy for the experience and again anticipating retirement.

Then Larry Dahl called and asked if we would teach again in Nauvoo. This time, too, we decided quickly and came back. Why? We usually consider and reconsider important decisions. So why did we so readily come to Nauvoo? Neither of us quite understands, but we feel that we must have come because that was where we were supposed to be. And again we enjoyed the students, the faculty, the program, and Nauvoo — though living in (as well as teaching in) the recently rechristened Joseph Smith Academy changed the experience considerably. When we all lived down on the flats in our own historic houses, when we were all responsible for their upkeep, when we visited and ate in one another’s houses, when we necessarily walked the old streets every day, we had perhaps more of the feeling of being citizens of old Nauvoo. Maybe the dorm experience with its excellent and effortless cafeteria food, its computer rooms, its TVs and game room, and its easy camaraderie necessarily made normal campus life draw closer and Nauvoo draw a bit farther off. But there were benefits too. We enjoyed watching the students form one close and caring group. We enjoyed watching them discover their Nauvoo. And we enjoyed our own re-discovery. We enjoyed the new faculty and re-experiencing the bus trips to historic sites. We watched with interest as the small original Nauvoo program made changes,

became more tightly structured, and also geared up to become a much larger program. Academically, we liked the challenge of putting together a new American literature course that would fit the program better — though it fit our own expertise less well. And we loved watching the strong foundations of the temple begin to rise in the huge muddy hole which one year before had been the green, but empty, temple lot.

We cherish our two years in Nauvoo. We shared in the last year of the old program and in the first year of the new. So we had two experiences there. But in a sense, we had just one experience twice — the unique and special Nauvoo experience.

Louis J. and Sandra Little Chatterley
NRI Missionaries/Faculty — 1998, 1999

Louis. Louis was born August 13, 1933 in Kanab, Utah. He and his twin sister were the youngest of eight children born to Mart and Carrie Chatterley. He excelled in sports in high school, playing football, basketball and track. He received a scholarship in track to BYU where he attended his freshman year. In June of 1952 he married his high school sweetheart, Sandra Little, and went to school the next year at Branch Agricultural College (now Southern Utah State University) in Cedar City. He returned to BYU for his last two years of college when he continued his track career, earning many awards for pole vaulting. He graduated with honors from BYU in 1955.

Louis taught for three years at Evergreen Junior High School in the Granite School District (Salt Lake City), and then taught and coached athletics at Kanab High School for three years. He received a scholarship to attend an Academic Year Institute at the University of Utah and received his Masters Degree there in 1962. After graduation he taught for 35 years for BYU, the first six of them at the BYU Laboratory School, also known as BY High. When BY High closed its doors in 1968, he became a faculty member with the Mathematics Department at BYU. From 1970 to 1972 he worked on his Doctorate degree at the University of Texas at Austin and received a PhD Degree in mathematics education in the Summer of 1972. He retired as a full professor.

Louis has served in many capacities in the Church, including Bishop's counselor, Bishop, member of the High Council, Scoutmaster, Sunday School teacher; and at present is the Leader of the Eleven Year Old Scouts. His interests

are golf, fishing, reading, travel and grandchildren. He also enjoys building projects and has built a house for his daughter and built an addition on to a son's home.

Sandra. Sandra was born December 11, 1934, the third daughter of Knowlton and Eva Little, in Kanab, Utah. She grew up there and graduated from Kanab High School. After marrying Louis in 1952 she was a full-time homemaker. She taught piano for many years. After her fifth son was in kindergarten, she began attending evening classes at BYU. She graduated with a Bachelor's Degree in Elementary Education with a minor in Art in 1969. Her sixth child (a daughter) was born just before she graduated and another son followed a year later. For the next several years she continued to teach piano and do substitute teaching. During the Chatterleys' two years in Texas, she taught genealogy at a junior college in Austin.

Louis and Sandra have seven children, six boys and one girl, 28 grandchildren, and are great-grandparents to one baby girl. When their youngest children were ten and eleven years old, she began full-time teaching in the Cascade Elementary school in Alpine District in 1980. She taught Fourth Grade for eight years and was an Elementary Art Specialist for nine years. During the years teaching art to 4th, 5th and 6th grade students she was a cooperating teacher for the BYU Art Department working with training teachers who were going to be Art specialists. She retired from teaching in 1997, and was called shortly after that to serve a mission in Nauvoo, Illinois, with the Nauvoo Restoration, Inc. with her husband. Sandra's interests are reading, travel, music (playing piano and organ and singing in the Ward Choir), art, genealogy and family history, scrapbooks and grandchildren.

Sandra has served in the Church as teacher and counselor in the Relief Society, Primary, and Young Women. She has been Ward organist and accompanist for the Ward Choir as well as Choir Director. At the present time (2002) she is serving as Ward Relief Society President.

Nauvoo Semester Experiences. We were faculty members of the BYU Semester at Nauvoo during Winter 1998 and Winter 1999. At that time we were serving as full-time missionaries with the Nauvoo Restoration, Inc. The teaching experience with the Nauvoo Semester was in addition to our regular assignment as missionaries. Dr. Charles Tate was the director of the BYU Semester at

Nauvoo. We were well acquainted with the Tates and as soon as Dr. Tate became aware of our mission call to Nauvoo, he immediately started to see if it was a possibility for us to work some with the BYU students. Louis, having worked at BYU for 35 years, was easily cleared by BYU to work part-time with the program. During Sandra's teaching experience, she had worked closely with BYU faculty members in charge of student teachers and those who worked with the art program for elementary teachers. After getting clearance from BYU, Dr. Tate contacted the Missionary department of the Church and the directors of missionaries in Nauvoo. All of these groups gave their permission for us to work part-time with the BYU Semester at Nauvoo while serving our full-time mission. Only after clearing it with all of the groups involved did Dr. Tate contact us to see if we would teach the courses he had planned. It turned out to be an excellent experience and quite successful for the students. Louis taught "MATH 110, College Algebra" and Sandra taught "Art for Elementary Teachers." Both of these courses were popular with the students. These classes gave the students some additional choices for their Nauvoo experience. The math class was small, only 10-15 students, but was well attended and the students worked hard. Help sections were provided for those having difficulties. The learning that took place was very comparable to those classes taught at BYU.

We were invited to travel with the BYU students on their field trips. Since Saturday was the day most field trips were taken and Saturday was also our P-Day, we were able to go on most of the day trips.

The second winter, Dr. Monte Nyman was the director and he again asked us to participate. We were happy to do so and the format was very much the same as the winter before. A highlight for us the second semester was the opportunity to travel with the students on their semester-ending field trip to Palmyra, Kirtland and various other Church history sites. We had the best of two worlds. We were involved with the mission efforts in Nauvoo, participated in the activities presented to the visitors, and worked with the BYU students and faculty as well.

We thoroughly enjoyed our association with the students and with the other faculty members. We developed a bond with all of them. We loved the excursions to the Missouri and Iowa Church history sites. Brother Kenneth Godfrey and Brother Monte Nyman were excellent teachers and tour guides and we learned as much as the students. Sandra's missionary service was mainly in the Land of Records Office in Nauvoo, and she found many occasions to find

journals and other sources that complemented the field trip experiences. Our hearts were particularly touched at the Carthage Jail and in Warsaw as we reviewed the events that took place there. Louis' main duties involved restoration of original buildings and sites from the Nauvoo era. He also worked at various sites on Sunday, such as the Browning Gun Shop, Seventies Hall, Print Shop and several of the restored homes. We both participated in the missionary shows presented nightly at the Cultural Hall and on the banks of the Mississippi River.

We consider our time spent in Nauvoo as literally some of the best of our lives. We will always remember our experiences and the friendships that we formed there.

James and Patricia Flick Childs
Food Services — 2003

Jim. Jim was born in Dillon, Montana in 1938. He spent his first twenty years in Dillon. He worked at several jobs while growing up — paper boy, grocery delivery and sales clerk, custodian at the public library and LDS church. He also spent several summers helping his grandmother cook at a gold mine and a couple of different ranches. He was also a radio disc jockey at KDBM in Dillon. He had three younger sisters. His father died when he was nine.

At age 20 Jim was called to the California Mission, serving from 1958 to 1960. He served in various areas in California and Arizona. While serving in San Fernando, California he met Patricia Flick. After returning to Montana and staying there for eight months, he returned to California and married Pat on September 9, 1961.

Pat. Pat was born in Hollywood, California in 1941, and raised in San Fernando, California. She has two older brothers.

Pat has always enjoyed life. She was very active in church and school. She attended Valley College in Northridge California, majoring in Psychology. She worked as a teaching assistant and librarian after the boys were all in school.

Jim and Pat raised four sons. They now have eleven grandchildren — six girls and five boys. They are currently serving their fifth mission together. They are happy to be back in Nauvoo and serving in the Joseph Smith Academy.

Erma Joanne Erickson Coleman
Food Services — 1999-2001

I was born November 2, 1931 in Lethbridge, Alberta, Canada. My parents, Alif (Leif) Dehlin Erickson and Ruby Stevens, farmed in the small community of Stirling, and it was there that I grew up and completed my education through high school graduation. Following high school, I attended university in Calgary, Alberta where I attained teaching credentials. Over the next forty-two years, I taught elementary grades and some Junior High School for a total of twenty-seven years, retiring at the end of June 1992.

I was baptized at the age of eight and have always been affiliated with the Church of Jesus Christ of Latter-day Saints. At about that same age, I began taking piano lessons, and have likewise been involved in music ever since. My earliest “service” in music was when I started playing for Primary at the age of eleven (I didn’t do it very well at that point, but it was a start).

In 1952 I was married and sealed to Meade Jensen Coleman in the Cardston Temple, and we subsequently made our home in Magrath, Alberta; Medicine Hat, Alberta; Kitimat, British Columbia; Surrey, British Columbia; and finally Chilliwack, British Columbia. We raised one daughter, Patricia, and four sons, David, Stuart, Bradley, and Todd. At this time (2002) we have seventeen wonderful grandchildren.

I have always been involved in church service and have held most of the positions available to the sisters in the church, with the exception of Relief Society President (thankfully!), Cub Scout Leader, and secretarial callings. In addition to my own callings, I have supported my husband in his callings, which have included bishop (for six years) and counselor in the Stake Presidency (for five years), as well as High Council, Stake Executive Secretary, High Priests Group leader and teacher. In 1993-94 we served together in the Alaska Anchorage Mission, serving in Whitehorse, Yukon, for a twelve-month period as Leadership Training missionaries.

My husband passed away in July 1998, and about a year later I decided I still had some service to give, so I prepared my papers once more. I was given the wonderful opportunity of serving for fourteen months (three semesters and a summer of Youth Conferences) as a BYU Food Service worker at the Joseph Smith Academy in Nauvoo, Illinois. (Sister Coleman is a sister to Roberta Dahl.) It was a period of great rewards for me as I had the privilege of associating with

some two hundred choice young students and a number of choice senior missionaries and volunteers. Fatigue was frequently my companion, but it was an opportunity I shall always cherish. I was able to watch the Nauvoo Temple being rebuilt and to travel with the students to many sites of significance in Church History and to be taught about them from highly respected church historians.

As this is written, I am seventy years of age, still healthy and active, serving as the organist and choir director in my ward, and looking forward to many more years of service in the Kingdom. I have a strong testimony of the truthfulness of the Gospel of Jesus Christ, the divinity of the Savior, the importance of following our living prophets, and the truthfulness of the Book of Mormon. I hope I will be able to endure to the end!

Robert Wayne and Nellie Lorraine Miller Cutler
NRI Missionaries — October 1997 to August 1999

Bob. I, Robert Wayne Cutler, was born on September 11, 1927, in Brigham City, Utah. I was born at the home of my grandparents, Josiah and Clara Wood. My father, Joseph Ransom Cutler, married Jennie Roselle Wood on 15 April 1908. My mother had two sons and five daughters in the following order: Jennie, Ransom, Lanora, Joyce, Venna, Ilene and Robert.

I was blessed on the 6th of November 1927 by Abraham Evans in the Corinne Ward. During my preschool days, my family lived with my Grandfather and Grandmother Cutler in the city of Corinne.

The person I considered my best friend was Wendell Holmes. I attended Corinne Elementary School for eight years and Box Elder High School for four years, graduating in June 1946.

I also joined the U.S. Navy in January 1946, and served until August of that year. I then worked various jobs around Brigham City, mostly driving truck. In February 1939, I accepted employment with the Bar B Company, a land and cattle company that was owned by the well-known Browning family. I drove semi-trucks and operated heavy equipment for them for almost two years. My employment ended abruptly when I was called to active duty in the U.S. Army Engineers in November 1950. Basic training was taken at Fort Riley, Kansas, which was followed by a course in Engineer Drafting at the Engineer School at Fort Belvoir, Virginia. Separation from active duty came on November 13, 1952

at Fort Riley, Kansas. I was ordained an Elder while I was still in the Army. This was done on February 18, 1951, by Bishop James H. Norman of Corinne.

I studied Civil Engineering at Utah State University and, during the summer of 1953, I worked as an engineer's aide for the U.S. Indian Service at Harlem, Montana.

I received my call to the British Mission on January 8, 1954, and was set apart by Elder Delbert L. Stapley of the Council of the Twelve. I arrived at the Mission Home in London, England on February 16, 1954, and was immediately sent to the Hull District. I served as District Clerk to District President, Lewis Cook, who was my first missionary companion. I was transferred to York, England, and served as Branch President for 14 months. On February 16, 1956, I was given my mission release in London by President Clifton G. M. Kerr. I then spent an enjoyable time touring Europe with Elder Robert Duncan of Salt Lake City.

In June of 1956, my wife-to-be, Lorraine Miller, arrived in Utah from her missionary labors in the Great Lakes Mission. After a short courtship, we were married in the Logan Temple on August 10, 1956. We made our home in the basement apartment of Sister Sarah C. Lowe at 76 West 5th North in Logan. This was our home for about three years while I completed my B. S. Degree in Industrial Education. We moved to Salt Lake in August 1959, after buying our home at 7114 South 2825 East from Stanley and Lavern Collins.

I began teaching metal and electricity at Irving Junior High School under contract with the Salt Lake City School District in the Fall of 1959, and found the teaching profession both challenging and rewarding. After about 15 years, I became an elementary school librarian and retired from that position in June of 1992.

Lorraine and I started our family in Logan and had two sons, Neil Wayne and James Albert, before moving to Salt Lake. Jimmy departed this mortal life on June 17, 1961 in Salt Lake after darting into the path of a neighbor's automobile. We had three infant daughters join Jimmy in the Celestial Kingdom. We also had Marie, Kathryn, Kent, Karen and Kurt. Our children and now our grandchildren have brought us great joy in our posterity.

I have served in many ward and stake positions in this area, and served as an ordinance worker and supervisor in the Salt Lake Temple for 19 years. Lorraine and I also served as service missionaries in Nauvoo, Illinois from October 1997 to August 10, 1999. In the Fall of 1998, The Church of Jesus Christ of Latter-

day Saints purchased St. Mary's Academy from the Catholic Sisters in Nauvoo, and had me serve as the building coordinator in the initial phase of our Church occupying the academy and dormitories. There were still about 32 nuns living in the monastery part of the building complex.

One of the activities held in the auditorium of the Academy at Easter time was called the "Passion Play." It portrayed the life, crucifixion and resurrection of the Savior, and was sponsored by the Nauvoo Ministerial Association. This was an organization of representatives of the various religions in Nauvoo. At one of our first meetings, they wanted to get all the information together so programs could be printed. The question came up in the meeting about what the name of the building would be now that it wasn't St. Mary's Academy. Nauvoo Restoration Incorporated had been notified about a week earlier that it would be called the Joseph Smith Academy, but no formal announcement had been made to the community. They all turned to me, and I told them it was my understanding that it would now be called the Joseph Smith Academy. The room became very quiet, and then one little lady said, "Yes, that is what the name of the place should be!" The others all started nodding their heads and agreeing that it should be called the Joseph Smith Academy. When the programs were printed, it showed "Joseph Smith Academy," then right under it in parentheses was "Formerly St. Mary's Academy," and that is how the name change was introduced to the Nauvoo Community.

I was also able to work on the Nauvoo Temple from September 2001 to February 2002. It has been a testimony to me to see how the Master Plan for Historic Nauvoo has become the Master's Plan.

Lorraine. I, Nellie Lorraine Miller Cutler, was born January 21, 1931, at the home of my aunt and uncle in Shelley, Idaho. Before I was two years old, my parents, Albert Silvester Miller and Georgia Louisa Boyce, and my sister, Lucille, moved to California where my brother, Glenn, was born. We then moved to Idaho for a short time, then on to Montana. My younger sister, Arlene, and brother, Ronald, were born in Livingston.

We lived on the main Darroch ranch until Mr. Darroch asked Daddy to manage the ranch about a mile from the main ranch. We moved there when the Websters moved away. Hilma and Lois Webster had taught during my first and second grades at the Nesbit School, where I attended for eight years. During my 5th and 6th grades, the school teachers boarded at our home and my sister, brother

and I were the only students in school. When we put on Christmas plays, the teacher and a girl in the community would take part in the play so there would be enough actors to do the parts. The teacher taught from 1st grade to 8th grade in the one-room school. The greatest number of students was ten, and during one year there was one other student in my grade.

I attended Park County High School in Livingston, and learned shorthand and typing during my Junior and Senior years. We couldn't take those classes until then. My first job after graduating was at the Montana Power Company office in Livingston. I worked in Yellowstone Park one season as a secretary, then went to Logan, Utah to live with Sara Lowe. My first job there was at Casper's Ice Cream Parlor. Then I worked for two attorneys — President Perry (Elder L. Tom Perry's father) and Mr. Heinrich. I applied for a secretarial position at Utah State in the Dairy Industry Department and was hired. I was able to take classes at the L.D.S. Institute on campus and graduated from there. I met Bob through a friend and we had attended some basketball games before he was called on his mission. After he had been out for about a year, I was called to the Great Lakes Mission. I served in the Mission Home office for ten months. President and Sister Florence Richards were wonderful. My companion and I were able to travel with President and Sister Richards when they went to conferences throughout the mission, and we kept a record of a visit by Elder Bruce R. McConkie. I served in Mansfield, Ohio for eight months. My mission was a very choice experience.

After returning home, Bob met me at Temple Square; we were engaged in July and married in August. I worked in the Extension Service Department of U.S.U., until our first son was born. After Jimmy was born, Bob graduated and we found our home in Salt Lake City, where we had the rest of our family, as told in Bob's life sketch.

I served in all of the church organizations and enjoyed them all. I especially enjoyed serving with my husband in Nauvoo. We had the privilege of serving there for 22 months. I enjoyed working under the direction of Carol Hill in making a picture inventory of the historic sites. We enjoyed serving in the sites on Sundays, the Rendezvous shows in the evenings, and in Sunset by the Mississippi when we weren't in the shows.

We enjoyed the Senior Citizen lunches the Catholic Sisters had on Wednesdays. They would invite Elder and Sister Mercer to come with ten or twelve senior missionaries, as well as the community seniors. The lunches were

very good and were only \$3. We couldn't go every Wednesday, but were able to attend quite often. When the Church purchased St. Mary's Academy and Monastery, they discontinued the luncheons. However, my companion had a good rapport with the Sisters when he became coordinator of the Academy. The last luncheon they had was a reunion of all those who had been coming for some time, and we had the opportunity to be there. At this luncheon, Bob invited the sisters to come to the academy so they could see the changes that were being made. They were pleased to have that opportunity and liked what was being done.

During the Passion Play, the sisters who served with me, and others who were available, helped with the make-up for the play. This was done where the cafeteria is now. Bob was asked to find the best location in the dormitory for a cafeteria, and he told them where that would be and why, so it worked out well.

We visited Nauvoo in 2002 and were thrilled to be able to go on a session in the Nauvoo Temple. We were impressed by the changes made and being made in Nauvoo. We were living near the Family Living Center when it was begun, so it was wonderful to see it finished and being used.

We are still at 7114 South 2825 East, and don't have any plans to move away. We are so blessed to be members of The Church of Jesus Christ of Latter-day Saints. Because of our experiences in Nauvoo, we have an even greater appreciation and love for our Prophet, Joseph Smith.

Larry E. and Roberta Erickson Dahl
Director/Faculty — 1999-2003

Larry. Brother Dahl was born and raised in Raymond, Alberta, Canada. He grew up working on the family farm. After graduating from high school, and serving an 18 month apprenticeship in pharmacology, he served a two-year mission to South Africa and Rhodesia.

Shortly after returning from his mission, he married Roberta Erickson from Stirling, Alberta, Canada. They have been blessed with nine children, six boys and three girls, and 30 grandchildren.

Brother Dahl received a bachelor's degree in education from the University of Alberta in Edmonton, Alberta, in 1961, a master's degree in Religious Education, and a doctor's degree in Educational Administration from BYU in 1968 and 1971 respectively.

After teaching in the public school system in Canada for two years, he joined the Church Education System in 1963, where he served for the next twelve years as a teacher, curriculum writer, and administrator. For three years, from 1975 through 1978, Brother Dahl worked at Church Headquarters in the Instructional Development and Melchizedek Priesthood departments. In the fall of 1978 he joined the Religious Education faculty at BYU, where he served for 22 years. During that time he was the chair of the Department of Church History and Doctrine, and then served as Associate dean of Religious Education for six years. He retired from BYU in June 2000 as an emeritus professor of Church History and Doctrine.

In the church, Brother Dahl has served in many teaching and administrative positions, including bishop, high councils, and for thirteen years as a member of general Church committees — ten of those years on the Church Correlation Committee.

Currently Brother Dahl is the Director of the BYU Semester at Nauvoo program. He and Sister Dahl were asked in 1999 to accept this Nauvoo assignment for a period of three to five years — a “kind of” mission. They are happy to be here.

Roberta. I was born in Lethbridge, Alberta, Canada on August 28, 1937. I am the youngest of eight children, having two sisters and five brothers. My parents are Alif Dahlin (Leif) and Ruby Stevens Erickson. I was raised and educated, and received my early church training in Stirling, Alberta. The influence of music was strong in our family, and I learned to play the piano at an early age and delighted my family by picking out simple tunes on the piano. Music was always a very prominent part of my education, as I took private piano lessons during all the years I attended school. I served as pianist in Primary and as chorister and pianist in Mutual while still in high school.

Upon graduation from high school, I obtained employment with Alberta Government Telephones, and worked as a telephone operator in Raymond, Alberta. I had become engaged to Larry Dahl and worked to be able to prepare for marriage while he served a mission in South Africa from 1956 to 1958. We were married in the Cardston Temple on April 12, 1958. We have been blessed with nine children — six boys and three girls. To date we have 30 grandchildren. Our children and grandchildren are the light of our lives and add so much joy to us.

From 1963, our employment has been with the Church Educational System. Larry has served as teacher, Institute instructor and Division Coordinator with Seminaries and Institutes, as well as Professor of Religion at BYU from 1978 to 2000. Our employment has taken us to Provo and Ogden, Utah, Kailua, Hawaii, Calgary, Alberta, and finally back to Provo.

I have always been very active in the Church, and have held positions in most Church auxiliaries, including Primary, Young Women, and Relief Society. In many cases the callings have been in the music area, but I have also been required to stretch myself when I have been called to teach or serve in a Presidency. I love the Gospel and appreciate the opportunities I have had to serve.

Professionally, I have worked as a music teacher, telephone operator, dental assistant, data entry clerk, insurance billing clerk, and finally as Office Manager of a medical clinic in Provo for seven years before retiring in July of 1999. My life has been richly blessed by the people I have been able to associate with through the years.

In the spring of 1999, Larry was asked to assume the responsibility to direct the BYU Semester at Nauvoo. We were thrilled to accept the assignment, as we have always felt the powerful spirit in Nauvoo, and felt it a great opportunity to share that spirit with the students who would participate in the program. We hoped it would be a chance for students to gain a greater appreciation for the Prophet Joseph Smith and the other early leaders of the church. Also, we hoped the students could gain a greater insight into the challenges and sacrifices that were made by the early Saints, some of whom were their ancestors.

Our lives have been so blessed as we have associated with nearly 700 students in the seven semesters we have served here. They are wonderful young people with impressive talents and an amazing understanding of the Gospel. The future of the Church is in good hands. Along with the students, our lives have been touched with the goodness of the wonderful faculty and staff who have volunteered their time to come and teach and serve. These are talented, dedicated people who have come to serve because they love these students and they love the Lord; we have appreciated so much their willingness and their spirit.

We have been able to see the beginning, the building, and the completion of the Nauvoo Temple, and were privileged to be involved in the Open House and Dedication of the temple in the spring and summer of 2002. A total of 331,000 people were able to see the temple during the Open House, and we worked with

the many volunteers who came daily to man that effort. It was wonderful to see their dedication and their desire to serve during that seven-week period. Later in the summer we were called to work as ordinance workers in the temple, and that also has been a wonderful blessing.

Our experience here in Nauvoo has been amazing. We appreciate it more than we can say.

Lloyd and Bonnie Wollshleger Dahle
NRI Missionaries — 2002-2003

Elder Dahle was born in Salt Lake City and raised in Granger (West Valley City), Utah. He graduated from Cyprus High School and attended two years at the University of Utah.

Sister Dahle was born in Murray, Utah, then lived in Salt Lake City for five years, Bryce Canyon for one year, and nine different homes in nine years in the Los Angeles County, California area.

When she was 16, she moved back to Salt Lake City where she met Elder Dahle. On Valentine's Day 1957, he went to a dance in the Ward she attended. He was standing in the dance hall when she and a girl friend walked in and crossed to the other side of the room. Her Laurel Advisor asked him if he wanted to be introduced to anyone, and he pointed to Bonnie, and said, "Yes, her." After they were introduced, they danced two or three dances and he found she was from California. Then she asked, "Would you like to go for a ride?" They were married in the Salt Lake Temple in August, 1958, and the honeymoon is still going on.

The Dahles lived in Granger for nine years in a garage they converted to a home, then moved to West Jordan in May 1967 where they built a home and still reside (sometimes).

They have one son and one daughter, two grandsons — one on a mission in Rio, four granddaughters, and one great-granddaughter. Both children have been sealed in the temple.

Elder Dahle has been in the Salt Lake County Search and Rescue for 40 years as a mountain rescue team member. He has also been a Scout Committee Chairman for about 22 or 23 years, and helped on District Camps. He has been Membership Clerk twice, Executive Secretary to the Bishop, Second Counselor

in the Elders' Quorum, Seventys' Group Leader, and High Priest Assistant Group Leader.

Sister Dahle has been in Scouts for 35 years, starting out with the eleven-year olds. She has helped out at the Salt Lake Council level several times. In 1976 she was over the eleven-year old skits at the Salt Palace for the Bi-Centennial Celebration. She also taught Map & Compass to Scout leaders from all over the country when the Church used to have Primary Conferences in June. She attended Scout Training Philmont Scout Ranch in Cimarron, New Mexico, received the Silver Beaver, was District Commissioner for five years and Assistant Council Commissioner for one year. She has also been Young Womens' President, Primary President, Primary teacher and Sunday School teacher. She was secretary for the Oak Crest Girls' Camp.

Elder Dahle has been a General Contractor, worked at Hercules, Inc., and worked ten years as a Bailiff in the Third District Court.

Sister Dahle worked for 16 years in an office, after doing a great job as a stay-at-home mom.

Our mission was planned in 1982 when we were visiting the Mormon Battalion Visitors Center in San Diego, California and found out that senior missionary couples served at Visitors Centers. We both said, "We can do that," and planned to retire as soon as we could, travel for a year, then put in our papers. We traveled through Canada and Alaska for two months, spent one month coming back through Nauvoo and into Tennessee, Georgia, and back home. We also spent one month in Southern Utah, New Mexico and Arizona, and about a month in Death Valley.

Two days after talking to our Stake President, the Missionary Department called and asked about our skills and if we would accept an 18-month mission instead of the 12-month we put in for. So we decided if the Lord needed us for that long, we should probably say yes, so we did. We arrived in Nauvoo on April 12, 2002 and will be released October 2, 2003.

Sister Dahle works in Public Affairs as a receptionist, scheduling building use, youth conferences, service projects and handcart treks, and assists on some handcart treks.

Elder Dahle works in Building Management, helps with the mail, and leads service projects and handcart treks. Our mission call to Nauvoo is just icing on the cake, and we are having a ball.

Ralph D. and Betty Jane Judd Dauster
Food Services: 2000-2002

Ralph D. Dauster was born 10 November 1922 to Ralph and Sarah Ella Fellers Dauster in Humboldt, Kansas. He moved with his parents to California at an early age. After graduation from Santa Paula Union High School he went to work for the United States Department of Defense in Sacramento, enlisting in the Army air Corps. During WWII he served 22 months overseas, being stationed in England. After his discharge he returned to Government service in the US Department of the Air Force. He retired in 1975 after 35 years of government service. Brother Dauster has served as President of the old MIA, in two bishoprics, as ward clerk, as stake financial clerk, High Priests group leader, as ward employment specialist, and for many years on the High Council, serving under six stake presidents in this capacity.

He and the former Betty Jane Dorothy Judd were introduced by a mutual friend and after a whirlwind courtship were married on the church's birthday, 6 April 1961 and sealed in the Oakland Temple.

Betty Jane was born 6 August 1931 to Gregory Leo and Marion Dame Judd in Oakland, California. She moved with her parents to Grants Pass, Oregon while she was in the sixth grade and finished her schooling there. After their last child left home, Sister Dauster worked as a Veterinarian Pharmacist for Norden Laboratories and retired at the same time as Brother Dauster. Upon retirement they moved to Klamath Falls, Oregon and resided there until they moved in 1997 to their present home in Parker, Arizona. Sister Dauster has served in the Primary, the Ward Relief Society, the Stake Relief Society Board, as a genealogist and as Ward Employment Specialist.

The Dausters have four children: James, Fredrick, Robert, and Marian Banes. James and Fredrick are both deceased. James was killed in a tragic truck accident and Fredrick died at an early age from ailments brought on by service in Viet Nam.

Brother and Sister Dauster served a mission in Charlotte, NC, helping to establish the first Black branch in that city. They returned home and were called to serve in the Portland Temple for 18 months. After their move to Parker, they were once more called to service, this time as missionaries for the San Diego Welfare System as Employment Specialists. They believe that their service in Nauvoo was prophecy fulfilled. They came to Nauvoo for the first time in 1976.

Sister Dauster bore testimony during a Relief Society testimony meeting of their desire to serve in Nauvoo. They were approached by the mission president's secretary and asked if they really would like to serve. They would, but had to decline because Brother Dauster had been called to serve on the High Council the evening before by his Stake President and felt he needed to fulfill that obligation. They returned to Nauvoo in 2000 and this time met Elder Davis who was head of the BYU Food Services in the Joseph Smith Academy. Brother Dauster had served in a bishopric with Elder Davis in 1975, but hadn't seen him or been in contact with him for years. Through Elder Davis' efforts, Elder and Sister Dauster were called to serve once again. After completing their 12-month mission, they elected to stay on as volunteers for another year.

Elder Ballard, in a talk to the missionaries in Nauvoo, said those serving in Nauvoo were foreordained to this calling. Brother and Sister Dauster believe this to be true and will continue to serve in Nauvoo until the Lord sees fit to send them to new Pastures.

Sherrel Jay and Mary McInelly Davis
Director, Food Services — 2000, 2001

Sherrel. Sherrel was born November 22, 1934 in Cannonville, Garfield County, Utah. He grew up there and graduated from Tropic High School nearby. Cannonville and Tropic are located near Bryce Canyon National Park.

Sherrel enrolled in classes at College of Southern Utah (Cedar City), but learned skills as a chef at Bryce Canyon. Fine chefs from warmer climates came to Bryce, and Sherrel, who worked at Bryce as a young man, learned from them.

From 1950 to 1954, during summer months, Sherrel cooked for the Utah Parks Company at Bryce Canyon, Zions Canyon and Grand Canyon. He also cooked at Cedar Breaks National Monument.

Sherrel served a proselyting mission for the Church in the West Central States Mission from 1955 to 1957. Upon his return, he served in the armed services from February 1958 to February 1960, at which time he was honorably discharged.

Following his discharge, Sherrel was chef manager at Cedar Breaks Lodge from 1960 to 1961. He worked there during summer months. But during the academic year (1960-61) he was Executive Chef for Arizona State University at Tempe. He was responsible for "all food production" in a "large student union

facility” consisting of cafeteria and catering programs. He managed ten full-time and twenty student employees and oversaw business activity the gross sales of which amounted to \$2,250,000.

From 1961 to 1968, Sherrel served as the first Food Services Director for the College of Southern Utah. Here he supervised a staff of ten full-time and 40 student employees. During the time of his employment, the College acquired a new food service facility consisting of a cafeteria, snack bar, and catering program.

From the College of Southern Utah, Sherrel went to the University of Montana at Missoula where he served as Food Services Director from 1968 to 1972. There he oversaw 25 full-time and 45 student employees. Gross annual sales at the University of Montana amounted to more than \$1,500,000. These sales came from a “central warehouse and central bakery.”

From 1972 to 1975, Sherrel served as Food and Beverage manager at the Edgewater Inn Motor Motel in Missoula. There he directed a staff of 30 full-time employees, and managed annual sales totaling more than \$1,500,000.

In 1975, Sherrel went to Klamath Falls, Oregon where he worked for the Oregon Institute of Technology. Here he managed a staff of eighteen full-time and 80 student employees. Gross annual sales amounted to more than \$1,700,000. He was successful in lifting Food Services at this institution from indebtedness to solvency the first year he was there.

In the Fall of 1978, Jerry Roundy (Sherrel’s boyhood friend in Escalante) told him of an opening as Director of Food Services at Ricks College in Rexburg, Idaho. Jerry encouraged Sherrel to apply for the position. He did and was hired. Sherrel served Ricks College from 1978 till he was called to supervise food services for BYU at the Joseph Smith Academy in Nauvoo, Illinois from January 2000 to January 2002.

At Ricks, Sherrel was responsible for all aspects of food management. This included managing 55 full-time and 213 student employees. Annual gross sales during his tenure at Ricks amounted to \$2,815,000.

Sherrel married Mary McInelly on March 12, 1960 in the St. George Temple. They are parents of five boys and one girl: Steven Jay, Bryce Mack, Kevin Sherrel, Bradley Arthur, Todd Sherman, and Mary Jo.

Sherrel has been a faithful Latter-day Saint throughout his life. His church callings include: Bishop (twice), bishop’s counselor, executive secretary, YM president, quorum adviser, scoutmaster, and high councilor.

He served on regional and national food service committees, and received numerous awards for his service. Among those were the Ricks College Exemplary Employee Award and the Ricks College Community Services Award of Excellence.

Sherrel has enjoyed “outdoor” activities and “good physically demanding work and experience.” Today, he enjoys riding four-wheel all terrain vehicles.

He and Mary reside in Rexburg, Idaho at 670 West 1st South. They spend much of their time with children and grandchildren.

Mary. Mary was born December 3, 1936 at Escalante, Utah. She grew up in Escalante and graduated from Escalante High School. She was one of 21 in her graduating class. Following graduation, she enrolled first in the College of Southern Utah at Cedar City then in Utah State University at Logan. Her major was business.

Mary’s business career started as a reservation clerk in Utah parks. Later she worked part-time in the ticket office at Ricks College for seven years, then full-time in the accounting office at Ricks for thirteen years.

Mary’s church callings included Den Leader, Ward Librarian, Primary President, Relief Society President, Stake Relief Society Counselor, and Stake Relief Society Secretary.

In December 1999, Mary and Sherrel left Rexburg to serve a mission at the Joseph Smith Academy in Nauvoo, supervising food services there. Sherrel was the chef and spent most of his time in the kitchen. Mary was in charge of ordering food, hiring student-help, and managing the money. Following two years in the Academy, Mary and Sherrel returned to Rexburg where they currently spend retirement visiting children and tending grandchildren.

C. Kent and Carolyn Barlow Dunford
Faculty — 2002-2003

Kent. My youth to the fourth grade was spent in a small farming community in Bear Lake County, Idaho. I was the second of five boys who were nurtured by devout LDS parents whose major identity came from a strong pioneer ancestry. On the death of my grandfather, we sold the farm and moved to Provo, Utah. It was a carefree youth playing sports, hiking in the mountains and, of course, doing all things that Latter-day Saint families do. My youth was full of sports, some

social life and little academics. I did learn, in a world before television, to enjoy escaping into books. My mission in the Northwest States introduced me to other people and their ways of thinking and deepened my understanding of the gospel.

One function of youth is to discover your aptitudes and abilities. It became apparent that I was an average athlete, musician, student of science and mechanics. I then discovered a natural affinity for the humanities and my college career took off and didn't end until I had two degrees from BYU and one from the University of Colorado. My interest in religious studies became dominant and so I took employment with Church education. While pursuing degrees and raising a young family, Carolyn and I opened the Institute of Religion at Boulder, Colorado, San Diego, and ended up at the University of Utah. Life was exhilarating, church education was growing rapidly; we were working with stimulating colleagues, friendly people and a dynamic Church.

I realized that my life had virtually all the ingredients of a full and happy existence. Much of that is due to my dear companion, Carolyn Barlow Dunford, who is a stimulating, energetic and saintly human being. We worked in the Church, enjoyed our six children and began to have all kinds of travel opportunities. We will always be grateful to BYU and the Church for providing us with opportunities to take tours, teach in Israel, Hawaii and Nauvoo. These have been highlight experiences in our lives and have endeared us more totally to the Church and its mission. We are finding that retirement is competing for consideration as the best time of life. We are enjoying our twenty-four grandchildren, serving in the Church and controlling our own time.

Carolyn and I have had a wide variety of Church callings including missions, teaching and administration. My favorite was Bishop of a married student ward at the University of Utah. I have been so thoroughly impressed at the young people that grow up with Church training and nurture. They are loving, idealistic and enthusiastic for the good things of life. What a pleasure it has been to work with them in various capacities. I also served in a University Stake Presidency with President David Burton until he was called as Presiding Bishop. I have aspired at times to a life of scholarship but have learned that Christian living has too much interesting variety to spend much time buried in research. My most satisfying venture in this area was the publication of a book analyzing the doctrine of the Book of Mormon entitled *A Testament For Our Times*. I benefitted greatly from this study by seeing more fully the complexity and profundity of the Book of Mormon. It is truly a remarkable book.

My major motivations in life come from two favorite scriptures: “I have come that they might have life, and . . . have it more abundantly.” (Jn. 10:10), i.e. the joy that comes from trying to live the gospel; and secondly, “This life is the time to prepare to meet God. . . . (Al. 34:32): i.e. the need to feel that life has been lived to achieve a worthy purpose.

Carolyn. Life began for me on an early Christmas morning in Cedar City, Utah. The first of four children born to Frances Parrish Barlow and Joel Call Barlow, descendants of Israel Barlow, Anson Call, Charles C. Rich and Samuel Parrish all land owners in Nauvoo during the 1840's. Therefore as you can see as my grandmother Parrish used to say that I came from “good stock.”

We moved to Provo, Utah in 1947 where I grew up surrounded by good friends, schools, church and family. B.Y. High school and college merged together and I participated in the activities of both during those years. During that time I was involved in dramatics, dancing, cheerleading, baton twirling (first for the new cougar marching band), songleading, debate, skiing, tennis and oh yes, school. Life was wonderful during the 50's and I enjoyed every minute of it.

Kent and I married after having met playing tennis with mutual friends two years earlier. It was quite a change for me to go from BYU coed to “Sister Dunford,” wife of the new Seminary teacher in Copperton, Utah. After 2 years and the birth of our first boy, we found ourselves pursuing further degrees, Kent a master's degree and myself a bachelors. Kent accomplished his goal at the University of Colorado where he opened a new institute building and program along with getting a Master's degree in American History. During this time we were back and forth to Provo and I graduated with a bachelor's degree in Business Education just before our fourth child was born.

During the next few years we moved to San Diego, Provo and then to Salt Lake pursuing degrees and teaching. We settled in Salt Lake in 1967 where the last of our six children were born. They are Garth Barlow Dunford, Charles Isaac Dunford, Julie Dunford Pond, Gregory Joel Dunford, Shelley Hardy Dunford and Paul Harold Dunford. All married now with 24 children to their credit. While raising our children I have served in most leadership and teaching positions in the primary, young women and relief society. It would be very hard to choose my favorite since my love is people.

Occupationally, after our children were in school, I substituted in the public schools and taught adult education. Finding this was not my love I went back to

school and obtained a real estate license and sold for over 20 years. This turned out to be a great experience, teaching me so much about life, business and people.

After experiencing a trip to Israel in 1971, we fell in love with travel and led several tours to Europe and back to Israel during the next few years. The highlight came when we were asked to return to Israel and teach for the winter and spring term in 1981. This we did with our children and had a marvelous experience together. Since that time we have been able to return to Israel and teach the spring and summer terms for four years.

During the last ten years I followed my husband to Chicago, Boston and Honolulu where he served in the Church Education System. I was employed by CES, a real Estate office and Cambridge College. At the end of our teaching career we spent a year as missionaries serving at the Institute in Honolulu and the Church College in Hawaii. During this time I also served in the Family History Library, Social Services as an ESL tutor and as a tour guide at the church college.

Hopefully our retirement years will continue to be filled with more missions, family, friends and young students.

Reed C. And Faye Durham, Jr.
Faculty — 1994, 1995, 1996

One of the greatest spiritual experiences of our lives was to help commence the “Semester at Nauvoo” program (which has now developed into the Joseph Smith Academy). Along with Doctor Milton Backman and his wife Kaye, who were the Directors of the program, my wife, Faye, and I were asked to assist in that first very cold winter of January 1994. We were there for 3 years (1994, 1995, and 1996).

We lived in 150 year-old Nauvoo homes — Henry Thomas home and the Simeon Dunn home. The students lived in scattered homes in Old Nauvoo also. We taught our classes at the Visitors Center and had our socials and dinners at the Ward and in the basement of the Visitor Center. The kids were all superb and wonderful.

It was my privilege to teach the Doctrine and Covenants and, with my wife, to be the “Mom and Pop” of many of the students. (My dear wife was known as the “Cookie Lady,” and the kids always came to our house for her hot, fresh-baked cookies). It was a sacred experience to live in Nauvoo, and to teach in the exact same places the Prophet Joseph taught.

Albert L. and Sandra Bennett Ellsworth
Food Services — 2002-2003

Bert. I was born in Plano, Idaho on July 6, 1938. While going to elementary and high school our family lived in Plano, Grant and Hibbard, Idaho. I graduated from Madison High School in Rexburg in 1956 and attended the University of Idaho in Moscow, Idaho that fall. Upon graduating with a Bachelor of Science degree in Civil Engineering in 1961, I started working for the State of California, Department of Health Services in the Drinking Water Program. I started working in the Los Angeles office and in 1962 transferred to Santa Barbara.

In 1963 I met Sandra Bennett at a church beach party between the Santa Barbara and San Fernando Stakes, and on September 9, 1964 we were married in the Los Angeles Temple. We lived in Santa Barbara until 1979. While in Santa Barbara we had six children, two girls and four boys. In 1969 I received a Professional Engineering Degree from the University of Idaho and became registered as a Professional Engineer in the State of California. While in Santa Barbara I served in the Church of Jesus Christ of Latter-day Saints in several positions including Stake Missionary, Secretary to the Adult Aaronic Priesthood, Bishopric and the High Council.

The State Department of Health Services has the public health oversight responsibility to assure that all domestic water systems comply with the state and federal drinking water regulations. This oversight includes regular review of the water system and tracking the water quality monitoring to assure the water delivered to the public is safe. The Department has citation and enforcement order power to assure compliance with the regulations. In Santa Barbara my job as District Engineer included regulatory oversight over the counties of Ventura, Santa Barbara and San Luis Obispo and consisted of approximately 150 water systems. Our office also had public health regulatory oversight for shellfish growing areas, public beaches and domestic water supply watersheds. In 1979 I transferred to Sacramento and was promoted to the office of Northern California Section Chief with district offices in Stockton, Sacramento and Redding. These offices covered the northern half of the State of California. These Districts have oversight of about 700 water systems. During recent years the drinking water regulations have become much more complex making the work interesting and challenging. I retired from the State of California in December 2000 with 40 years of service.

In June 1979 we moved to Fair Oaks, which is located just east of Sacramento, California. Our last daughter was born in Fair Oaks making a total of seven children. They grew up in Fair Oaks attending Bella Vista High School. Our family had the distinction of having children at the high school for 21 continuous years. Five of our children have college degrees along with six of their spouses. Our youngest daughter is attending UVSC and will graduate next year. We currently have 19 grandchildren.

Last year we made the decision to get our affairs in order that we may serve the church in full-time positions. We sold our home in Fair Oaks and built a new home in Pleasant Grove, Utah. It is in a gated community that has a homeowners association that cares for the yards and plants. We have been here at the JSA since June 25, 2002, and enjoyed serving meals for President Hinckley's family during the Nauvoo Temple dedication. During the summer several youth groups came to the Academy for youth conferences. They came from as far away as Texas and BYU-Idaho. We also served meals to the *City of Joseph* cast in July and August.

We have over the years enjoyed traveling to places like France, Spain, Grand Cayman, Hawaii and Mexico. There will be some travel in our future as well as more service for the church.

We have been looking forward to coming to Nauvoo for over a year and it exceeds our expectations. We enjoy the work and association with the BYU students and faculty.

Sandra. On the evening of November 3, 1944 in Burbank, California, I was the first child born to Samuel Emmett and Helen Eule Bennett. I lived the first four years of my life in Sherman Oaks, California, then moved with my family, which now had the addition of a younger brother, to a new house in Van Nuys, California. My primary and secondary education took place in Van Nuys public schools and I graduated at the age of 17 from Van Nuys High School. My family now consisted of a younger brother and two younger sisters. My father worked in plant protection at General Motors and my mother was able to be a full-time homemaker for her family.

My growing up years took place in a safe, secure, peaceful, happy environment. We lived in a middle class neighborhood, in the suburbs, enjoying some of the post war luxuries as T.V., a Chevy station wagon, and my own bedroom. Since I felt I was still quite young to be leaving home, I worked for a

year at Bank of America before moving to Utah to attend college at B.Y.U. I enjoyed one year of college life before marrying Bert Ellsworth, whom I had met the previous year at a joint stake M-Men and Gleaner activity. We were married September 9, 1964 in the Los Angeles Temple.

We lived the first 15 years of our married lives in the beautiful city of Santa Barbara, California, and enjoyed welcoming into our family two daughters and four sons. I enjoyed the luxury of being a full-time homemaker the entire time we had children at home, which was a blessing for me as well as for our family. In 1979 Bert's employment as a civil engineer for the State of California took us to Sacramento, where we lived for the next 22 years and added one more daughter to our family. We enjoyed being in a place where the church influence was strong, and felt it was a good area to raise a family.

Over the years I have had the opportunity to serve in many capacities in the church, including ward and stake Primary President, ward and stake Young Women's President, ward Relief Society President, and my favorite, stake Young Women's camp director. Our interest in traveling heightened during this time period and we were able to take several trips to foreign countries as well as many visits to areas within the U.S.A. I became established as a travel agent because of our love of traveling and this provided even more opportunities to explore the country. Another interest that turned into a small side business was in the catering field. For the past 12 years I co-partnered a small catering/wedding reception business that was very enjoyable.

As our children grew and left the nest we found that the majority of them were establishing themselves in the Utah area. Our trips to Utah for college graduations, wedding receptions, baby blessings (nineteen grandchildren), and baptisms were becoming more frequent. When Bert retired in December of 2000, after 40 years with the State of California, we decided to become Utah residents and be closer to our family. In 2001 we had a home built in a gated community in Pleasant Grove that allows us the freedom to lock up and leave any time we choose and not have to worry about home maintenance. We are enjoying our time serving in Nauvoo at the Joseph Smith Academy and hope this is but the first of many opportunities to serve in the Church in a full-time capacity.

Kenneth W. and Audrey M. Godfrey
Faculty — 1997, 1998, 2000-2001

Ken. Sometime in June 1996, Milton V. Backman, Jr., who was my major professor as I worked on a Ph.D. at BYU., called and asked if I would be willing to teach the church history course for the BYU Travel Study program at Nauvoo. The fact that Nauvoo was the subject of my doctoral dissertation helped in deciding to respond affirmatively to Milt's request. Audrey and I arrived in January 1997 just ahead of a snow storm and moved into our upstairs apartment in a home adjacent to the Red Barn. We had such a wonderful experience that we returned again the winter of 1998, and spent a whole year in Nauvoo the fall, winter, spring, and summer of 2000-2001.

Growing up on a small farm in Cornish, Utah, I could not imagine where my life would take me. As a youth I loved sports, history, the scriptures, church history and Mormon doctrine. After graduating from North Cache High School I enrolled at Utah State University and after one year there transferred to Ricks College and then served a mission to the Southern States. Returning home I again attended Utah State where I met Audrey and after a short courtship we were married.

Majoring in political science and minoring in history, I graduated in 1957 but remained in Logan and earned a Master's degree in Political Science in 1958. The fall of 1958 I was appointed principal of the Firth, Idaho seminary where I taught for two years. After that I served as assistant coordinator of seminaries in Los Angeles where I also attended graduate school at the University of Southern California. Two years later in 1962 I was appointed coordinator of seminaries in the San Francisco Bay Area.

After being given a sabbatical leave I enrolled in graduate school at the University of Utah but after six months transferred to Brigham Young University and completed a Ph.D. in the history of religion. With degree in hand our family returned to California where I served as director of the institute adjacent to Stanford University. We were next transferred to Arizona where I supervised the seminaries and institutes in Arizona and New Mexico. After three years I was asked to be division coordinator of seminaries in the Davis, Weber and Morgan County area, as well as direct the institute adjacent to Weber State University. President Kimball then called me to be president of the Pennsylvania Pittsburgh Mission and after three years in the east we returned to Cache Valley where I

served as the area director of the Utah North Area. The last five years of my career in CES I was director of the Logan Institute.

While serving as a religious educator, I was also in an elders presidency, a bishopric, on three high councils, served as a bishop, as well as a mission president. For a period of two years I was a member of the instructional development committee of the church and for five years served on the Sesquicentennial Committee. My present calling is patriarch in the Logan East Stake and an officiator in the Logan Temple. Audrey and I have five children and eleven grandchildren.

Professionally I have been the secretary of the Mormon History Association, on the board of directors of that organization and also served as its president. I was president of the Cache Valley Historical Society and once served on the board of editors of BYU Studies. Currently I serve on the advisory board of Mormon Historical Studies and the Journal of Book of Mormon Studies. Articles I have authored have appeared in the Improvement Era, the Instructor, the Ensign, BYU Studies, The Illinois Historical Quarterly, The Utah Historical Quarterly, The Western Historical Quarterly, and Cobblestone Magazine. I have written a number of books and for six-and-a-half years wrote newspaper columns for two different newspapers.

Teaching at the Joseph Smith Academy was one of the highlights of my life!

Audrey. I taught at BYU-Nauvoo the winter semesters of 1997 and 1998, and then at the Joseph Smith Academy 2000-2001. The first years I taught "The Women of Nauvoo." The last year I taught "Daily Life in Nauvoo" and a Pioneer Skills class. I enjoyed my teaching very much and especially getting to know the students. We were called as missionaries for our 2000-2001 year of teaching, and after the winter semester ended we spent four months at the visitors center until our release in September.

I was born in Ogden, Utah and grew up in North Ogden on a fruit farm. I attended Weber College for two years majoring in journalism and then went to USAC on scholarship for the last two years. While at Utah State I wrote for the student paper, changed my major to speech and became manager of the student radio station the last year.

While there I met Kenneth W. Godfrey and we were married September 17, 1956. He taught or supervised Church Education during his career.

We have five children: Ted who is an attorney in Ogden; David who has a masters and teaches seminary at Weber High in Pleasant View; Kathleen who has a Ph.D. and is an English professor at Fresno State; Jim who is just completing a masters in graphic design after being a partner in an ad agency in Billings, Montana for several years; and Matt who has a Ph.D. from Washington State and works for a historical research firm in Missoula, Montana. We have eleven wonderful grandchildren who are all bright, good looking and above average.

Thirty years after I got my bachelor's degree from Utah State I went back to college and got a masters degree in history in 1989. Since that time, I have given many scholarly papers at history conventions and have had my work published. I have been on the board of editors of the Utah Historical Quarterly and am presently on the board of editors for Mormon Historical Studies. I enjoy researching and writing about western history.

I also worked for many years as a receptionist for several different medical doctors, work that I enjoyed very much.

At the present time I am the historian of the Logan East Stake, and team teach a mission prep class for adults with Ken. I also serve in the Logan Temple.

Lyle M. and Brenda Turner Godfrey
Student Services — Winter 2003

Lyle. Lyle was born July 18, 1940 in Logan Utah. He was the third child and second boy in a family of four children. He grew up on a dairy farm in the northern end of Cache Valley, where he learned to work doing all the jobs necessary to keep a family farm operating. Lyle has always had a love for the soil and still enjoys working on his small acreage. He attended school in a two-room school in Cornish, Utah for the first six grades, then moved on to Lewiston Jr. High and North Cache High School. Lyle then spread his wings and left his home for the environment of Ricks College for the next two years of his life. Then it was off to the mission field in the Central Atlantic States Mission, where he learned to love the people of Virginia and North Carolina. Lyle then returned to further his education at Utah State University, graduating in 1966 with a B.S. Degree in Speech and History. During the time he was in school, as a result of a blind date, he met Brenda Turner. After a courtship of six months, they were married on August 21, 1964. Lyle began his employment with Church Education in 1964, teaching seminary at Granite Park/Bonneville Jr. Seminaries. After

three years of living in the big city of Salt Lake, these two country kids were more than happy to move to Blackfoot, Idaho to teach at Snake River High School. In 1988 he was awarded a Masters Degree in Physical Education from Idaho State University. In the spring of 1967 Lyle and Brenda purchased their home and ten acres of ground where they have had residency since. Lyle is the father of six children, three boys and three girls, and grandfather of six grand-children. After thirty-six years of teaching at Snake River, Blackfoot, Shelley Jr., and back again to Snake River, in June of 2000 Lyle accepted the assignment of Administrative Assistant for the Salt Lake Valley South Area. Lyle and Brenda then moved to Murray, Utah and loved the assignment of working with over 150 teachers and CES personnel. In July of 2002 they both retired and moved back to their home in Blackfoot where they have enjoyed cleaning up flower beds and gardens and taking care of cattle on the farm. They are now looking forward to an assignment in Nauvoo with the Joseph Smith Academy beginning in January 2003.

Lyle has served in numerous positions in the Church from Elders quorum presidency, to President of the Elders quorum, Young Men's presidency and President, Home teacher, High Priest Group leadership, in Bishoprics on three different occasions, High Counselor, and Bishop. Perhaps two of the most enjoyable assignments were serving as the Chairman of the activities committee with Brenda, as well as team-teaching the "Becoming a Better Parent" class with Brenda, for LDS Social Services.

Life has been good to Lyle, but it has not been without challenges. On two different occasions he has struggled with cancer. The first came in 1988 while working on his Masters degree, which resulted in colonectomy surgery. Then again in 1998 which resulted in ileostomy surgery. Following a difficult winter with chemotherapy, surgery and radiation he was pronounced clean. So far that has continued for the past four years.

Perhaps the one thing that has kept Lyle going during the difficult times is his love of young people and their vitality and love of life. He has enjoyed a close association with many of his students, and it seems that no matter where we go we find former students who love to show him their children and talk about their time in Seminary. He is looking forward to working with college students, but also is a little afraid of the unknown that awaits them in Nauvoo.

Brenda. Brenda Turner entered this world on Easter Sunday, April 25, 1943, in Heber, Utah. She joined two older sisters in her family. Later were

added another little sister and three younger brothers. She watched the younger sister and one younger brother return to live with Heavenly Father, so was reared in a family of five as the middle child.

When she was about 18 months old the family moved to Rockford, Idaho, which is a small rural community west of Blackfoot. They eventually settled in that area and she was reared there and attended schools in the Snake River School District, graduating in 1961. She received a scholarship to BYU and attended for three years before meeting Lyle Godfrey and marrying him in 1964 in the Idaho Falls Temple. This was a small interruption in her college education, but she persisted through Home Study and summer schools, and graduated from BYU in 1966 with a BS in Sociology and a composite minor in Child Development and Psychology. She chose to use this degree in the rearing of a family of six children, three boys and three girls, all of whom have been to the temple and served missions. Three have been married in the temple and are now completing educations and rearing families of their own. She has six grandchildren who she thoroughly enjoys.

Brenda has loved working along side Lyle as they have served the youth of the Church.

She has served in many positions in the auxiliaries of the Church in the wards and stake where they have lived. She has served as Primary, YWMLA and Relief Society President on the ward level, along with numerous teaching and other positions. She has served in a Stake Relief Society Presidency, and, with Lyle, served as the Parenting Specialists, teaching the Social Services Parenting classes in their stake.

After her last child entered school, Brenda was approached about accepting the position of secretary in the local seminary. So she entered the work force on a limited part-time basis — 5 hours a week. This position increased as the demands at the seminary increased, to the point she was working 25 hours per week, which helped to sustain the missionaries and helped to educate the six children. She worked in that position for 16 years. When Lyle was moved to Salt Lake the last two years of his active career to work as an Assistant Administrator, she worked as the Secretary to the Assistant Administrator of the Salt Lake Valley CES Physical Facilities, which offered a new set of challenges.

Brenda chose to retire when Lyle retired and they are now back in Blackfoot awaiting what new adventures life will bring.

James W. and Addie Weaver Golden
NRI Missionaries — 2002-2003

Jim. I was the first child born to Ivan and Ida Bean Golden. I entered the world in Bell, California. My younger brother was also born while our family lived there. My grandfather and grandmother Golden lived near-by; however, I do not remember much about them because I was so young. We moved to Nephi, Utah when I was eight years old and shortly after, my father was killed in an accident with a horse. My grandfather and grandmother Bean lived close by. They were a good example to me and they had a great influence in my early years which continued throughout my life. They were good people. My mother remarried a couple of years after my father's death and a sister was born to that union. She is full of personality and fun.

I attended school in Nephi beginning in the third grade and graduated from high school. After graduation I attended Utah Vocational School in Provo and graduated in Wood Trades. I worked as a finish carpenter in Provo building custom homes.

While working in Provo, I met my future wife, Addie Weaver. We were married in the Salt Lake Temple June 30, 1961. We were a bit older when we were married and our desire was to start a family; however, things did not work out that way. The first nine years we were married, one or both of us attended BYU. I worked as a finish carpenter and took some night classes. Addie worked at BYU as a key punch operator and also took night classes. She continued her education and graduated in Elementary Education. I then enrolled full-time and began my study in Civil Engineering and worked as a carpenter on Saturdays. Addie taught first grade at the Grant School in Springville for five years while I finished my degree in Civil Engineering.

On March 20, 1970, two months before I graduated, we were blessed with a handsome, strong, healthy, baby son through LDS Social Services. Three and a half years later we received a beautiful baby daughter. They are choice spirits sent to us from our Father in Heaven for which we will be eternally grateful. They have brought us great joy.

After graduation I was employed as a Structural Engineer for the Utah Department of Transportation. My job was to design bridges for the highway and interstate system in Utah. I enjoyed the work and had many opportunities for

varied experiences. I remained with the Utah Department of Transportation until I retired.

Through the years I have had a variety of church callings: YMMLA President, a Seventys' President, Scout Master, Primary Teacher and Bishop for nine years of the Utah State Developmental Center (State Training School). It was a choice time in my life to serve those valiant sons and daughters of our Father in Heaven. I shall always have tender feelings for his special children and of the brothers and sisters who served with me during those years.

I enjoy my assignment here in the Illinois Nauvoo Mission as coordinator of the Joseph Smith Academy. Every day is a new experience and the building is a joyful place with the students here. This semester the students are an exceptional group of talented and responsible young men and women. They have made many friends among the senior missionaries. They greet me with "Hello, George," and I often hear "There goes George." I have been called as the Zone Leader which gives many opportunities to associate with all the missionaries as well as the BYU staff, so I feel I have the best of all there is.

It is an honor to be here in Nauvoo at this historical time of the dedication of the Lord's Temple.

Addie. I was born at home and the barter system was the custom of payment in those days. My father gave the doctor two wiener pigs for bringing me into this world. During my growing years I'm sure my father thought the doctor got the best end of the deal.

I was born in Bennington, Idaho, to the best parents a girl could ever have. I was blessed to be raised in a humble home with good parents and four of the best brothers ever and a wonderful sister. My memories of growing up are filled with joy of a loving and good mother and father and brothers who loved me and watched out for me and a sister who fussed over me. Home was a heaven on earth, a safe haven filled with fun, security, music, and much love.

I was raised in Idaho and after high school graduation from Grace High School, I left home and lived in Salt Lake City with other girls who had come to Salt Lake from other small towns in Idaho and Utah. I attended LDS Business School, then worked at the Federal Reserve Bank and the LDS Church Offices. I worked in Salt Lake for six years and then had an opportunity to work at BYU as a key punch operator in data processing. Three quarter hours of schooling were offered with the job. I took the job and also the free schooling.

You've heard the expression, "love at first sight." Well, it was "love at first sound" when I met my sweetheart. I had just come from the Eyring Science Center where we attended church in one of the "snake pits." I was walking with one of my roommates and heard another roommate who was walking behind us talking to a young man. The second I heard his voice, a voice came to me very clearly and said, "That's the man you are going to marry." I, of course, turned around immediately to see who the young man was. It was Jim. We were married a year later in the Salt Lake Temple.

The first nine years we were married, one or both of us attended BYU. I graduated in Elementary Education and taught first grade in Springville for five years while Jim finished his degree in Civil Engineering. Two months before Jim graduated, we received our baby son from LDS Social Services. Three and a half years later we received our baby daughter. I was very blessed to be able to stay at home while we raised our children.

Both of our children have married good companions. We have a choice daughter-in-law and a fine son-in-law. Our son has five children and our daughter has one son. Our children and grandchildren are the joy of our lives. Our oldest grandson turned 8 in June 2002. Our son and his family came to Nauvoo in June. Our grandson was baptized in the Mississippi River and confirmed on the bank of the river at the end of Parley Street and the Trail of Hope. We all went to the Temple Open House later that morning and then to Carthage Jail that afternoon. It was one of the most spiritual days of all our lives — a great blessing I'm still trying to comprehend. It was a dream come true for our family.

I am blessed to have been raised in the church. My first church calling was secretary of the Sunday School when I was twelve. I have worked in all of the organizations. We feel blessed beyond measure to be in Nauvoo at this time. I was called as a painter and had the honor to work on the temple doors with Elder Midgley. I am working in conservation at present. We take care of all the artifacts in the sites, an assignment I enjoy very much. Our desire is to serve our Father in Heaven in any way we can. We wish to express our love and appreciation to each and every one for being so kind to us and making us feel a part of this marvelous work.

John B. and Sonia Sorensen Harris
Faculty — 1996, 2000-2001

I was born in Los Angeles, California, July 25, 1928, of very, very, very goodly parents. They both gave up their families to join the church and give me and my two brothers the blessing of being raised as Latter-day Saints. I have often wondered how I would have fared had I been left on my own to accept the gospel. I hope I would have had the courage and wisdom to recognize the truth, but I can never adequately express my gratitude to my parents for what they gave me.

After public school and an unspectacular year at Los Angeles City College, I went on a mission to Norway, serving from June 1948 to November 1950. My mission was one of the most significant moments in my life, not only helping me expand my knowledge of the gospel exponentially, but bringing me lasting and influential friendships. A group of us from the mission still meet regularly as we have done since 1950. These men and women still offer me warmth and spiritual insights, just as they did when we were in the mission field together.

My mission was important for another reason, too: I met my wife there. No, I didn't convert her, and I didn't bring her to America. Sonia's father, Alfred Sorensen, served as branch president in Narvik, Norway, all during the Nazi occupation of Norway. When the family immigrated to the United States, I proposed to Sonia, and she was so bewildered she accepted.

Three months after we were married I was drafted and spent the next two years in Germany away from Sonia and our eldest son, John, who was born while I was overseas.

After the army, we came to BYU where I went from first quarter freshman through a masters degree from the spring of 1953 to the summer of 1956. From BYU we went to Wayne State University in pursuit of a PhD in English, and I completed all my course work in two years. *Nine years later* I finished my dissertation. In the meantime, I was hired by the BYU English Department in 1958 and served on the faculty until retirement in 1992, five years of that time as department chairman. I was the first director of the BYU Study Abroad Program in London, England, in 1975 and returned to that position twice more, in 1985 and 1990.

My experience in the church has been long and varied and the joy of my life. Among other things, I have been choir director, ward organist, Sunday School teacher, Elders Quorum President, Stake Missionary, and Bishop. In 1993, Sonia

and I were called on a mission to the Stockholm, Sweden Temple where I served as first counselor in the temple presidency and Sonia served as Assistant Matron. Talk about significant periods in our life! We have also worked in the Salt Lake, Provo, and Mount Timpanogos temples, where I found my calling as a sealer the most satisfying church experience of all.

Sonia and I were called to the Nauvoo program twice (the first time for only a half term when I took the place of my colleague, Charles Tate, whose wife had suffered a heart attack). Our time in Nauvoo was wonderful. Seeing the temple rise, level by level, and seeing the missionary work and the ward grow was wonderful, but our most cherished memory is of the faculty and students with whom we worked. Some of the Lord's choicest people work and study in the Nauvoo program, and Larry Dahl, our director, and Roberta, his talented and charming wife were absolutely the perfect couple to lead the program.

We wish we could come back for another year's assignment, but health problems prevent us from doing that or from fulfilling another mission. We shall just have to strive to serve the Lord wherever and however else we can.

Reed and Jean Steele Hayes
Food Services — 2003

Reed and Jean: Life together began on April 10, 1962 in the Salt Lake Temple. Reed was serving in the Army, so for three months they lived in Williamsburg, Virginia, where he was stationed at Fort Eustis. In July, he received orders to go overseas so he took Jean home to Colorado, where she lived with her parents for 14 months while he spent the time in France and Germany. Their first son was born while Reed was gone.

They lived in Moab, Utah for a few years, then moved to Smithfield, Utah, where they owned and operated a small hamburger joint. In 1977, they moved back to Moab, where Reed was the maintenance supervisor at the hospital.

In 1982, the family moved to Provo. Reed was employed at BYU, working for Physical Plant in the air conditioning shop as a student supervisor, doing preventive maintenance on every building on campus and at the MTC. After retiring in 1999, they moved to the boondocks in Colorado — a dot in the road called Paradox, a valley on the east side of the LaSal Mountains.

Reed and Jean have four sons, two daughters and 16 cute, smart, talented, wonderful grandchildren. They are so grateful for the opportunity to serve in Nauvoo.

Reed. I was born in Moab, Utah on October 23, 1937 and grew up there. After working almost 18 years at BYU, I retired in 1999, moved to Paradox, Colorado, where we had purchased ten acres, and have now bought an additional ten acres.

I served in all positions in Scouting for about 17 years. I also served as ward mission leader three times — in Smithfield, Moab, and Provo.

We love living out in the boondocks. I enjoy having all our friends come to visit and taking them to see the sights in the Canyonlands and surrounding areas.

After moving to Paradox, we were called as ordinance workers in the Monticello temple. We served for almost two years there. When they shut the temple down to make it larger, we decided to go on a mission. We have ended up in Nauvoo and the Joseph Smith Academy. We feel very blessed to be here.

Jean. I was born in 1943 to Jesse Lee Steele and Iona McGee Steele. They lived in Paradox, Colorado, and I grew up there and went to school through the 8th grade, leaving home at 14 to attend high school in Moab, Utah, where I met Reed at the end of my senior year.

I had many opportunities to serve in the Primary, Relief Society, Young Womens, and Sunday School. Of those, the ones I most enjoyed were teaching Relief Society and the Gospel Doctrine class and as an ordinance worker in the temple.

I worked for BYU Dining Services for 15 years — the last 8 of those years at the MTC cafeteria where I was Assistant Manager. I retired with Reed in 1999.

The opportunities of life I appreciate the most are being a wife, mother, and grandmother. The Lord has blessed me so much, and being able to serve others in any way gives me great joy.

Clifford T. and Mollyanne Martineau Hopkins
NRI Missionary — 2001-2002

I was born on 21 November 1935 at home in Soda Springs, Idaho. My parents were Alma Reber Hopkins and Myrintha Tolman. I had five sisters and one brother. My father was a sheepman and also spent a great deal of time buying

and selling hides and furs. I remember many hours with him taking care of them after he came back from a buying trip.

When I was seven, my father leased a large ranch on the Blackfoot River. Here I learned to ride a horse, drive derrick team and do what needed to be done. My father taught by giving praise for things accomplished no matter how small. I remember he had purchased a motorized grinder for sharpening mower knives. I went with him to get it. The person that sold it to us showed us how to start it and run it. We loaded it up and drove the 20 miles back to the ranch. It was unloaded and my father began teaching my brother (who is seven years my senior) how to start the motor. It would not start. I spoke up and said, "This lever was in the wrong place (it was the choke)." They moved it to the other position and it started. From then on, if someone had trouble starting the grinder my father would say, "Have Clifford show you how." After the ranch was sold to someone else, my father bought some land on the shore of the Blackfoot Reservoir. I learned to drive tractor, plow, disc, and harrow the first year as we broke up this land from sagebrush.

At the age of 20, I went on a mission to the North Central States (which included Minnesota, the eastern half of North Dakota and South Dakota, and Manitoba Canada. I grew spiritually at this time of my life.

I married Mollyanne Martineau on May 6, 1958 in the Idaho Falls Temple. She has been a continual blessing to me ever since. I love her and the six children and 19 grandchildren we have.

I was drafted into the US Army in December 1958. I received an early-out to attend college at Utah State. After one quarter of school, I had to quit and go to work to keep food on the table. I was able to get a job with Thiokol Chemical Corporation as an engineering aide and lab technician. I worked there for 11 years and then quit to go back to school in mechanical engineering. I finished my requirements for graduation in December 1974. I worked for the University until April when I went to work for Presto Products Company on a contract basis. After doing a few designs for them, I was placed on the payroll. That was on the 16th of May 1975, and I worked as the plant engineer until I retired in January 1999.

Following my retirement I put in my papers and went on a one-year mission at the Church Office Building in the Church History Department and the Micrographics section. This section microfilmed all the church financial records, blueprints of church buildings, records for the genealogy department, adoption

records, and county and city records. In addition to microfilming, I made a few design changes in the stands which held the books and microfilm cameras to make them easier to use and adjust. I also set up some computer programs so the status of records being microfilmed could be tracked on the computer. Also, production reports were set up on the computer so they were more legible and accessible.

My wife and I submitted our mission papers before I got off my mission at Micrographics; our mission call to Nauvoo was postmarked on the day I was released from my Micrographics mission. We reported to the Joseph Smith Academy for duty on the 26th of March 2000. In addition to fencing, sawing up downed trees and pulling maintenance on what needed to be done, I was assigned to help Elder Blair Murray check youth groups in and out of the Academy. This continued until half-way through the *City of Joseph* pageant. Then I was assigned to take Elder Murray's place, so I had the opportunity to call him and ask questions until he finished his mission and went home. After the *City of Joseph* pageant we received a few more youth groups and then got ready for the BYU fall semester. It was challenging learning how the heating systems and everything worked, but I have found everyone cooperative and a pleasure to work with. After the fall semester started, Elder Ted Midgley finished his mission and went home for a month; at that time I had the opportunity of taking over the distribution of mail and the handling of UPS packages. I have learned a little about lighting and sound systems as different groups have performed in the auditorium. I have had some excellent teachers as missionaries and BYU students and faculty have always helped me. I find it very enjoyable working with the younger generation because they are quick to learn and very forgiving of my short-falls.

Evan Leon and Betty Jo Beck Ivie
Faculty — 2002-2003

Evan. My birthplace is American Fork, Utah, but I have lived in many different towns in Utah: Huntsville, Hyrum, Lindon, and Ririe, Idaho. My father and mother were schoolteachers, and we were encouraged to get an education and to excel. In 1944 we moved to Arlington, Virginia, where my father worked as an accountant for the government. Active in high school as manager of the yearbook, and winner of the state science award, I graduated as Valedictorian

from Washington-Lee High School and was offered a scholarship to William and Mary College in Williamsburg, Va., but went to BYU instead. From 1951-53 I served a mission in eastern Canada, working mostly in the Toronto area. Returning to BYU in 1953, I became one of the first graduating class of the new Electrical Engineering Department at BYU, with a double degree in Physics in May of 1956. I was also awarded a scholarship to Stanford University in Palo Alto, California, where I received my Master's Degree in EE in June 1957.

On March 29, 1957, I was married to Betty Jo Beck in the Logan Temple. Following graduation at Stanford, we moved to San Diego where I worked two months for Convair, before fulfilling my R.O.T.C. commitment to the U.S. Air Force. I was supposed to fly, but suggested to the government that I would probably be of more service in a technical capacity, and my orders were changed from Lackland AF Base, Texas, to the Pentagon in Washington, D. C. So I served for three years in my home town of Arlington, Virginia. We were not required to wear uniforms, and I often forgot to salute my superior officers when I did wear a uniform. This is where I was introduced to computers. I worked on the first commercial computer (IBM 650) near the Pentagon. Toward the end of my time in the Air Force I started applying to graduate schools and taking tests. The Air Force volunteered to pay my way through graduate school if I would teach at the Air Force Academy afterward. However, I was awarded a National Science Foundation scholarship so I left the Air Force and went to M.I.T. in Cambridge, Massachusetts.

With three children, we moved to the Boston area. The N.S.F. scholarship was renewed for three years and then MIT gave me a teaching or research assistantship. I graduated with a Ph.D. in June 1966, with the record for having the most children ever of any graduate from M.I.T. — seven, the last one being born in New Jersey, but before the diplomas were awarded.

Although my degree was in E.E., my dissertation was on information retrieval. We moved to New Jersey and I continued my work with computers at Bell Laboratories for 13 more years. In 1979 BYU offered me an assistant professorship in the Computer Science Department and we moved to Provo, Utah, returning to the place we loved with 11 children. Our youngest son, Peter, was two years old when we moved. Our eight-year old, James, was already building computers and made several Apple look-alikes for neighbors and friends, until he was threatened with a lawsuit (at age 13).

At BYU I taught Operating Systems, Networking, served on several committees, was advisor to many graduate students. Many companies and much work in computer programming has come from graduates of my classes.

In 1992 we spent seven months in Kiev, Ukraine, where I taught computers and economics at Kiev Polytechnic Institute, had a heart attack and learned first-hand the difference between American and Ukrainian hospitals and medicine. But I am a survivor. In 1998 I retired from teaching, but have been working harder consulting and being an “Expert Witness” in law cases concerning computer programming and patents.

In May 2000 we were called to serve as Humanitarian Aid missionaries in the Europe Central Area in Frankfurt, Germany, where we spent 18 months and visited 14 countries.

Betty Jo. I grew up on a farm in Bear Lake County, Idaho; graduated from Fielding High School, 1948. In 1954 I graduated from BYU with a B.A. in German. The day following graduation, my roommate and I embarked on a BYU Study Tour of Europe. In early August I left the tour and remained in Frankfurt as a missionary for two years. During that time I served as Mission Recorder, Asst. in Mission Primary, YW President for mission, and in that position arranged a Missionary-Youth Conference just before my release. Before returning home I took a train to Copenhagen to visit the country of my great-grandfather, Anders Beck. After being treated to dinner at the famous Tivoli Gardens by a US serviceman, I caught an overnight boat to the island of Bornholm (between Denmark, Sweden and Germany), where Anders Beck lived, then a boat-train to London, England, where I met another BYU Tour and returned home with my sister, Gayle, to Ogden Utah (1956). I taught German for one quarter at BYU, worked one quarter for Lillian Booth, Dean of Women, then married Evan Ivie in the Logan Temple on 29 March 1957.

Evan and I met at BYU. As Presidents of a Lambda Delta Sigma chapter, we met every Monday morning at 6 a.m., but had never dated until Christmas of 1956. His parents had recently moved to Ogden, and we had 50 dates in 2 weeks that Christmas vacation. Our honeymoon was a three-day drive to Palo Alto, California, where Evan finished a Master's Degree at Stanford, and I languished with morning sickness. In five months we lived in three different places: Palo Alto, San Diego, Arlington, Virginia, where Evan completed his ROTC

commitment with the Air Force, and we had three babies (at government expense).

While Evan was assigned to the Pentagon, we lived in the Arlington National Cemetery (known then as Fort Meyer), and I often strolled my babies across the bridge to the Lincoln Memorial. Three babies in three years was quite a feat for someone who did not like children and wasn't ever going to get married. In 1960 Evan won a scholarship to M.I.T., so we moved to Boston for six years, and had three more babies. After graduation in 1966 we moved to New Jersey for 13 years, where he worked for Bell Laboratories, and five more children joined our family, making eleven in all. Our children almost rebelled when we moved to Provo, to teach at BYU. They loved the East. But it was good to be closer to the grandmothers. (Both grandfathers had died before the move.)

In 1992, we had the opportunity to go to Kiev, Ukraine, for seven months. That was a real adventure. We met there some life-long friends, found a Texas cousin among the students, were instrumental in getting two young Ukrainian students into the church, tried to communicate in a new language, sat through many meetings not understanding a word, but wouldn't trade that experience for anything.

When our youngest child, Peter, started school, I became a consultant (now service missionary) at BYU Family History Center and served there 15 years. Over the years I was a Laurel, Relief Society, and Sunday School teacher, but mostly worked in the Primary as teacher (every age group but 8 and 9-year olds), pianist, chorister, secretary.

When Evan retired we served a mission in Frankfurt, Germany, working as Humanitarian Aid missionaries for the Europe Central Area.. We were responsible for about 40 countries and were able to visit 14: Croatia, Bosnia, Austria, Czech Republic, Slovakia, Moldova, Romania, Hungary, Poland, Ukraine, Switzerland, Slovenia, Albania and Jordan. Jordan was as close as we could get to the Holy Land.

Returning home I became substitute mother for six months, while one of our sons dated his new wife-to-be. They were married in early August and are living in our home in Provo, until we return from the Joseph Smith Academy.

In 1967 we published a small book of my grandmother's, Rheuamah Walton Porter, life story, with pictures, her poetry and songs, and genealogy. Each of the 36 grandchildren have a small book, including pictures and mementos, from their grandmother. I have been working in the church Extraction program for many

years, but my goal after this adventure is to finish a novel about a relative, Herodias Long Porter, A Heroine of Early Rhode Island. We have traveled to R.I. three times to do research, take pictures, and get the background for this book. But writing requires solitude and dedication, and always more research. All of this, before Alzheimers sets in.

David H. and Bonnie D. Jacobs
Student Services — Fall 2002

David. I was born in Ogden, Utah on March 27, 1936, the youngest of six children, one sister and four brothers. All of my brothers served in the armed services during World War II. My mother was a homemaker and my father was a part-time farmer and a self-taught accountant.

I grew up in Davis County, Utah, where I attended Elementary and secondary schools. I graduated from Davis High School and Seminary in Kaysville, Utah in 1954, and attended Weber College for two years.

In 1956 I was called to the California Mission, with our mission home adjacent to the Los Angeles Temple. At that time the mission covered half of California, most of Arizona and much of Nevada. It was a great time for me to learn the gospel, and to fall in love with teaching. I had some wonderful companions and mission presidents. After my release in 1958 I returned home and worked for Sperry-Univac for a year. I then met and fell in love with Bonnie Draper and her fantastic family. We were married October 29, 1959 in the Salt Lake Temple.

I started back to school at the University of Utah in 1960 and graduated with a Bachelors Degree in 1962. I went through the CES pre-service program there and we were hired to teach for CES in the Ogden area. I taught at Bonneville High for one year, Central Jr. for two years and Roy High for two years. During those years, we were blessed with two children, a daughter, Lori, and a son, Royce.

After receiving my Masters Degree in 1967 from BYU, we were asked to take an assignment in Fresno, California, adjacent to Fresno State University where I served as Institute Director and taught for five years. During our time in Fresno we had two more sons, Lance and Lane. In 1972 we were asked to teach Institute adjacent to Weber State University in Ogden, Utah, where I taught until my retirement in September of 2001.

I've served in the following church callings: Elders Quorum President, Stake Mission President, four high councils, home teacher, teacher of youth and adults, counselor in a bishopric, and Bishop of a student ward.

Bonnie and I have directed church history tours for a company out of Salt Lake City for the past ten years.

We were asked to serve with Student Services with the BYU Semester at Nauvoo in Fall 2002, where we enjoyed getting acquainted and working with students, administration, faculty and staff. We will always have a special feeling about our time spent there. It was with a great deal of sorrow that we had to leave that assignment early due to health reasons. We appreciated the opportunity to serve.

Bonnie. I was born in the Dee Hospital on 24th Street and Harrison Blvd. in Ogden, Utah. I was the second child in our family of five children. I have an older brother and three younger sisters. I grew up in Sunset, Utah where I enjoyed a very happy childhood and have had a very close, fun relationship with my siblings over the years.

I attended Clinton Elementary, North Davis Junior High, and Davis High School in Kaysville, where I graduated from both high school and LDS Seminary. I attended two years at Weber College, and also worked at Hill Air Force Base.

In the early spring of 1959, I met David at a stake conference where he was one of the speakers. We dated that spring and summer and were married in the Salt Lake Temple on October 29, 1959.

I worked and helped put David through school. In 1961 we had our first child, a beautiful little daughter we named Lori. Royce was born in 1964, Lance in 1968, and Lane in 1971. We enjoy and appreciate our children so much. They have kept us busy with school, homework, music lessons and sports. David and I had the opportunity of serving as co-presidents in the PTA when Lori was in junior high, and I served as PTA president while our boys were in school, as well as being a Room Mother many times. It has been so much fun watching our children grow up and become responsible adults, now they have families of their own.

In 1967 we moved to Fresno, California where David became the Institute Director at the institute adjacent to Fresno State University. We had a wonderful time while we were living there. We made many life-long friends and had many opportunities for growth while we were there.

I've served in the following church callings: Stake and ward Primary presidencies, primary teacher, YWMLA, Stake and ward Relief Society presidencies and Relief Society teacher, Sunday School teacher, den leader and the scouting program, visiting teacher, Lambda Delta Sigma chapter advisor, interchapter advisor, and area advisor.

In 1999 I graduated from the Ogden LDS Institute of Religion.

David and I have directed church history tours for the past ten years for a travel company out of Salt Lake City. We've had the opportunity to travel many times to all of the church history sites, but one of the nicest things about our travels has been the great people we've met and become friends with.

While at the Joseph Smith Academy we loved serving the students. They were so much fun to be around. We admired their enthusiasm and excitement for the program and we felt it was such a blessing to be associated with each of the students, faculty and staff. We will always have a special place in our hearts for Nauvoo and the Joseph Smith Academy and the time we spent there.

Roberta Stevenson and Thomas A. James

Faculty — 2002-2003

Roberta. I grew up in Southern California before the urban sprawl inundated the orange groves and the hippies controlled the canyons. My childhood playground extended to the four corners of the 160 acre citrus ranch where I lived with my parents, Robert and Norma Stevenson. My sister Winonah and brother Charles were my playmates.

With time my world expanded to include elementary schools in Somis and Camarillo and Church at the small LDS branch in Oxnard. High school stretched me even more. A forty-five minute bus ride transported students from Camarillo Heights to the Oxnard Union High School, fifteen miles away. In high school I excelled in academics but also participated in orchestra, choir, girls sports and student government.

After high school my horizons broadened even more as I left home to attend college at Brigham Young University. Three years of fun, study and personal growth found me approaching graduation and marriage. My sheltered youth was at an end and the whole wide world was now my horizon.

Marriage to Thomas A. James brought a new dimension to my life. Six children, church service, and our mini-farm in Mapleton, Utah defined the

perimeters of my life for the next several years. It was during these years that I developed an interest in quilting. Not only did the piecing of quilts fascinate me, but the stories behind them as well. I began to share my quilt collection and stories with audiences at Ricks College, BYU Education week, and Relief Society groups in many western states.

I continued broadening my horizons with civic service on the Mapleton City Planning Commission and on the Mapleton City Council. Church service included responsibilities in Relief Society, Young Women, and Sunday school where I taught the Gospel Doctrine class. I have always enjoyed studying, and my personal reading in literature, history, and gospel topics were supplemented by classes at nearby BYU. Twenty-five years after receiving my bachelor's degree in English I was able to earn my master's degree in American Literature.

My interests in history, church and family led naturally to an interest in family history. My favorite vacations are those where I visit the areas where my ancestors lived. This pursuit has led to many rich rewards in out-of-the way places in the United States.

Someone has said that adversity introduces a man to himself, and we have had adversity in our lives also. One of our sons was killed in a school yard accident when he was fourteen years old. There is nothing like the death of a child to make you face the mortality of your own existence and seek for answers to the eternal questions of life. This experience increased our knowledge of the plan of salvation and verified for us the existence of a loving Heavenly Father. Even in sorrow we felt the peace and love of God.

Ten years later I faced a life threatening battle with breast cancer. Again I felt the love my Heavenly Father has for His children as He supported me through surgery and chemotherapy. I am grateful for the lessons we have learned through the adversity we have experienced.

As the children began to leave home and Tom contemplated retirement, I wondered if my horizons would begin to diminish. Would I suffer from "empty nest syndrome?" Was I now over the hill? I discovered that through the Gospel of Jesus Christ, the view on the other side of the hill is terrific. We have enjoyed traveling through much of the United States, Europe and many Pacific Rim countries. Tours to the Holy Land and the Lands of the Book of Mormon were highlights of our travels.

We were able to serve a mission in the office of the Japan Tokyo South Mission. On our return I was called to join the staff of the Senior Missionary

Training Center in Provo. I had the opportunity to teach family history skills to couples who were called as Family History missionaries. Tom became an ordinance worker in the Provo temple.

When that door closed, another door opened which revealed an entirely new horizon. I received an appointment to teach American Literature with the B YU Semester in Nauvoo program. I have always wanted to spend time in this special place and feel very privileged to have this opportunity.

Robert Browning said, "Grow old along with me/ The best is yet to be." I have found that to be true. My life keeps getting better. How blessed I have been.

Tom. Tom was born and raised in Rock Springs, Wyoming. After he graduated from high school, his family moved to Provo where he enrolled in BYU. His schooling was interrupted by a mission to Japan and service in the army. He served in the Northern Far East Mission (Japan) 1950-53. He speaks Japanese fluently. He is a veteran of the Korean War, having served with the Army Security Agency in Japan. His academic pursuits have led to a bachelor's degree in business and a master's degree in education.

Tom is the retired owner and founder of Fort Knox Security Products, Orem, Utah. At the age of 52 he went into business for himself pioneering and manufacturing home and business safes and security products. This business proved quite successful and he was able to retire comfortably after ten years. His son now owns and runs this very productive business.

He has also been owner of Art City Bowling Lanes, Springville, Utah; Sales Manager, Interstate Training Service, (a correspondence course for diesel mechanics); Department Chairman, Special Courses and Conferences, Adult Education, BYU.

In 1974 he owned and campaigned the Arabian stallion, Gai Adventure, which won the International Arabian horse championship. He has been involved as a member of the Freedom Festival Parade committee in Provo, Utah, for many years, and is a well-known parade participant with his Arabian horse and silver saddle.

He is a member of the Executive Board of the National Parks Council, Boy Scouts of America, and a Silver Beaver recipient. He has been a registered scoutmaster for over 55 years.

He has been active in several church positions on the ward and stake level including Sunday School and Young Men's presidencies, High Councils, Activity Committees, and a counselor in the Mapleton 1st Ward bishopric. In 1993-95 he served a second mission to the Japan Tokyo South mission with his eternal companion.

His hobby is jeeping with modified vehicles. His favorite trails are in Moab, and Canyonlands. Another favorite trail is the old pioneer Hole in the Rock trail on the east side of the Colorado River. He also enjoys hunting, fishing, gun collecting and working with horses.

Bert W. and Betty Jane Call Marley
Faculty — 2001-2002

Bert. I was born 21 July 1923 in Arimo, Idaho, to Levi Bert and Emeline Woodland Marley and was baptized on 1 August 1931.

I started elementary school in Robin (Garden Creek), Idaho in 1929 and graduated in 1936. I then attended high school in McCammon, Idaho from 1936 to 1940.

After graduating from high school, I lived and worked in Chula Vista, California for about a year and a half prior to enlisting in the Navy in December 1942. I subsequently served in the Pacific fleet on an aircraft carrier and was discharged in April 1946. My most memorable experience came immediately after the War's end when my ship was assigned to gather and remove prisoners of war from a prison camp in Japan and to transport them to the Philippine Islands where they were sent home to New Zealand, Australia, England and the United States. This was a bitter-sweet experience.

Upon being discharged, I returned to McCammon where I met Betty Jane Call who was teaching in the elementary school. We became engaged that summer before I entered BYU for the Fall quarter. We were married 9 July 1947 in the Logan Temple and we began life together in Provo during my sophomore year at BYU.

I received a Bachelor's degree in 1950 with a history-education emphasis and completed my Master's degree in political science in 1951. Two sons, Bert C. and David, were born to us in Provo during these years.

After graduation I worked briefly in a cement plant and began teaching in the junior high in Blackfoot, Idaho. Our third son, Craig, was born there. We then

moved to Concord, California where I taught for six years in three Districts. Our only daughter, Pamela, was born there.

After my father's death in 1959, we returned to Idaho where I taught in the Marsh Valley High School and operated the family ranch. Betty Jane taught in the McCammon elementary school and our last son, Quentin, was born during this period.

In 1963 we moved to Salt Lake City where I began my doctoral studies at the University of Utah. I was awarded the PhD in 1970. Prior to this I was appointed to the History Department faculty at Idaho State University in 1967, and was awarded Professor Emeritus status in 1989.

I served in the Idaho State Legislature from 1979 to 1991 and, upon resigning, served with Sister Marley in the Australia Melbourne mission where we labored in Victoria and Tasmania from December 1990 to June 1992.

Upon returning to Idaho, we served as ordinance workers in the Idaho Falls Temple for eight-plus years prior to receiving our appointment to the BYU-Nauvoo faculty for the 2001-2002 school year.

We have five children, sixteen grandchildren and four great-grandchildren (two of whom we have yet to hold). We hope to do many more things upon our return to Idaho. We will always treasure our experiences here in Nauvoo.

Betty Jane. I am the oldest girl in a family of four boys and two girls. I was born June 22, 1925, in Bancroft, Idaho. It was a small town where we knew nearly everyone. I had work to do also, like weeding, cleaning and baby-sitting. I also enjoyed driving the tractor and truck and working with my younger brother out in the field, breaking up sagebrush to prepare the land for planting wheat.

I graduated from high school and went to Ricks College which, during the war years, was an all-girls' school, except for the winter quarter when there were about fourteen boys. After completing the two-year course, which enabled me to get a teaching certificate, I secured a position teaching Fourth Grade in the McCammon Elementary School. I taught two years and then married Bert Marley, a local boy who had come home from military service. We were married in the Logan Temple on June 9, 1947. We moved to Provo, Utah and lived there for about five years while Bert was getting his Bachelor's and Master's degrees at Brigham Young University.

We did a lot of moving around (18 times in 20 years). Some were short moves and some were longer — California was longer and harder. After five years

we came back to Idaho where Bert taught at Marsh Valley High School and I taught in McCammon. In a four-year period I completed two years of college at Idaho State University, taught school for three years, and gave birth to our fifth and last child, which now gave us four boys and one girl.

We moved again to Utah for Bert to get his PhD at the University of Utah. I taught in the Murray School District for five years. We then moved back to Idaho where Bert began teaching at Idaho State University. I taught at Lava Hot Springs and then McCammon, where I retired. I had taught for a total of 31 years.

We have enjoyed being in Nauvoo, but I would have been happier if I hadn't been in so much pain all the time and having to go to so many doctors. I still did all I could to help and I learned a great deal from the students. Being here with all the young students has made me feel younger. It has also been very interesting to watch the progress on the temple and finally get to go through it.

Eugene L. "Ted" Midgley
NRI Missionary — 1999 - 2002

My legal name is Eugene, but everyone at home knows me and calls me Ted. I was born in Salt Lake City, Utah on December 11, 1930, and grew up in Salt Lake close to the Sugarhouse area. I attended public schools, Highland Park Elementary, Irving Junior High, and graduated from South High School in 1948. I attended the University of Utah for almost a year, then served in the Spanish American Mission from December 1950 to June 1953. Sister Midgley and I served a Leadership Support Mission for three years in the Granite Park Stake. We served 34 months in the NRI Nauvoo mission, April 1999 to March 2002. I served two-plus Stake Missions, on two different High Councils, First Counselor in Bishopric, High Priest Group leadership, Elders' Quorum President, Sunday School President and Counselor, taught Gospel Doctrine class ten years, taught High Priests, and was a Home Teacher.

I married Marylyn Jackson on July 2, 1953, after 14 years, 2 months courtship and four years of engagement. We have seven children, four sons and three daughters, 23 grandchildren and 3 great-grandchildren. Sister Midgley has been a homemaker. I worked with my father for many years in painting, wallpaper hanging, vinyl wall covering, construction and remodeling. When my father retired, I formed my own company, Midgley Construction and Midgley

Painting and Decorating. I worked as a contractor for the LDS Church, 32 years in the Salt Lake Temple, 13 years in the Idaho Falls Temple, and some remodeling in the Chicago, San Diego, Jordan River and Bountiful Temples. I painted the exterior windows and doors on the Nauvoo Temple.

Richard R. and Margene Barton Miller
Director, Food Services — 2002

Richard was born November 17, 1936 in Panguitch, Utah, where he was raised and attended school. His childhood was spent doing farming chores. At age 13 he was tired of hauling hay, milking cows and working on the farm. The opportunity presented itself to go to work in a kitchen at Bryce Canyon National Park for the last few months of the summer. For the next six summers he returned to the Park, working his way up from fry-cook to Sioux Chef.

It was while Richard was working at Bryce that he met the beautiful and sweet Margene Barton from Tropic, Utah, who was also working at Bryce. Margene was born September 6, 1940 in Tropic. She attended Bryce Valley Schools where she was a cheer leader and Homecoming Queen.

After graduating from high school, Richard attended BYU for a year, then returned to Bryce for summer work. That winter he took a job at the Arizona Biltmore Hotel in Phoenix. In January 1958 he accepted a call and served an LDS mission to the Eastern States Mission. When the Hill Cumorah pageant came around, Richard was to provide lunches for other missionaries along with his other responsibilities.

Upon returning home, Richard continued his courtship of Margene and they were married on February 20, 1960 in the St. George Temple. They went to Phoenix on their honeymoon and found a job at the Biltmore for the rest of the winter. That summer they went with the Chef to Jackson Lake Lodge in Wyoming. At the close of the season they went to Provo to resume school at BYU.

Richard found work with BYU Food Services while going to school. For the next forty years he followed this line of work — 20 years on campus and 20 years at the MTC, retiring in 1999.

Richard and Margene have been blessed with five wonderful daughters and 22 grandchildren.

They have served in many different callings in the Church. Richard was Ward Clerk, counselor to three Bishops, High Council, High Priest Group Leader and Sunday School teacher. Margene served as Primary teacher, In-Service Leader, First Counselor in the Primary presidency, First Counselor four times in the Relief Society, and Relief Society President.

This year at the Joseph Smith Academy has been a challenging and rewarding experience, one that has strengthened our testimonies of the love of our Savior and the great work of the Prophet Joseph Smith.

Richard Henrie and Diane Morley
Faculty — 1999

I was born of goodly Latter-day Saint parents in Price, Utah, enjoyed a normal childhood playing cowboys and Indians and developing physical strength by swinging over the canal that runs through our back yard, being a hod-carrier for my father who was a brick layer and training for football and track. I eventually played football and was a sprinter at the University of Utah where I received a B.S. Degree in Physical Education and Health.

While recovering from a football injury I drilled for oil in Red Wash, Utah; Gray Bull, Wyoming; Ventura, California, and finally at Point Conception seven miles out in the Pacific Ocean from Santa Barbara, California during which time I was truly converted to the restored gospel of Jesus Christ. Although baptized when eight years of age, I was not converted until I haltingly read a Gideon Bible found in a hotel room where I was living, and then, with ever increasing reading proficiency, the Book of Mormon. One day, after several hours of reading and contemplation, the Holy Ghost verified dynamically the requirement for individual salvation. Alma 36: 1, 30 hold special meaning for me.

As a missionary and with the Church Educational Program, Elder Neal A. Maxwell has helped shape my career. Elder Maxwell was First Counselor at the University Fourth Ward when President David O. McKay rejected my request to serve a mission at age 23. It was Elder Maxwell and Bishop Oscar McConkie who explained to the prophet that I had not lived in my home ward for five years. The First Presidency made an exception and I was the first missionary called to serve from a University ward. After teaching seminary in Altamont, Utah for three years, then opening Institutes of Religion at Chaffey, and Pomona, California campuses and teaching other institute classes at Mount Sac, and Citrus Colleges

during the '64-65 academic year, Diane and our little family were transferred to the University of California at Santa Barbara to become the first full-time directors there from 1964-67. I also opened and taught institute classes in a garage in Ventura, California during those years.

After directing the Institute at Washington State University in Pullman and coordinating seminaries in eastern Washington and the panhandle of Idaho from 1967 to 1972, Dan Workman under direction from Elder Maxwell, now commissioner of Church Education, called Diane and me to help pioneer seminaries and institutes of Religion in New South Wales, Australia and Canberra from 1972-74. All of these assignments, which encompassed thirteen years, were great educationally and culturally. Since both of our mothers were then left widows, we opted to return to our home in Price, Utah rather than the Institute at Iowa State University where originally assigned.

Elder Maxwell stayed in our home in September 1991 while attending our Price, Utah stake conference. I was released as First Counselor to the stake president; Elder Maxwell told Diane that he (Maxwell) was "being nudged in another direction" concerning my future service to the Lord. Our call to preside over the Pennsylvania Philadelphia Mission came after Elder Maxwell reported his feelings to the Brethren following stake conference.

Teaching LDS Church History and Nauvoo History at the Joseph Smith Academy Winter Semester 1999 was a highlight in our career for which we shall always be grateful and one that we will always remember with fondness.

Darlene Klingler Nelson
Food Services — 2000-2001

I, Elma Darlene Klingler Nelson, was born on 21 October 1932 at the home of my goodly parents at Rexburg, Idaho. My parents, Alma Klingler and Henrietta Darley, were blessed with seven children of which I was the fourth.

I attended the public schools at Rexburg, graduating from Madison High School in 1951. I attended Ricks College for one year, taking many art classes, for that is what I enjoyed.

I married Reid W. Nelson on 23 July 1952 at the Idaho Falls Temple. We have eight children, four boys and four girls. We have lived at Rexburg, Rigby and Pocatello, Idaho.

In 1980 I divorced and moved back to Rexburg with my four youngest children. Three older children were married and the fourth was attending BYU. Six of my children have served full-time missions in foreign lands and languages. They have all married in the temple, and seven have graduated from a university. I have thirty-nine grandchildren and the seventh great-grandchild will be born shortly.

I have held many positions in the Church, as a teacher in Primary, Sunday School and Young Women, as Primary President, a Stake MIA director. I also served in the Stake Relief Society at Pocatello, Rexburg and at the Ricks College Stake, and as an advisor in a Ricks College ward.

At the present I am teaching the marriage and family relations class in Sunday School.

I worked at Ricks College for seventeen years with Food Service, mostly with the salad department. It was exciting to use my artistic ability in making beautiful salads, with roses made from tomatoes, and flowers made from onions and radishes and decorations of all kinds from the food we worked with, adding a special touch to parties and buffets. I gave many food demonstrations to the Ricks College Home Economics classes and in many Relief Societies, including two at Nauvoo.

After my retirement in November 1997, I was asked if I would serve a mission to BYU-Nauvoo with Brother and Sister Sherrel Davis for eighteen months, preparing food for the BYU-Nauvoo students. Most of my life I had desired to see Nauvoo and the church history sites and to learn more about those special places. My dream was realized when I had the opportunity to serve at a very special time from January 2000 to April 2001 — at the time the Nauvoo Temple was being rebuilt.

I felt the special spirit of historic Nauvoo in that sacred place. Nauvoo is a beautiful place. I love the river, the trees, the birds, and especially the missionaries and the wonderful people that live in Nauvoo. I loved the students and the professors who taught us Church and American History. It was a wonderful and exciting experience for me.

I have a strong testimony of the Savior, the prophet Joseph Smith and the restoration of the Church of Jesus Christ of Latter-day Saints, and I'm so very thankful I had the opportunity to serve in Nauvoo.

Monte S. and Mary Ann Sullivan Nyman
Faculty — 1997, 1998
Director/Faculty — 1999

Dr. Nyman graduated from Utah State University in June 1952, in Physical Education, and received his Master's degree from Utah State University in June 1958. He was awarded an Education Doctorate in Education Administration by Brigham Young University in August, 1965.

Brother Nyman served a mission in the North Central States. He is an Emeritus Professor of Ancient Scripture at BYU having taught for thirty years in that department. He was Associate Dean of Religious Education for nine years and served twice as the Acting Chairman of Ancient Scripture. He was director of Book of Mormon research in the Religion Study Center and co-edited eight volumes of the Book of Mormon Symposium Series. He has also authored five books and numerous chapters in books and articles in church magazines. He has served the Church as a branch President, on two High Councils, as a Stake Mission President, as Bishop and in several Stake Presidencies. He is currently a gospel doctrine teacher in his home ward.

He married the former Mary Ann Sullivan in the St. George Temple in August 1956, and they are the parents of eight children and nineteen grandchildren.

He was chairman of the Church Instructional Development Committee for Writing Gospel Doctrine Manuals for two years. He was a member of the Church Correlation Committee for eleven years.

He has taught in the Jerusalem semester abroad program for Brigham Young University for ten semesters and three semesters at Nauvoo. He taught at the Brigham Young University-Hawaii campus during the 1979-80 school year.

He has conducted tours to Israel and Central America (Book of Mormon Lands) for Brigham Young University Travel Studies.

Stephen K. Nyman
Associate Director of Dining Services
Brigham Young University
1989to Present

I was born on July 14, 1946 in Payson, Utah. My folks lived in Nephi, and one night after the Ute Stampede, on a Saturday night, Mother went into labor and they took her to Payson, so I was born in Payson. I went to Juab High School in Nephi. I graduated in 1964 from high school and went to BYU for one year, and then I went on my mission to the only foreign mission in the United States — Kentucky, Tennessee and West Virginia. It was called the East Central States at that time. After my mission I came back to BYU. My mission president gave me one year to get married instead of six months. I guess he felt I was a little different from anybody else. I was married to my beautiful wife, Deanna Young Nyman, exactly one year to the day after I was released. She is related to Brigham Young through John, Brigham's brother. We were married August 22, 1968, a blessed 34 years. We were married in the Idaho Falls Temple because she was from Pocatello.

We have three boys — Michael Stephen, Roger Dee, and David R., age 23. Michael and Roger are married. Michael lives in Mesa, Arizona; he and his wife have given us two grandsons. Roger lives in Salt Lake City, no children yet, and David lives with us at home. We didn't have daughters, but we have two beautiful daughters-in-law.

Michael went to Oslo, Norway on a mission; Roger went to Des Moines, Iowa on his mission. David graduated from high school early and wanted to go to computer school so we sent him to DeVry Institute in Phoenix. When he turned 19, he was right in the middle of his program, and he said, "Dad, if I go now, I've lost the year's experience that I've put in, and I'd have to start all over with the way the computer world changes. I'd like to graduate and then go on a mission after I have my degree." But when it came, he had a job offer and didn't go on a mission.

I was just a small town boy and the Lord has blessed me tremendously with my family, with my wife, and with my church callings. I've been able to serve as bishop of my home ward for five years; I served as a branch president at the MTC for six years — two years more than normal people were able to because of my food service relation up there, and the mission president wanted both worlds with

me there. I've been on the high council; elders' quorum president; been in a stake presidency; I've also been a Cub master, which I thoroughly enjoyed. I've worked in Young Men, just about all the opportunities that a good, active member could ask for to be able to grow in the gospel. Right now, I'm on the high council in the BYU 17th Stake. The ward I advise is a married ward, and one of the fun things about it is that we get to tend the young children as the parents give their talks up on the stage. We're sort of grandpas and grandmas, and baby-sit those young kids.

Keith W. and Vella Perkins
Faculty — 1999-2000

Keith:

- Born 5 January 1934, Phoenix, AZ
- Places lived: Mesa, Safford, and Duncan, AZ; Orem, Provo, and Salt Lake City, UT; Amarillo, TX; and Fairborn (Dayton), OH
- Schooling: Graduated from Mesa High School and Arizona State University. Received Doctor's and Master's degrees from Brigham Young University
- Taught Seminary at Skyline and Principal of Granite Seminary
- Taught Institute at Signal Peak, Mesa, and Tempe, AZ
- Joined Brigham Young University 1975; Chair of the Department of Church History and Doctrine; Director Electronic Text in the Religious Studies Center; retired in 1999
- Taught at the Joseph Smith Academy in Nauvoo, IL 1999-2000
- Church Service: Stake Mission President, High Councilor, Bishop, and Stake President. Currently member of the Materials Evaluation Committee of the Church. Sealer in the Mt. Timpanogos Temple

Vella:

- Born 25 October 1936, Salt Lake City, UT
- Places lived: Malad, ID; Mesa, AZ; Orem, Provo, and Salt Lake City, UT; Amarillo, TX; and Fairborn (Dayton), OH
- Schooling: Graduated from Malad High School; attended Brigham Young University

- Church Service: Stake and Ward Relief Society President, Ward YW President, Ward Primary President, and teacher in all the auxiliaries
- Family: Four children, eleven grandchildren; two foster children, four foster grandchildren, two foster great-grandchildren.

We loved our experience in Nauvoo. First, what a thrill it was each morning to wake up and look out our apartment window and see the temple as it began to rise. At first it was just a two story concrete building but then we watched as it grew to full stature with the angel Moroni placed on top of the tower and the stone veneer being placed on the concrete walls was exciting. What a thrill it was to be a part of the cornerstone ceremony. To have our living prophet there with others of the General Authorities was an experience never to be forgotten.

The students were what made it such a wonderful experience. It was great to watch those who came and struggled with their testimonies at first and then see that slowly begin to change as their testimonies became stronger and stronger. It was exciting to see many make the decision to fulfill a mission. On the field trips to the Church history sites, it was testimony building to see them drink in the truths of the gospel like a sponge.

The association with the other faculty members and their spouses was also one of the highlights of our experience. We felt a brotherhood and sisterhood that was extra special and that continues to this day.

Finally, the association with the senior missionaries was a wonderful experience. To see and feel of their commitment to the gospel was extra special.

Our lives will never be the same since our experience in Nauvoo. What a blessing it was to serve!

Andrea G. Radke
Faculty — 1998

In the Winter Semester of 1998, I taught for the BYU-in-Nauvoo Study Program with Monte and Mary Ann Nyman, Charles and Diane Tate, and Kenneth and Audrey Godfrey. It was a privilege to work with these wonderful people, and I consider each of them a good friend. Returning to teach in Nauvoo for those four months was a true joy, especially because I had grown up in northwestern Illinois on the Mississippi River. While teaching in the Nauvoo Program, I tried to add some personal touches to the students' experience,

especially regarding the landscape, farming and farm architecture, Midwestern rural culture, and Illinois History. Our students assisted with many of the programs that are currently used in the Nauvoo visitors' experiences, including the handcart trail, the "Pioneer Games" and some of the earliest campfire/rendezvous picnics held at the river's edge near the end of Parley Street.

After graduation from Savannah (Illinois) High School in 1988, I went to Brigham Young University for my B.A. and M.A. degrees, which I received in 1992 and 1995 respectively. I majored in history teaching and pursued graduate studies in the history of the American West. I focused on the history of western exploration, fur trade, and trails history, and wrote a master's thesis on Reuben Lewis, a fur trader and explorer on the upper Missouri River, and also the brother of famed explorer, Meriwether Lewis. After completion of my M.A., I went on a mission to the Brazil Curitiba Mission and returned home in February of 1997. I taught in various capacities during the next year, including high school, elementary summer school, Utah Valley State College, and finally, in the BYU Nauvoo program. I believe my appointment to this position was assisted by Dr. Ted Warner, who had taught for the Nauvoo Program in 1997, and gave my name to Chuck Tate as a candidate for the American History position. It was a fine experience, and, at age 26, I believe I was the youngest instructor to ever teach in the program. Although I was close in age to the students themselves — and much younger than the other professors — I was only ever treated with respect and equal regard by my colleagues (most recent retirees themselves!) and the missionaries serving in Nauvoo.

While in Nauvoo, I received a letter of acceptance to the Ph.D. program in History at the University of Nebraska. In August of 1998, I moved to Lincoln to begin my program, where I remained for four years, and studied women's history in the American West. In the spring of 2002, I completed my dissertation of women college students at land-grant universities between 1868 and 1917. I graduated in May of 2002. I have since moved to Provo, Utah where I am on a one-year teaching appointment as the Campbell Post-Doctoral Teaching Fellow. I have maintained close personal and scholarly ties with many of the personalities of my Nauvoo tenure, especially the Nymans, Tates, and Godfreys. I have also had various "mini-reunions" with students, missionaries, and Nauvoo itself, as I have been able to return on numerous occasions. In June of 2002, I had the privilege of sitting in the Nauvoo Temple Assembly Room as President Hinckley presided and conducted a dedicatory session.

Wallace A. and Jo Ann Raynor
Faculty — 1998

I was born in California, raised in Ogden, Utah, and upon gradation from high school, I attended what is now Weber State University. I obtained an Associate of Science degree in American History in 1949. In 1950 I entered the United States Air Force and was trained as an Air Traffic Controller. In 1952, after serving in an early warning program with the 82nd Airborne, I volunteered for service in Korea, and was assigned to the Japanese Air Defense Training Command.

In September of 1954 I returned to Utah where I entered the University of Utah majoring in Philosophy, minoring in Cultural Anthropology. In January of 1955 I transferred to Brigham Young University to focus on Western American History and Literature. While there I met a sweet southern belle, recently converted and transferred to BYU. In 1960 I received my Master of Science degree in Western American History. At the same time, Jo Ann received her Bachelor of Science degree in Sociology and Library Science. In the fall of 1960, Jo Ann and I, with our two little ones, moved to California where I taught American History at both the high school and community college level.

In 1998 I was called as an American History teacher in the BYU Semester at Nauvoo program with Brother Monte Nyman as director.

Jo Ann and I loved our time in Nauvoo. We were quartered in the Ashby/Snow home and relish the feelings we had while living there. Our small faculty was the first to teach in the Joseph Smith Academy at Nauvoo, and it was while we were there that President Hinckley announced the rebuilding of the Temple at Nauvoo.

To spend a winter semester in Nauvoo, the beautiful city, with a fine staff, a wonderful group of talented and enthusiastic missionaries, and those very bright, caring and dedicated students was a marvelous way for Jo Ann and me to slow down our lives.

Academic/Professional Vita:

1. Deseret Book selected my Master's Thesis for publication as *The Everlasting Spires*. (1964)

1. Selected to address the American History Association's annual convention at the University of Indiana. My subject was *Improving the Teaching of American History and Government in America's Schools*. (1966)
2. Selected as a demonstration teacher at the University of California Irvine to implement a pilot program developed by the American History Association. The new inquiry/case study approach to the teaching of United States History and Government to college preparatory students, at the high school level, was piloted in eight school districts throughout America. (1967)
3. Received my Ph.D. from the University of Southern California with a major in Higher Education and a minor in Western American History. (1969)
4. Selected as the Director of Secondary Schools for Orange Unified School District, a 46,000, K-12 school district in southern California. (1971)
5. Became Area Superintendent of Schools for the Orange Unified School District. (1973)
6. Doctoral dissertation, entitled *History of Public Education in Early California* was published by the University of California Press. (1973)
7. Selected as Superintendent of Schools for a 16,000 student school district for the Pajaro Valley School District in northern California. (1974)
8. Appointed to the California Assembly's State Superintendent of School's Advisory Board. (1976)
9. Appointed by the United States Secretary of the Interior to the National Migrant Education Advisory Panel. (1979)
10. Moved to Provo, Utah, became President of the Brigham Young Academy Foundation, which after an eighteen-year struggle by a host of dedicated volunteers, the old abandoned, run-down Academy Square was transformed into the beautiful new Provo City Library at Academy Square. (1982-1990)
11. Served a life-style mission to China at the University of Petroleum in Shandong Province. (1996-97)
12. Called as an American History teacher in the BYU Semester at Nauvoo program with Brother Monte Nyman as director. (1998)

Parley P. and Ilean Beck Robison
Faculty — 2001-2002

Parley. I was born one year prior to the financial crash of 1929; did I cause it? I was the fifth child in a family that shortly included a sixth and eventually

numbered seven. Living through the late frontier years and the Great Depression, I experienced many things and saw many developments that seem difficult to conceive in this era of labor-saving devices, wondrous inventions and the information age. We saw the predecessors to inside plumbing, electrical lighting, the coming of the automobile as a serious mode of transportation, washing machines, refrigerators, electric ranges, widespread availability of radios, telephones, television, even air transportation.

The Great Depression delayed many of these marvelous developments that eventually came in my short lifetime. It was almost as if time stood still for several years as I grew up sharing a mustang pony with my two older brothers, traveling eight miles by team and wagon to get a load of hay for our milk cow, weeding long rows of onions in a neighbor's plot for five cents per row. The neighbor, knowing the way with young kids, held our pay until just before the 4th of July holiday so we would be able to buy an ice cream cone and a firecracker for the big occasion.

Our family moved to a farm eight miles west of Fillmore, Utah when I was in the seventh grade. We raised grain, alfalfa hay, and corn which we fed to hogs, cattle and horses. My first job was to feed and water a pen full of pigs and milk six cows morning and evening and, in the summer, help prepare for irrigation turns, haul hay, grain and corn silage and herd cows. Schooling was secondary to chores and other work. We rode a school bus which took an hour each way since we were the first to get on in the morning and the last to get off in the evening.

After a mission to Finland and serving in the U.S. army I finally graduated from the University of Utah. I worked for a number of companies involved in engineering projects and was working for General Electric Computer Corporation when the opportunity came to work for BYU. As manager of central computer facilities, I also taught introductory classes in programming before a computer science was officially organized.

My main responsibilities were in the management of people who kept the central computers operating. I also was responsible to plan for equipment needs and eventually was relieved of teaching responsibilities for a number of years. When personal computers became popular and largely replaced the central computers in academic computing, I was invited to teach introductory programming courses in Computer Science. I taught courses in Pascal and

assembly language and a course in instructional use of computers for prospective teachers. I enjoyed teaching the last six years of my employment at BYU.

When presented with the possibility of volunteering to teach at Nauvoo in the BYU Travel Study program I was excited, but apprehensive because I had not kept up with the many developments in computer applications since retirement and had been a user of Apple Macintosh computers rather than IBM compatible computers and was completely unfamiliar with the BYU network, a different world. With the help and encouragement of Keith Perkins, I did what I could to prepare for the opportunity and have been delighted to be involved with the great students and faculty at the Joseph Smith Academy. This has been a choice experience.

Ilean. I was born in Fountain Green, Sanpete Co., Utah, a small town of about 1,000 in population, mostly Mormons. We went to elementary and Jr. High in Fountain green and to high school in Moroni. It was a wonderful place to grow up in, we rode our bikes everywhere we went, we did a lot of outdoor activities, fishing, camping, picnics and dances every Saturday night in Moroni. In the winter we even walked five miles to a small pond to ice skate and back home in late afternoon. My three girl friends and I were always together, we even played guitars and sang at programs, it now haunts us because we were not very good singers.

After graduating from Moroni High, I got a job in Manti sewing on army shirts, it was really a tough job getting up at 4:30 to catch the bus every morning, and I wasn't very good at sewing, broke too many needles and dropped the scissors and broke off the tips. I was given a pink slip at the end of the first month. I decided I needed to get an education and registered for Snow College that fall. A few days after graduating from Snow, two of my roommates and I packed our bags, and got on a bus for Salt Lake City to find our fortune. I still can't believe my Mother let me do that — three country girls getting off the bus with no place to live and only a few clothes in a bag, and not much money or experience. After two weeks I finally found a job at the Genealogy Library. In a few months my roommates decided to move on and I was lucky to secure a room at the Beehive House it was being used for out of town girls with recommendation from their Bishops. It was wonderful living in downtown Salt Lake, so close to the Temple. Each day I crossed the parking lot behind the Beehive House going to work, I would see President David O. McKay driving up

to the Church Office Building and he always tipped his hat to us as he drove by; we even lived in his home ward. I met Parley on a blind date. We were married six months later.

The first few years of marriage we moved a lot. I hardly got unpacked and Parley would be transferred to a new place. Each of our four children was born in a different area. We started out in Fillmore, Salt Lake City and Bountiful, and then off to the far reaches, California to Washington, D.C., Oklahoma, Pennsylvania, Sierra Vista, Arizona and Phoenix, Arizona.

Parley finally got a job at BYU and I have been living 33 years in the same house. It has been a pleasure living in Provo and I have had many great church jobs and our family to make life great. We now have 12 grandchildren.

One of my greatest memories of later years will be our time in Nauvoo and living in the Joseph Smith Academy and learning about the lives of the Saints and the Prophet Joseph Smith. The tours were wonderful and brought into perspective the accounts of the Saints and their trials. The sight of the Nauvoo Temple each day was a most wonderful inspiration to me. I loved being with the faculty, staff and students. The knowledge and understanding of the Gospel that was imparted to us was truly great and I will always treasure that time and also the people we got to know.

Heavenly Father truly loves us and gives us experiences to help us in our lives. I have a testimony of the truthfulness of the Gospel and also a testimony of the greatness of our Prophet Joseph Smith Jr.

Richard W. and Carolyn Robison
NRI Missionary — Fall 2000

In November of 1999, my wife, Carolyn, and I went to the SMTC in Provo to begin our mission preparation. We were called to serve as full-time missionaries for 18 months in the Illinois Peoria Mission, assigned to the Nauvoo Visitors center. We served as site interpreters in various sites in Old Nauvoo. I organized and directed the William Pitt band as one of my assignments. Sister Robison and I were also members of the Historic Nauvoo Missionary choir and were called to serve subsequently as directors of the Rendezvous production in the Cultural Hall.

In the summer of 2000, arrangements were made with Elder Sager, the Nauvoo Visitors Center Director, and Larry Dahl, Director of the BYU Joseph

Smith Academy, for me to organize, teach, and direct the academy choir. Most of the BYU students were able to sign up for the choir for one credit hour. We met four times a week and rehearsed music in preparation for the Christmas concert which was presented in the Academy Auditorium December 2, 2000. Sister Dahl was the assistant director and accompanist coordinator. Capable and willing students were identified and called to be section leaders, accompanists, and officers of the choir. Many of the other choir students were organized into small ensembles which also rehearsed separately from the choir to perform special selections for the concert. Student officers also arranged publicity for the concert. Approximately 500 community and Nauvoo missionaries were in attendance. Everyone, including the choir students, seemed to be pleased at the results of the performance.

Previous to our mission, I had been a full-time faculty member in the Ricks College Music Department in Rexburg, Idaho (now BYU-Idaho). I taught choirs, private voice, voice classes, music education for elementary school teachers, and music skills classes for music majors. I also taught as a special faculty member in private voice and elementary ed music for teachers at BYU in Provo from 1967 to 1969, as a teaching assistant in private voice and elementary music for teachers at Indiana University from 1959 to 1961, and as a choral and general music teacher at American Fork high and junior high schools from 1957 to 1959.

Other education and musical experience includes: BA in composite music ed. (1955), MA in musicology and a concurrent secondary teaching certificate (1957), Ph.D. in music education — all at BYU; postgraduate studies at Indiana University in vocal pedagogy and performance; member and soloist with Tabernacle Choir (1948-1959); soloist with the Utah Symphony and Idaho Falls Symphony; soloist in the intermountain west in recitals, operas, and oratorios; a trumpeter and vocalist with the Fred Waring Festival of Song (1952-1953); and a mission in the Eastern States mission (1950-1952).

My wife, Carolyn, has also sung in the Tabernacle Choir, where we met, and taught English at Ricks College and music in Rexburg elementary and middle schools. She also served as ward and stake Relief Society President for 12 years as well as in many other church callings. We have also served together as officiators in the Idaho Falls Temple. We have eight children and twenty-one grandchildren.

Jerry C. and Sherree Roundy
Faculty — 2001-2002

Jerry was born in Escalante, Utah, June 5, 1931, the fifth son, and eighth child of Ella Mae Griffin and Wallace Napoleon Roundy. He was delivered in the home by town midwife, Susan Heaps.

Jerry grew up in Escalante and attended elementary and high school there. In high school he was active in sports and lettered in basketball, baseball and track. During his senior year he was chosen as the best all-around athlete of the school.

A year after graduating from high school the Korean War broke out and he enlisted in the U.S. Navy, October 17, 1950. During his military service years, he served three tours of duty in Korean waters aboard two aircraft carriers, the USS Valley Forge and the USS Essex. His duty was that of an aviation ordnance man whose responsibility it was to load the planes with bombs and rockets for their raids over Korea. It was also to unload, disarm, and dispose of hung ordnance that didn't fire and returned with the planes to the aircraft carrier.

After being discharged from the Navy in August, 1951, he accepted a call from his bishop to fill a mission, and he spent the next two years serving in the Eastern States, with headquarters in New York City. Since, at that time, the missionaries were the ones who were putting on the Hill Cumorah Pageant, he twice participated in that production.

Following his mission he enrolled at Brigham Young University where he met and married Colleen Marrott of Pleasant Grove, Utah. Colleen had also been a participant in the Hill Cumorah Pageant with girls from BYU during the last year of Jerry's mission. When they met at BYU they each remembered seeing the other at the Pageant and that made for a good opening conversation. Meetings became more frequent and they were married September 11, 1957. They became the parents of four children — Melanie, Maria, Scott and Alana.

Jerry received a Bachelor's and Master's Degree in Political Science and, subsequently, a Ph.D. in Western American History from BYU. When he graduated from BYU in 1960, he was asked by Boyd K. Packer if he would accept a job as a seminary teacher. He accepted the job and was assigned as the principal of the seminary in Ashton, Idaho.

After teaching in Ashton for five years, he became the Chairman of the Religion Department at the Church College of Hawaii (now BYU-Hawaii

campus). While in Hawaii, he also served as a bishop and a member of the Oahu Stake High Council.

In 1971 he was invited by Ricks College in Rexburg, Idaho, to join their religion faculty. He later was appointed Chairman of the Religion Department and served in that capacity for six years.

In 1979 Colleen was diagnosed with breast cancer. After a six-year battle, she died on February 25, 1985. He was remarried, May 11, 1986, to Sherree Schow Spencer who had lost her husband, Lael, to brain cancer. Jerry and Sherree had been born, and grew up in Escalante and had a lot in common, having known each other since childhood.

In 1991 Jerry was invited to teach at the BYU center in Jerusalem and taught there from June to December of that year. Jerry retired from Ricks College in 1993 and was immediately called to preside over the California Sacramento Mission from 1993 to 1996.

Jerry and Sherree built a house in Escalante and retired there after their mission in 1996. In January of 2001 he was invited by Larry Dahl to come and teach the fall and winter semesters at the Joseph Smith Academy for the school year of 2001-2002.

Joel Smith
Faculty — 2001, 2002

I was born in Draper, Utah, on September 10, 1929, and lived in Provo most of my young life, with trips to Logandale, Nevada to stay some years with my grandparents. I graduated from Brigham Young High School and then received a B.S. Degree from BYU with an Art Major. I worked at a number of jobs through the years: picking tomatoes, cantaloupes, strawberries, apples, cherries, pears and so on. Also as a janitor for a number of years at BYU, worked in a cannery, at Bryce Canyon as a dish washer, as a lumberjack in West Yellowstone, Montana, and as a window display artist in Provo and Ogden. After marriage, I worked many years as an insurance investigator in Los Angeles and in Oakland, California.

I received a Masters Degree in Painting from the University of California at Berkeley and also attended the Los Angeles County Art Institute for a summer. Since my terminal degree in 1957, I have been employed as a professor in seven different universities that include Ohio State, University of Victoria and Simon

Fraser University in Canada, University of Idaho, University of California-Berkeley, and University of Texas. I taught oil painting, design, drawing, figure drawing, watercolor, and general art history survey courses. I retired from Western Illinois University in 1994 and have been engaged as an artist since that time.

I work in oil and watercolors and paint landscapes and some abstract art. My work is in international museums including the Museum of Modern Art, the Tate Museum in London, the contemporary Museum in Tokyo and many others. I have had an active exhibition schedule with entry into a number of national Juried Watercolor exhibits, and International invitational exhibits. I have received a number of awards and one man shows.

I taught a drawing class at the BYU-Nauvoo semester in the Fall of 2001 and the Fall of 2002.

Charles D. and Dianne Tate, Jr.
Faculty 1995, 1996
Director/Faculty 1997, 1998

I joined the English Department in the fall of 1960, coming to BYU from the University of Colorado, where I had taught for three years. I joined the Religious Education Faculty in the fall of 1987 and was the Director of Publications for the Religious Studies Center until I retired from BYU in 1994. I received my Bachelor's and Master's degrees in 1954 and 1958 from Utah State University in English, and my Ph.D. in English in 1966 from the University of Colorado. I am currently Emeritus Professor of English and Ancient Scripture at BYU. As president in the Missouri St. Louis Mission, 1983-1986, I went to Nauvoo each month through the summers to interview and work with the young missionaries the Brethren asked me to loan to Dr. J. LeRoy Kimball to help with the summer crowds. I am at home in Nauvoo.

I was privileged to accompany Associate Dean Don Cannon to Nauvoo in March of 1994 to evaluate the first (pilot) BYU Semester there. We talked with the students, the Director of Nauvoo Restoration, Inc., the missionaries, the Nauvoo Ward members, and some of the townspeople to find out what their experiences had been with the program. Everyone had good things to say about it. The students loved the experiences they were having, walking where the Prophet Joseph and the early Saints had walked and living where they had lived.

The students reached out to the community with their service project when they put a new coat of paint on the cinder block Town Hall building. Everything Dean Cannon and I heard about the Semester was positive.

I was so impressed that I volunteered to take Dianne there and teach a couple of English classes in the 1995 Semester. We so enjoyed that semester that we returned in 1996. Milton V. Backman, Jr., who had the idea to organize the program, was the director and U.S. history teacher. I really enjoyed attending his classes.

We returned to direct the 1997 and 1998 semesters. That gave us four winters in Nauvoo, and we loved being there. Dianne especially loved being in Nauvoo when there were very few tourists there. Nauvoo has always been special for her because her great-grandfather Howard Coray and her great-grandmother Martha Jane Knowlton joined the Church in the vicinity in 1840, met, courted, married and lived there for the first six years of their marriage. They knew the Prophet personally and bore witness that he was truly God's Prophet the rest of their lives. I have always said that the best judge of a person is the person who knows him best. The Corays knew and loved Joseph Smith and his family.

There is a special spirit of the Prophet and the Saints in Nauvoo. What I liked best for being there was to watch the students become aware of and feel that spirit and grow in their testimonies of the Church. The early Saints became real people to them and they were moved by the great sacrifices made by those early Saints. Almost all of the young men in the program who had not been on a mission went shortly after they returned home. And what impressed me even more was the number of the girls in the program who went on missions when they returned home.

Several of the students in my four years there had also been to the semester in Jerusalem, and most of them said they felt the Spirit more in Nauvoo.

I count being in Nauvoo for four Winter Semesters to be some of my great blessings. We are looking forward to going back in the fall of 2002 to attend the Nauvoo Temple, which I knew the Church would rebuild.

Paul C. and Janene C. Toone
Student Services — 2000 - 2001

Paul. I came from a small farming community, in Croydon, Morgan County, Utah. I was the third of three children born to Claudius C. and Hazel Child

Toone, at the home of my grandmother in Ogden, Utah, on August 26, 1935. After being laid in a make-shift crib, it wasn't until a few hours later it was noticed I was lying in a pool of blood. In order to save my life, the next-door neighbor, with the aid of a doctor, gave me a direct blood transfusion, without even knowing if the blood was a match. The man's name was Paul Child; hence I was given his name.

My parents were good people, raising myself, my brother, Keith, and sister, Velma, with high moral values and a strong work ethic. My Dad had been a bishop even before he married, and both parents, having strong testimonies of the restored gospel, raised their family in an upright manner, in very humble circumstances.

Music was always important in our home. We sang a lot, and love always seemed to abound. There was never a time I questioned the love of my parents. Although there was always much work to be done, I was able to participate in musical events and sporting activities. I loved agriculture and animals, and was always happy to help my dad in the farming and livestock business.

I chose to further my education, and as a result received my bachelor's and master's degrees from Utah State University in Education Administration. Later on, I studied Marriage and Family Counseling at Brigham Young University.

After a mission to the West Central States, I made a military commitment to serve my country in the Air Force. It was through an assignment at Gowen Field, in Boise, Idaho, that I met my wife, the former Janene Clark. We were married a year later in the Logan Temple. A week after our marriage, I began a career with Church Education, which lasted 36 years. Most of those years were teaching and counseling young adults, at various colleges and universities throughout the western United States. I served as bishop at a university ward in Moscow, Idaho and at a singles ward in Pleasant View, Utah. Throughout my career, I was also involved in advising and directing student organizations I retired from CES while at the Ogden Institute, adjacent to Weber State University.

Through those years, I was blessed to be the father of seven wonderful children, and now have the honor of being called Grandpa by 17 equally wonderful grandchildren. After the children were married, we sold our family home and moved into a condominium so we could have mobility and serve the Lord. It was but a few months when we received a call from Larry Dahl, asking if we would serve as Associate Director of Student Services at the Joseph Smith Academy in Nauvoo for three semesters, beginning in January 2000. It was a life-

changing experience. Currently (October 2002) we are missionaries serving for two years with the Farm Management Company of the Church, as the Director of Missionary and Volunteer Services for senior couples serving on farms and ranches throughout the world.

Together Janene and I have bought land where we have farmed/ranched for 40 years, and tried to develop and instill within our children those same values I was taught and still hold dear. Forty years ago, I met Janene who became my eternal companion. Now it is my privilege to be her “missionary” companion. We love the Lord and His children. We will be eternally grateful for the privilege of serving.

Janene. On the 17th of September, 1940, I was born of Jack and Lois Price Clark, in Pocatello, Idaho. The hospital at that time was undergoing extensive renovations, and with heavy labor pains my mother nearly didn't find the entrance in time.

I was fortunate to have a big brother, Jack, who throughout my growing-up years was my best friend. My father enlisted in the army to serve in WWII, and when I was three he was sent to Berlin. There he became a decorated soldier of which I was always proud. However, shortly after the war, my parents divorced and the three of us lived alone until I was ten, when my mother remarried. I spent much of my life living with both sets of my grandparents and other family members. I feel I owe a lot to them, not only for caring for me but for helping to instill the values I hold dear today. I have always loved people and enjoyed making them happy. This has been a blessing to me as I have been the recipient of much love in return.

We moved several times, but I remained active in school, church, and extra curricular activities wherever I lived. Music, sports and dancing played important roles in my life. When I was nearly grown, and after both my parents had remarried and subsequently divorced, they married one another again. After many trials and heartaches, the Gospel took root in their lives. Before their deaths, we were sealed as a family in the Idaho Falls Temple. This had been my prayer since childhood, and I thank my Heavenly Father for this wonderful gift.

In the fall of 1958, I enrolled at Idaho State University, where I received my bachelors degree in education. It was between my junior and senior years of college that I met and fell in love with my eternal companion, Paul Toone. It

seemed a miracle in how we met, and a year later we were married in the Logan Temple.

My greatest desire in life was to marry well and raise a good family. I taught school before we were given seven beautiful children, and then chose to be a stay-at-home mother, a choice I will never regret. Throughout our married life, we have tried to live the standards of the church and raise our children accordingly. We now have 17 grandchildren, to whom we also desire to be good examples.

Over time, it has been my privilege to work in all the auxiliaries of the church. Through these years, I have been touched by the lives of many wonderful people. What an honor it is to serve, and to be a part of His great work in whatever capacity.

We have been very blessed, and in our retirement years hope to be able to show our gratitude, in some small measure, to our Heavenly Father and our Savior. We were given the opportunity to serve for three semesters at the Joseph Smith Academy in Nauvoo, which was the experience of a lifetime. Since then, we have been privileged to be temple ordinance workers in the Ogden Temple, and at this writing are serving a mission for the Farm Management Company of the Church.

Ted J. and Doris Stroud Warner
Faculty — 1995, 2000-2001

Ted. Born in Ogden, Utah, attended Ogden City Schools and graduated from Ogden High School in 1947. Graduated from Weber College, Ogden, Utah, with an A.S. Degree in 1949. Served as a paratrooper, S/Sgt, 82nd Airborne Division, during the Korean War, 1951-54. Married Doris Stroud in the Salt Lake Temple, June 19, 1953. Received Bachelor's and Master's Degrees from Brigham Young University. Taught at Carbon College, Price, Utah, 1956-58. Received Ph.D. from the University of New Mexico, Albuquerque, in 1963. Joined BYU History Department in 1962. Served as History Department Chairman for nine years; Associate Dean of the College of Family, Home, and Social Sciences for five years, and as Director of International Programs — Study Abroad for six years. Participated in the BYU Semester Abroad Program in London, 1984 and 1994; Madrid Study Abroad, 1969 and 1979. Received the BYU Karl G. Maeser Distinguished Teacher Award in 1979. Retired from BYU in 1994. Since retirement taught 1995-96 at Shandong Teachers University,

Jinan, Peoples Republic of China. Participated in the BYU Semester in Nauvoo Program, Winter Semester 1995; Taught three semesters in Nauvoo at the Joseph Smith Academy, Winter Semester 2000, and Fall and Winter Semesters, 2001. With Doris served a two-year LDS mission as Facilitators of the BYU China Teacher's Program, 1997-99. We returned to China five times in this calling. We have traveled extensively throughout the United States and been to Europe over thirty times and to China nine times. Sabbatical leave in Seville, Spain, 1968-69. We have had many choice experiences, but the four semesters we spent at the Joseph Smith Academy in Nauvoo were certainly among the most memorable!

Doris. In the summer of 1996 Ted and Doris returned from a year in China where they taught English at Shandong Teachers University. Dr. Milton Backman contacted them about teaching in the Nauvoo program. Milton's wife Kathleen had been in poor health for many years and could not accompany him on another program. Having Ted chosen for the history professor spot gave Doris an opportunity, and since she held a doctorate in education, James Harper, Chairman of BYU Family Sciences, felt she was qualified to teach the MFHD 210 class, the GE class in social studies that draws the largest enrollment in the college, based on her forty years of teaching. Most of those years were in Provo School District where she pioneered parenting classes, designed the first full time pre-school program in a new high school and worked with the Department of Home Economics Education as a cooperating teacher for twenty five years.

January, 1997, was the first time all students in the Nauvoo program had access to the internet in their own dwellings. One of the newly acquired computers was placed in each house. Students in Doris' class made good use of them to research topics in child development from pregnancy to adolescence. Usually there were about fifteen students in the class. While visitors were always welcome, they rarely attended. One faculty wife felt to apologize since many visitors attended the other classes, especially the religion classes taught later in the day. She explained that since their children were all raised and none of them were seeking grandparent type advice, it might be torture to learn of all the mistakes they had made. Virgil Nyman, son of Monte and Mary Ann, although not enrolled, was in attendance every day. He was always ready with the latest sports statistics after class.

In the summer of 1997, Warners were called to a two year church service assignment on the BYU campus. They recruited, trained and placed teachers, most of them retired like themselves, in universities in China. At the end of the two year mission they were again needed in Nauvoo. In January 2000, they welcomed the new millennium in the newly acquired monastery where they watched the placing of the giant letters Joseph Smith Academy on the side of the building where they lived. They missed the solitude of Armstrong house, but loved being right in the middle of academic life. Before their children were born they had been dorm parents in Heritage halls, almost a half a century before.

Doris considers the four semesters she taught at the academy the highlight of her career. How did a little girl from a tobacco field in North Carolina grow up to be the first woman to teach in a university program in Nauvoo, Ill, presuming, of course, that Eliza R. Snow or some other qualified pioneer woman did not?

Earnest E. and Fay Jennie Butterfield Wetzel
Food Services — 2001-2002

I was born in Murray Utah, August 22, 1930, to Lucy Frederica Phillips and Franklin Abel Butterfield and was given the name of Fay Jennie Butterfield. I was number 5 of a family of 6. My dad was a farmer. Born during the depression, we didn't have much money, but we learned to work together as a family. We raised sugar beets, hay, and grain. We had a large garden and milked our own cows. I walked to church winter or summer in all kinds of weather which was a mile. I was baptized in the Salt Lake Tabernacle when 8 years of age when Heber J. Grant was President. I thought the church had been around many, many years but it was only 100 years old. I have heard many prophets speak and give counsel to us. I graduated from Granite High School. The highlight of my senior year was being in the operetta *Vagabond King*, where we had a full orchestra with the choir. It was great!

Earnest Edmund Wetzel was #1 child of Thelma Evenly Wynder and Ray Wetzel, born on May 18, 1927 in Salt Lake City, Utah. When he was seven years old his mother died and his dad never remarried, but had housekeepers come and take care of the children while he worked as a carpenter. There were Earnest, Dean and Beverly in the family. Earnie attended Granite High, but quit in his sophomore year. He and his friends hopped aboard a train and went to Nevada

and found work. Then they hopped aboard a train and went home. He was drafted in the army in 1945 and was shipped to Korea during World War II. He served 18 months and was released from duty.

Earnie and I met in my yard when my cousin's husband introduced us and he asked me to a dance. I did not like him at first but as time went on we fell in love. Christmas of 1948 we were engaged and December 1949 we were married by Bishop Abram Barker in Taylorsville, Utah. I was 19, he was 23, and both too young. We lived in Union, Utah, then moved to Baldwin Park, California where Earnie went back to high school and graduated only a few years before our oldest son. Earnie went to carpenter school and became a journeyman carpenter then a builder the rest of his life.

We lived in Union, Utah when we started back to church. Earnie almost made an elder but we moved to Baldwin Park, California and we were inactive for a period of time. Earnie smoked and had other bad habits, but when we had the two eldest children I started back to church. I would go for awhile and become discouraged and would stay home. A patient visiting teacher came along and would pick us up for Relief Society and I got to know more people. The ward clerk came to visit us and invited Earnie to church and he said he would be there next Sunday. We hardly missed after we started going. Then after a long time and help from Bishop Eves with prayers and meeting with Earnie each Sunday, Earnie finally gave up smoking. What a blessing!

When our youngest son was 11 months and the eldest 9 years, we took our family of 5 children to the Los Angeles Temple and were sealed as a family. Our children are: Ray Lynn, Janet Fay, Peggy Anne, Teresa Marie, Dale Eugene — a boy at the top and a boy at the bottom with three girls in the middle. We felt like we had reached a great pinnacle of our life, but it is only one giant step in the right direction. We have 23 grandchildren and 2 great-grandchildren. Our sons served missions and 6 grandchildren so far are or have served missions.

Fay's church jobs have been: library, Jr. Sunday School teacher, Jr. Sunday School Co-ordinator, Presidency in Relief Society, Primary and Young Women, and teacher in each of these three organizations, Stake Young Women President, and temple worker. Now we have served a 13-month mission.

Earnie's church jobs have been: Cub Scout leader, councilor in Elder's Quorum and President, Sunday School President, councilor in Bishopric, High councilor, pear farm specialist, and temple worker.

Our testimonies grew in Nauvoo by lectures from Br. Godfrey and Br. Dahl and visiting so many places with Br. Davis and the students of BYU. To be here in Nauvoo has been a great blessing to walk where our ancestors walked, where Prophets of God have walked and to feel the spirit that is here. It was a joy to watch the students during the winter semester after they had permission to have a dance in the old Cultural Hall. They had such a good time with a live band, the Mississippi Mud (pronounced “Mood”) band. This was the first dance to be held on the third floor since the pioneers left Nauvoo. Our trips to Winter Quarters, Nebraska, and Kirtland, Ohio were also testimony builders.

Permission was given to hold a meeting in the Kirtland Temple. Students had not been given this opportunity before. The spirit was so strong that after 3 hours no one wanted to leave. We saw the students’ testimonies grow a lot. We loved to serve the youth and be with them. It has been a wonderful opportunity to be here in Nauvoo. It has been a lot of work and a lot of fun. Now to be here for the dedication of the beautiful Nauvoo Temple. We have been truly blessed.

David and Patricia Walker Willmore
Faculty — 2001-2002

Brother Willmore was born and raised in Logan, Utah. He attended Utah State University for two years before serving for 30 months in the Southwest Indian Mission. Following his mission, he graduated from USU with a teaching emphasis in history and music. While at USU, he met Patricia Walker of Tremonton, Utah, at the LDS Institute in October of 1961. They were married on December 13, 1962 in the Logan Temple.

Brother and Sister Willmore were hired by the LDS Church Education System in the Spring of 1963 and were assigned to Riverton, Wyoming, where they worked together in organizing religious educational programs among the Shoshone and Arapaho Indians and taught early morning seminary for two years.

After completing an M.S. degree at USU, Brother Willmore returned to USU to begin work on an EdD in social studies curriculum development. Therefore, he took a year’s leave from CES. Brother Willmore also received his pilot’s license while living in Logan.

In the Spring of 1966, Brother and Sister Willmore accepted an appointment to teach in Snowflake, Arizona. It was in Snowflake that the Willmores learned

the value of large families and the importance of a gospel-centered home in raising them. They spent the next seven years teaching in Snowflake.

In 1973 the Willmores left Snowflake and moved to Orem, Utah, where Brother Willmore taught part-time at BYU in religion and began work on an EdD degree in school administration which he received in August of 1974.

After graduation, the Willmores moved once again back to Arizona. The family lived in Holbrook, Arizona while Brother Willmore supervised seminaries, institutes and teachers of Indian programs on the reservation.

In 1979 the Willmores moved to Ephraim, Utah, where they began a 22-year teaching experience at the Ephraim LDS Institute. It was there that Brother Willmore worked with the Institute music program and started an Institute choir and worked with the LD Singers, the Institute show choir. These were most satisfying years for the entire family. Ephraim became the permanent family home. The Willmores have ten children and 16 grandchildren.

Brother and Sister Willmore have both been involved in church service in priesthood and auxiliary organizations. Sister Willmore has served in the presidency and as a teacher of every church auxiliary organization. She currently serves on a church-wide committee for Institute Men and Woman writing and conducting workshops. Brother Willmore has served in three bishoprics, as a bishop, a high counselor, as a counselor in a stake presidency and as a stake president. He was released as president of the Mormon Miracle pageant in Manti prior to coming to Nauvoo. Both Brother and Sister Willmore have been involved in volunteer work in schools, the cancer society, scouting, and in the communities of Sanpete county. Brother Willmore is a Silver Beaver in scouting and has been involved as a course director for Wood Badge and BSA Council Youth Leadership Training. Brother Willmore also co-authored two books.

Brother and Sister Willmore have enjoyed their time working at the Joseph Smith Academy at BYU-Nauvoo. This has truly been a Celestial experience with Celestial people. The most enjoyable part of their experience has been living and dining among the students. Teaching at the JSA and traveling together for field studies have been unforgettable. They have gained so many new friends through time they have spent here. The Willmores want students of the JSA and faculty and staff to know that they truly love the Lord and His gospel which was restored through the Prophet Joseph Smith. That testimony, coupled with your friendship, has made this experience a major highlight of their lives.

Robert J. and Narda Ehlers Woodford
Faculty — 2002-2003

Robert. My pioneer ancestry is in Australia. Three of my grandparents and my parents were converts there. My parents, who knew each other in Australia, immigrated separately to the United States and married here. I am the youngest of four surviving children, with a younger brother who died at birth.

I was raised in Salt Lake City, attended Granite and Olympus High School, served a mission to Australia, and attended the University of Utah. This was during the time of the space race between the United States and the USSR, and so I was encouraged to study engineering with an emphasis on ceramic engineering, since rocket motors had to be built from something that could withstand tremendous heat. When I returned from serving as a missionary my enthusiasm for engineering was gone, and I thought teaching seminary would be very fulfilling. Most of my credits at the university were in fields related to engineering, and so I graduated with a BS degree with a mathematics major and a physics minor. During this time I also met, courted, and married Narda, whom I immediately liked when first we met. She has been a great support to me and has raised eight wonderful children. We have been happily married for over forty years. A missionary who worked with my parents and grandparents when they were investigating the Gospel performed the marriage — President Marion G. Romney.

During a forty-year career with the Church Educational System I taught nine years at five seminaries and the rest in Institutes and at BYU. For about five years I also worked part-time at the Translation Department of the Church assisting in the writing of a translator's manual for the Doctrine and Covenants. I also obtained a Master of Arts Degree from BYU in Education Administration, with a minor in religious education, and later I received a second degree from BYU: a PhD in Bible and modern scripture major with an education administration minor. My dissertation was entitled, *The Historical Development of the Doctrine and Covenants*. One of the great joys I had as a result of this work was the invitation to submit any items I thought necessary for the 1981 edition of the Triple Combination. It was very fulfilling to be a part of that new edition.

I have served as a counselor in three bishoprics, as a bishop, high councilor, and a counselor in a stake presidency. I have also served on a Church curriculum committee, and am currently serving on the Materials Evaluation Committee of

the Church — Church Correlation. The Church assignment I have had the longest, even running concurrently with most of these other callings, has been that of a Gospel Doctrine Teacher — at least twenty years.

For the past three years I have also been working on volume four of the multi-volume *Papers of Joseph Smith* which are to be published by the two hundredth anniversary of his birth.

I grew up across the street from T. Edgar Lyon, one of the first involved in Nauvoo restoration. I had a secret desire to teach on the same faculty with him, but he retired from the Institute at the University of Utah two years before I arrived. He was, however, my Institute teacher at the U when a student there, and he infused in me a great love of Church history, particularly Nauvoo. I can remember vividly my first visit to this place, and the spirit I felt. For me, that spirit has always been in this place whenever I have come. It is so fulfilling to be associated with the Academy and with the young students who have been here with us. This is a great experience to be with students twenty-four hours a day and to be involved in their lives both in and out of the classroom. The memory of this year will always be with us.

Narda. I am the youngest of three children born to Arnold and Thelma Ehlers. We lived in the East Millcreek area of Salt Lake City. I grew up as a member of the Church and was blessed to have a testimony at a young age.

When I was sixteen I met my husband on a blind date. We were married when I was nineteen in 1962 in the Salt Lake Temple. He was within a year of graduation from the University of Utah. Over the years we were sent eight children: four boys and four girls.

When I was eleven years old I watched a movie on TV called, “The Bishop’s Wife.” It showed her in a congregation as the wife of a minister. She was glowing as her husband gave a sermon. I was so impressed that I wanted to become a minister’s wife. But I knew I could not because I was a Mormon. When we were dating, Robert told me he wanted to be a seminary teacher. That was when I decided I had found my minister.

I chose being a mother as my career. I started out cautiously and found that I loved being with little children. We picked up speed until we had eight. But I was not satisfied; I would have all the Lord would send us. We took in a foster child; a teenaged boy with behavioral problems. It proved too much for me and I became very sick. We had to let him go after one year. I learned the Lord has

more wisdom than I and knows me better than I know myself. It took another year to recover.

During our marriage we have lived many places, including Salt Lake City, Orem, Provo, Spanish Fork, Bountiful, Hyrum, Los Angeles and back to Salt Lake. By far the majority has been in Salt Lake City.

Our children are as follows:

Kim, 39, married with six children.

Todd, 36, married with three children.

Jonathan, 33, married with two children.

Christopher, 31, married with one child.

Alisa, 28, married with one child.

Joshua, 23, unmarried.

Angela, 22, married with one child and one on the way.

Patrea, 20, married with no children yet.

My greatest joy, besides my husband, has been these children, They are all good, married in the temple, and there are almost fifteen grandchildren. All our sons and one daughter have served as missionaries.

I am nearly sixty, so middle-age is approaching. I plan to live a long time. I have just begun doing genealogical work which will take the rest of my life. I would like to serve the Lord in whatever He wants me to do.

Ralph and Mary Woodward
Faculty — 1996

Home: Childhood in the village of Moreland, Idaho

Education: University of Idaho, Southern Branch (now Idaho State);
University of Idaho, B.S. in Music Education; M.M. (Voice)
Cincinnati Conservatory of Music; DMA (Doctor of Musical Arts)
University of Illinois (the first recipient of that degree in Choral Music from that University)

Teaching Experience:

Public School: New Plymouth, Blackfoot, Idaho; Cincinnati, Ohio

University: Drake University, Des Moines, Iowa, Assistant Professor, voice and choral music (7 years); Brigham Young University, Professor, voice and choral music, Director of Choral Activities (29 years); Founder of the BYU Male Chorus, Director of the BYU A Cappella Choir, which performed widely throughout the United States and nine tours abroad, including three to Israel, performing in the most prestigious venues; first place winner in the International Eisteddfod in Llangollen, Wales, and Spittal, Austria; Founder and for thirty years director of the Ralph Woodward Chorale; Guest Conductor, Mormon Tabernacle Choir

Religious and Church Service:

High Priest Group Leader, Gospel Doctrine Teacher, many years as Ward and Stake Music Chairman, Sunday School General Board, General Music Committee

Nauvoo Experiences. Mary and I served a “couples” mission in Nauvoo in 1994-95. That in itself was a rare experience for us; I had not served a mission prior to that time inasmuch as I didn’t become a Latter-day Saint until I was 37 years old. Mary, however, had served an 18-month mission at the London Temple prior to our marriage (the second one for both of us).

Our entire time in Nauvoo was not only a delight but also an inspiration. Brigham Young was Mary’s grandfather, and it was very special for us to be assigned to his home for the last six months of our mission service. Every morning we opened the day with prayer in the council room, where so very many significant plans and decisions had been made prior to the exodus; and, too, it was one of the most sought after venues to visit by tourists who came to town. We almost felt as if those great men who had deliberated there were looking over our shoulders. We were dressed, of course, in clothing depicting the period, so that added a dimension of authenticity. I organized a choir from the senior missionaries, and we sang several times, including a concert for the Christmas season and another just prior to our departure, both of which were presented,

through the gracious permission of the Roman Catholic priory, at their lovely chapel.

Following the Nauvoo mission experience, I was invited back to join the faculty for the following year, Mary and I were very pleased to accept that opportunity. As a member of the faculty, I taught a Music survey class as well as organizing and directing a choir made up of the BYU students. Both classes were very enjoyable and I believe the young people felt the same way.

Our house was a very adequate one right on the shore of the mighty Mississippi, and it was fascinating to see the occasional barge ploughing its way upstream loaded with who knows what, reminiscent of what might have been seen 150 years before. And the bitter winter brought huge blocks of ice piling atop one another next to the shore.

That year was notable for the celebration in recognition of the great Exodus of 1846. The choir I organized for that occasion consisted not only of singers from the BYU contingent but also from Nauvoo itself and other communities nearby. And it was one of the coldest days in our memory, so cold, in fact (with a windchill of minus-40 degrees) that we were all bundled from head to toe in that huge tent, and even though there were heaters doing their best, I wore gloves for my first and only time to conduct, and the band that came from northeastern Missouri couldn't play because the valves of their instruments were too cold to function. But, nevertheless, a few hardy souls walked clear across the ice to the other side to experience a semblance of what it must have been like long ago.

CHAPTER EIGHT

STUDENT EXPERIENCES AND TESTIMONIES INVOLVING BYU SEMESTER AT NAUVOO AND THE JOSEPH SMITH ACADEMY

INTRODUCTION

Reasonably, a history of BYU Semester at Nauvoo appropriately could or should include experiences and testimonies involving participating students. Accordingly, a written invitation was mailed to students, inviting submission of recorded experiences and/or testimonies relating to BYU Semester at Nauvoo, and life in the Joseph Smith Academy. In addition, students currently living in the Academy were extended a verbal invitation to participate.

The number of student responses received and recorded in this history comprise only about 25% of those students to whom invitations were extended. Why? An answer to that question cannot be certain, but some students may have felt inadequate in expressing profound feelings — feelings that may have seemed incapable of verbal expression. Others, with passage of time, may have forgotten the request, or lost interest in the attempt. A few may have felt sufficiently negative about their Nauvoo experience that they were reluctant to have it published.

Nevertheless, responses received involved student participants during pre-Academy times, as well as those who participated after the Academy became home to BYU Semester at Nauvoo. Responses recorded in this history, therefore, though not many comparatively speaking, are fairly representative of at least five out of the eight years during which BYU Semester at Nauvoo has operated. Those responses, which now follow, constitute what may be a pleasant reading experience.

STUDENT EXPERIENCES AND TESTIMONIES

Ashley Andrus

Technically speaking, I should have never come to Nauvoo. Not that I did not want to, because I did, it took me a while to figure that out.

For the past three years, I had my sights set on a semester in Africa. I desired to go more than anything else I could think of. I finally was accepted into a program through Suffolk University in Boston to go to Dakar, Senegal, a city located on the western tip of the continent. I was ecstatic of course, but who wouldn't be?

However, my plans eventually changed as soon as the Spirit became involved. Its message came to me in the form of a phone call from my grandmother one day in August. She asked me about my plans for Africa and how things were working out. I told her of some of the problems I was having with finances and such when she quietly said, "I think you should think about spending a semester in Nauvoo."

"But Grandma," I said, "I just went to Nauvoo last month, why would I want to go back and spend a whole semester there?"

She proceeded to tell me of an article that she had read about the program in a BYU magazine and suggested that I check it out sometime. She even started to get somewhat emotional about it over the phone, and as hard as I tried, I couldn't help myself from getting a bit choked up as well. Right before we hung up, I knew. I knew I had to come to Nauvoo and that this was what Heavenly Father really wanted me to do. I thought it over for about 45 minutes, but the feeling didn't go away. I silently agreed with the Spirit that Nauvoo was where I needed to be and that even though I didn't know why, I would put my desire aside and I would do my best to get there.

I soon found out the application deadline had passed and that the program was full of students for the next semester. Nevertheless, I canceled my plans for Africa, sent in my papers to BYU and was put on the bottom of a waiting list consisting of 5 other girls. Surprisingly, I did not feel anxious or worried. I decided that if Heavenly Father wanted me to go to Nauvoo, then He would make it possible for me to go. I had done my part and had put my trust in Him.

Two weeks later, I received a phone call from the Travel Study office in Provo; they had just had a cancellation and told me that I was accepted into the program.

I journeyed to Nauvoo, wondering what I was supposed to learn there and why I should go to a small town in western Illinois and spend three and a half months learning about church history, a subject that had never really interested me in the past.

I spent the semester learning, walking the streets, going to the Temple, gazing out my third-floor window at the Mississippi River that the Saints crossed over to Montrose, Iowa, meeting new friends and building my testimony. It didn't take long for Nauvoo to win over my heart. Sometimes, I would walk the quiet, narrow streets of the city alone, and tender feelings would sweep over my heart and push tears through my eyes. The pioneers began to feel very close, I could feel their sweet presence in the city. I began to feel Joseph, Emma, Hyrum, John Taylor, Brigham Young, my ancestors. They had all been here and were all starting to become real and alive to me. Seeing the Temple at the top of the hill, and looking back at it as I would walk down Parley Street, the words of Wilford Woodruff often came to mind: "I looked back upon the Temple and the City of Nauvoo as they receded from view and asked the Lord to remember our sacrifices."

I was learning to remember. I was learning to appreciate. But most of all, I believe I was learning why I believe the things that I do and what they really mean to me. I was learning to treasure the Gospel in my heart as much as the pioneers did.

As I get ready to leave the city "Beautiful," I realize that I have changed. My testimony is firm. I can say in my heart what I believe in and know that they are true. I know that Jesus Christ is my savior and that He loves me. I know that the Gospel is the truth. I know that Joseph was more than a man, he was a Prophet, and I have come to love him so much. I am so grateful for the experiences that I have had here. I only hope that I will never forget.

I understand now how hard it must have been for the pioneers to leave this city and the tender memories that were formed here. I feel as if I am having the same struggle as I prepare to depart. Soon I will look upon the Temple as it recedes from my view for the last time, at least for a while, and I will tell the Lord that I have done my best to try and remember those sacrifices that were made not so long ago.

Shanlon Ashworth

I had the type of experience in Nauvoo that not many students have had, nor will many have. So many of the days of class in the Joseph Smith Academy were spent learning about and “getting to know” those people who sacrificed so much to restore the gospel of Jesus Christ. And for me, so many nights were spent “getting to know” the Nauvoo Temple, feeling the beautiful spirit inside the memorial dedicated to those very people.

It was while cleaning in the temple that I learned of the sacrifices many make to keep our temples beautiful. It was while cleaning that I somehow learned to find a white baptismal jumpsuit comfortable. It was while cleaning that I learned how much the temple is like each of us — the building may have a few imperfections, but as long as it is dedicated to the Lord, He will still accept it. And we, because of the atonement, when we dedicate our lives to the Lord, can overcome our imperfections as well. What a wonderful blessing! It was also while cleaning one night that I learned just whose house the temple truly is — Why the purchase of a \$10,000 vase to go in the temple? Because only the best of things belong in the temple of our God; how blessed I was to be there.

As each day at the Joseph Smith Academy I felt the teachers had so much knowledge to share with us, so each night in the temple I also felt the Lord had another lesson to teach me. And fortunately, each day a new insight was gained, each night a new lesson learned.

Brother Whitmore was right when he told us that every time we go to the temple, we leave a better person than when we came. I think most would agree also that every time you go to Nauvoo, you leave a better person than when you came. What a wonderful experience!

Chelsea Barnes

I have wanted to come out here (Nauvoo) for several years, mostly because I love learning pioneer stories. They inspire me, giving me a desire to do better. I had, several years ago, gained a testimony of Joseph Smith and the role he played in the restoration of the Gospel. The more I learned about him, the more I grew to love him, and the more I became aware of how much the Gospel and its teachings mean to me. I came out here with a desire to have that sort of testimony of my Savior, Jesus Christ. I began reading the New Testament and really paying attention in class, learning all I could, and really praying. It has come slowly, but now I can say with pure honesty, “I know Christ lives. I have

a sure knowledge of it. I also know He died for me, and this to take away my sins.”

I think my two favorite places we visited were (1) the Sacred Grove and (2) the Liberty Jail. The Sacred Grove is sacred not only because of what occurred there, when God the Father and Jesus Christ appeared to Joseph, the boy, but I think it is sacred too because we keep it so. As for Liberty Jail, when we went there, I had been feeling homesick, like I couldn’t just go outside and do what I wanted, go where I wanted, and feeling trapped here at the JSA (Joseph Smith Academy). But when I saw that awful building (the jail), I began to really take a look at myself and see how much I really have.

I also loved Kirtland. When we took the tour, you could feel this gentle peace. I had such a peaceful feeling that it seemed like everything would be right, kinda like being reassured by another that no matter what, everything would work out. Later that evening, we were able to rent the temple, and replay the dedicatory service. I couldn’t believe how strong the spirit seemed. Then to conclude it, we were able to sing all six verses of *The Spirit of God*. I don’t even know how to describe my feelings. I couldn’t contain my tears. They were overflowing before we got to the third line. I had a feeling that others were there, but it wasn’t until we got to the line “we’ll sing and we’ll shout with the armies of heaven” that the words formed in my mind, “There are angels here in the room with you.” It was such an incredible feeling, almost as if I could reach out and touch them.

Well, I could go on and on, but I think I will end here. I didn’t know I could learn so much in so little time, but when the Holy Spirit speaks to my spirit, there’s no way to forget those things. They are forever printed upon my mind and in my heart.

I love this gospel and the change I had in coming out here. When I was really young, I remember my Mom telling me of some things that happened here in Nauvoo and how the temple was burnt when the Saints left. She said, “We have been told that before Christ comes again that the Nauvoo Temple will be rebuilt.” I never thought I’d see the day when that actually happened. And, to think, I not only lived when it was rebuilt, but I have been there; I have had the privilege to do temple baptisms and help someone return to the presence of our Heavenly Father.

I love the spirit here in Nauvoo. It helps to make Nauvoo the special place it is. I don’t feel worthy to be blessed so much. I can never thank my Heavenly

Father for giving me this chance and helping me to grow so much. I hope I can be an example to someone and apply all I have learned and be a better person. It's times like this I wanna shout, "The gospel has been restored! It has!"

Stephanie Barney

Thursday, September 20, 2001: I went for a walk this afternoon and saw a storm approaching. It didn't start raining until I got back to the Academy a short time later. I went down to the Smith Cemetery. I have never felt the Spirit so strong! It amazed me how the Spirit was trying to tell me something even though I didn't know Joseph Smith that well. I went over to the monuments and thought about Joseph and Hyrum Smith and their lives. I told myself that by the end of the semester, I would get to know more about Joseph Smith and his city of Nauvoo. I have known a little bit about Joseph — how he received his first vision, moved around a lot, married Emma Hale, translated the Book of Mormon, faced trials, built up Nauvoo, and was martyred, but not the details of how these things happened. I tried to think more of the family especially, while walking along the streets of Nauvoo after visiting the cemetery, but I was distracted by the storm.

Saturday, September 22, 2001: We all went on a handcart trek. It was so awesome, tiring, and hard work! Yet, we all had fun and got dirty, too. The trek was three and one-half miles long (it was at the north area of Nauvoo). There were wood plaques explaining the specific places just like along the trails to Salt Lake Valley. The trail was uphill, downhill, through rivers, and very rocky, too. I got to experience a more advanced trail than the one at Martin's Cove, which was easy to handle. I really enjoyed the trek. It helped me to understand what it was like for the pioneers when they went across the plains, mountains and hills. I couldn't imagine being in their shoes. I liked the last wood plaque that had something to do with shoes and feet. "Mary Brannigan Crandall stated: 'How is it that your shoes are good when almost all the company are bare-footed? Perhaps they did not pray as I have that their shoes would not wear out. . . .'" That is something to think about, and it really touched me.

Saturday, September 29, 2001: We reached Carthage. I'll say it was the best site of all. While we were in the room where Joseph Smith and his brother, Hyrum, were martyred, I felt the spirit never this strong in my life! I cried while listening to the song, "A Poor Wayfaring Man of Grief." It touched me. . . .

Saturday, October 13, 2001: We went to Palmyra. It was one of the best days during the program. We visited the Swift Cemetery where Alvin Smith is buried. Alvin died two months after Joseph's first vision. Then we went to Martin Harris's farm. (Martin is Emer Harris's brother. I just remembered, sometime before the trip, I went back to the Land and Records Office to check out some information on my ancestors. I sure found some information and I thought it was so thrilling! My dad's mother's mother's father's father is Emer Harris or my third great grandfather. Therefore, Emer Harris is my great-great-great-grandfather.) Cool, huh! Martin's home was interesting. This home no longer gave tours, but there's a sign describing the history of the house, a "Lake-Stone House." The rocks on this home were in the river where the water runs through, making the rocks smooth. So Martin built a home with those kind of small rocks.

. . . we went down to the Smith's farmland. It was beautiful! In a few specific areas on the farm, you can see the steeple of the Palmyra Temple!

Then I went to the Sacred Grove. We, the students, had a few hours to ourselves to ponder, study and pray. While I was there taking a walk, I noticed how tall the trees are, the pathways that were man-made and leaves were falling to the ground. I had time to read the Joseph Smith History of how the First Vision took place in the early spring of 1820. It was peaceful and quiet and yet I had a comforting feeling again. There was a breeze, too. It felt really good — to imagine, being at the grove where it all started. I don't know the exact location where Joseph Smith had the first vision, but it was indescribable.

I have visited the following places, besides what I have mentioned above, while I was studying at the BYU-Nauvoo: Grandin Press Building in Palmyra, Hill Cumorah, Peter Whitmer's farm, Kirtland Temple, Whitney Store, Morley Farm, John Johnson Farm, Wayne County, Winter Quarters, Council Bluffs, Adam-ondi-Ahman, Far West, Liberty Jail, Independence in Missouri, and much more! I have also visited many buildings in Nauvoo such as Brigham Young's home, Printing Office, Red Brick Store, Blacksmith Shop, John Taylor's home, and the Seventies Hall.

My favorite thing to do, other than being in classrooms learning and visiting places, was going for a walk. I loved going for walks. Whenever I could, I would go down to the Smiths' cemetery, around the temple lot, or to the end of Parley Street where the Mississippi River is. I just liked to go out and be by myself. Sometimes I would take the time while walking, and ponder the things I have learned.

This is one of the last entries of my journal about Nauvoo: “Words cannot describe how I feel about Nauvoo. It is a BEAUTIFUL place on earth — so open-spaced, hardly any fences to close things around, the grass, trees, the Mississippi River, the buildings, the people (missionaries), and the spirit of Nauvoo. I have felt the spirit in many places, especially in Nauvoo. That’s one of the reasons I didn’t want to go home, because I have to face the reality again including worldly things. I want to keep the same feeling with me all the time, the feeling of peace. It’s hard to keep the feeling with you all the time. I loved walking down the paths, the roads or streets of Nauvoo, admiring the beauty of the city itself — to go back in time to see how Nauvoo was first built. The NRI (Nauvoo Restoration, Inc.) is rebuilding Nauvoo. I thought that was really neat! I especially love the building of the Nauvoo Temple. To see the stones, windows being put in place, and even the statue of Moroni! That was so AWESOME! I enjoyed my time here during the Fall Semester 2001. I will always remember Nauvoo!”

Sometimes, it’s hard for me to describe deeply how I feel about the specific things or places I have gone to. I hope you understood what I wrote, but if you really want to know for yourself, to be able to feel the same way I have felt, then go to Nauvoo and see. Then you’ll know how I feel and you will feel it too.

Gil Bradshaw

I can sum up my Nauvoo semester experience in one word, Zion. I had such a wonderful experience there. I literally spent all my time in the research of church history and doctrine. I learned more in that short semester than I ever imagined possible.

I think the greatest thing I learned was not factual, it was seeing the gospel in action; seeing people living the gospel to its fullest. Let me cite some examples by describing what kind of people I was surrounded by.

I came on an airplane from Salt Lake City, and we, as students, immediately recognized one another (as BYU students stick out like sore thumbs in airports), and I was so impressed with the way the students handled themselves — they were all so friendly. They really made me feel right off the bat that I had made a great choice by coming on this semester. Everyone was so nice and just bubbling to get to know me, sincerely asking me questions and striking up conversations so we could finally get to know each other. This semester had been long-awaited by all, and as soon as I got my roommate’s name and phone number, I called him

and we spoke often by telephone to the point where we already were well-acquainted by the time we actually met in Nauvoo. I also noticed the girls were all very pretty. I thought the no-dating policy was going to kill me.

Those were the students — great kids — no foul language; no dirty jokes; very little inappropriate behavior.

I then got to Nauvoo and saw the environment, what a beautiful town — all the restored sites so beautiful as to beg for their picture to be taken. The snow-capped log cabins and shops invited us to visit and appreciate our heritage and the many hardships which the pioneers faced, and the many great times and pleasurable experiences that the pioneers went through. Inside were the senior missionary couples that were manning the sites, telling us of the wonderful heritage from which we stem. There were two-hundred-plus missionary couples out there on missions. That alone taught me so much. The dedication and sacrifice those brethren and sisters made, all to tell us of the restored gospel message.

To top that off, there were food service missionaries. They did things that ordinary people can't stand. They prepared three meals a day, day in and day out for one hundred people, really going to bed each night with back pain and headaches. I had the opportunity of working very closely with these fine brethren and sisters, and I was very touched by their work ethic and true concern for our nutrition. I also was so touched that for the Lord, nothing was beneath their dignity. I will never forget the selfless sacrifice they made so that we, the students of the Joseph Smith Academy, could be properly fed and nourished. I think the most important ingredients they "snuck" into the nourishing food were love, service and example. Brother Larry Dahl said to me once, referring to the food service missionaries, "That, my young brother, is the strength of the Church — it is in those who serve selflessly without any personal gain and without being in the spotlight. They are behind the scenes, hardly noticed, but they will not be unnoticed in the eyes of the Lord." I never have forgotten what he said and since then I have tried to be a selfless servant like the food service missionaries.

The great citizens of Nauvoo needn't be forgotten, for like the missionaries who are temporarily serving the Lord and the hundreds of thousands of visitors each year, the Nauvoo citizens year in and year out tirelessly cater to the entire church — they are the permanent residents of the great City of Joseph. Who must embrace the Church and take church members in? The members and citizens of Nauvoo. They have experienced everything from increased property

taxes to weeks of volunteer work accommodating the heavily trafficked town of 900.

I have such a great respect for the citizens of Nauvoo. The members rarely get a sacrament meeting for only themselves, for they are busy fellow-shipping all the members visiting from all parts of the United States.

They rarely get to share their testimonies with their own wards because of the spiritually overwhelmed tourists that crowd the microphone with essentially the same testimony of the restoration. I mean it! Rarely do they get a chance to bear their testimony in their own ward! I have seen the frustrated looks as they have tried, only to fail. I really love the citizens and especially the members that live in Nauvoo.

Last, but not by any means the least, are the faculty. I can't express on paper the lessons I learned from the great faculty of the Joseph Smith Academy. These are they who in my opinion are the best in the world. Foreordained for this purpose. I couldn't in a million words tell anyone the impact that they and their example have had on me. I love them all so much.

More than curriculum and doctrine, I learned sacrifice and how to live the gospel. How to really live the gospel cannot be taught — only shown. These brethren and sisters radiated with the spirit as they taught us and showed us how to be great people, and people of God. They showed us how to be great spouses, fathers, mothers, and showed us the attitude we all need to progress toward deification. I loved the faculty to the point that I feel I have many sets of parents. I think that I was their favorite, and the more I speak with other students, I realize that we all thought we were their favorites, for we were. They treated us all and made us all feel as if we were their favorite students.

I love the gospel. I love Nauvoo. And I love the Prophet Joseph Smith.

Amanda Bremner

After driving alone for five hours through the cornfields of Iowa, I finally arrived in Nauvoo. As I approached the temple, I saw a lovely grey concrete wall. The size of the temple amazed me because the lot that I remember playing in as a child just didn't seem that big. Each day while we were in Nauvoo, we had the privilege of seeing the temple being built right in front of us. Living across the street from the temple was incredible.

The living arrangement in Nauvoo was unique in more than just one aspect. Aside from living by the temple, we also all lived together at the academy.

Students, faculty, and missionary couples alike. It was fantastic. Not often during college do you have the chance to live so close to your professors. My roommates and I lived in room 311, right next door to the Willmores' apartment. Everybody felt welcome at the Willmores as was evident since there was rarely an evening where students couldn't be found on their couch. Often my roommate, Mandy, and I would discuss something we learned in class or heard in church and come to a point we were confused about. We would knock on the neighbor's door and the Willmores were always welcoming. Several hours later we would find our way back to our room. After having our question answered we would then discuss other gospel topics, life issues, or past experiences. If I was feeling down, a hug from Sister Willmore always made me feel better. Just seeing her smiling face always brightened everyone's day.

A hot issue for the BYU Semester at Nauvoo was, of course, the dating policy. My roommates were all good, rule-abiding girls. However, when one of them fell in love, she had to find a way around the no-dating rule. It was simple enough; she just got engaged instead. That way they weren't actually dating, they were just planning on getting married. We had many late nights in our room discussing just how things would work out for them. Late night "girl talks" are one of the great things about dorm life.

Another great thing about dorms is having your food made for you. I would be amiss not to mention the incredible meals prepared by Elder Davis and the rest of the wonderful missionaries that dedicated their time and energy to serving us. Who can forget Elder Dauster's fresh baked bread, Sister Anderson's pea salad, the smiling faces of the Wetzels, or a hundred other things those loving missionaries did for us on a constant basis. Not only did our souls delight in fatness in Nauvoo, we physically delighted in fatness as well.

Now to a more serious side. The history in Nauvoo has always fascinated me. Learning about the daily lives and struggles of the people from our classes, field studies, and through visits to the restored sights was always very interesting. But it typically reached me on a purely intellectual level. I had difficulty understanding exactly what people meant when they talked about the spirit of Nauvoo, until one day while visiting Carthage Jail with a small group from the Academy. We were listening to the tape about the final hours in the Prophet's life. I had heard this recording many times, but never before had it touched me so deeply as that day. I hardly realized what I was experiencing until I reached up and discovered my face was wet with tears. The Spirit confirmed to me that day,

in that room, that Joseph Smith was called of God to bring forth the gospel in this dispensation. He sealed his testimony with his blood on that summer day in Carthage. With that truth understood, comes great implications. The Church did not die with Joseph Smith because it was not his church. It was and is the Church of Jesus Christ.

The end of our time in Nauvoo came much too quickly. The changes that occurred within us while there could be seen outwardly on the temple. As I drove away, the once concrete wall of the temple was now a beautiful shimmering white. I resisted crying as I said my good byes to everyone, but I finally let a tear shed as the song “Farewell Nauvoo” came to my mind, and I sang the words, “And so Nauvoo, I say farewell to you.”

Robyn C. Chavez

It is hard to separate all my Nauvoo experiences of the past six years from my first introduction to Nauvoo in 1997. For me, it was right that Nauvoo become my home. For me, the Spirit found ways to get me here. Most important of all was having an initial reason to visit Nauvoo. The Travel Study Program provided that catalyst. What I did not see coming was how significant those first three and one half months would be to the rest of my life.

The program opened my eyes to the reality of the gospel. All the stories of the pioneers that dotted my Sunday school and seminary classes became factual, tangible lives and testimonies of Christ. The classes were not what separated this experience from being just the same as what I would have received on the main campus. The setting and travel study introduced spiritual learning and opportunities for meditation and contemplation that I had not ever enjoyed before in my life. Study in Nauvoo, Sugar Creek, Far West, and the Sacred Grove gave me time to “be still” and hear the spirit whisper personal revelation to me. I could hear that still small voice more clearly than I ever could before.

The serene places in Nauvoo were always available to me. For someone of my nature who likes to think and spend time alone talking with the Lord, Nauvoo was the first place I could always find somewhere to be alone, to speak aloud to the Father in prayer. The Saints who live here now were great tools in building my knowledge of the Savior’s love for me. These were not “Utah Mormons.” They were people who fought to gain and keep their testimony and faith. It was not common to them. It was a cherished gift, which they held dearly and shared greatly, I learned from the friendships I made with the local people. Their

testimonies resonated in my heart. They awakened something in me that to this day gains in energy and strength. I have difficulty putting it into words because it is of such a spiritual nature. One might say that Nauvoo brought my elementary testimony of Christ to life and maturity. The Spirit spoke to me in ways beyond expression and brought me down the paths the Lord has distinguished just for me. I found/gained all the tools I would need for the future when I came here.

Clay Christensen

If The Trees Of Old Nauvoo Could Only Talk

If the trees of Old Nauvoo could only talk, what would they say? Would they speak of Wilford? Brigham? Hyrum? or Emma? Would they speak of Joseph — his character, his sermons, and his friendships?

Would they speak of fathers, mothers, and families as a whole, bound together by true doctrine nourishing the soul. Would they speak of smiles, singing, or happy days?

Or would they tell a story of persecutions, mobs, burnings, and murders? Would they tell us only of unhappy times?

Or would they tell a more recent story — one of strangers being brought together by the guidance of their Father, many strangers unknowing of what was to come? Would they tell of the things the strangers learned, or of the testimonies they gained, or the friendships that were built, never to be lost again? This is the story, I think, we would hear because this is our story. We have learned and we have grown. We have built and strengthened our testimonies. This is a story that no one else could ever fully understand because it is ours.

And that, I think, is what the trees of Old Nauvoo would tell us if they could only talk.

Stephanie Chidester

We went to the temple dedication broadcast last night. It was wonderful! At the beginning, President Hinckley said he had been told that there were people around the world waiting in lines in the dark just to see the broadcast. And when we did the Hosanna Shout, a feeling of awe came over me that there were so many people around the world saying those words and praising the Lord at the same time. It was like the feeling I got when I saw everyone waiving their white handkerchiefs at the dedication of the conference center in Salt Lake — that was

so cool to see how many people were there and to know how many people were in other places who believed the same things and had the same values as I and my family. I guess I'm just used to not having all that many members of the church close by, even though I know we have lots compared to some places.

They sang such beautiful songs that each made me think of different places in church history, like *Poor Wayfaring Man of Grief*, which reminded me of Carthage, and *Praise to the Man*, which reminded me of Palmyra. And President Hinckley's talk was very interesting. And then we sang *The Spirit of God*, which is my favorite hymn. When I was in primary we learned all the verses of that song (not just the first one), so we could sing it when we went to San Diego Temple dedication. San Diego and Nauvoo, those feel like "my" temples. I was crying when we sang the song last night. Just think of all that the people went through to build that great building, and how they must have felt to leave it forever and later to learn that it had been destroyed. And now it is there and we can use it for the ordinances that they worked so hard to be able to do. And now it will never be abandoned or harmed. I just think it is so wonderful.

This is just a few of my feelings at the dedication broadcast. I went back for the open house. And it felt like coming home, except I kept expecting to see everyone from the Academy everywhere I went.

Natalie Clark

Hyrum, pressing hard against the panel, was struck in the face and mortally wounded. He fell back onto the floor gasping his last words, "I am a dead man." This began a futile battle between innocent unarmed men and a drunk, blood-thirsty mob that ended with Joseph Smith exclaiming, "Oh Lord, my God!" as he fell out the jailor's bedroom window in Carthage. It only seems appropriate, then, that the temple in the City of Joseph be re-dedicated on this day, 158 years later. Both times this building was dedicated, Joseph was not there in person, but was there in spirit. President Gordon B. Hinckley stated that he felt the presence of Joseph there as well as the presence of the two Beings who appeared to him as a boy in a grove near his home in Manchester Township. No doubt many other spirits who had helped build this glorious temple the first time were also there.

I hope that my ancestors were in attendance and that they knew I was once in Nauvoo sharing the legacy they left behind. Although what I brought to Nauvoo was insignificant and probably won't be remembered by many; what this City Beautiful brought to me will always be significant. I know that it will forever

live in my heart. I am a better person because of Nauvoo, many times over. I am a better person because of the refuge it brought to the early suffering saints, some of whom were my relatives. Although the mosquitos were the only ones to greet them with sickness and disease when they first arrived, all who lived and visited there will never deny that this city was special. The doctrines taught and covenants made were more than enough compensation for all the hardships endured. I am also a better person because I too lived in Nauvoo. I also volunteered my time to work on the temple and gave praise to God for the blessing. Even though I only swept and mopped the hard-wood floors . . . it was important to me. That experience did more good for me than my cleaning up construction dust ever did for the temple. It's beautiful, a crowning monument to all temples built.

I am simply a better person because of Nauvoo. I thank my Heavenly Father for caring enough to lead me there, even if he had to push me to go kicking and screaming a little. I'm glad that I at least listened to my parent's counsel above my screams and through my tears.

The Nauvoo Temple dedication for me was not a truly happy occasion. We attended the meeting at the Orem Institute Building. We sat in the south chapel where they had soft couches and arm chairs for us. I was surrounded by friends in a comfortable environment where I could feel the spirit and where I anticipated to feel it even more.

The crowd grew silent as the video broadcast came onto the screen. A dull ache settled at the bottom of my heart as they showed pictures of local Nauvoo tourist attractions; tears welled in my eyes as I saw the oh-so-familiar sunset with its intense orange sun reflecting over the gentle flow of the Mississippi waters, making the scene even more brilliant than before. While all these pictures were familiar, what brought most of the emotion to my heart were those scenes of the temple.

For me, my Nauvoo experience can be expressed in that one special word, "Temple." One definition of temple is "something regarded as having within it a divine presence." Nauvoo is a temple. There is definitely a double portion of His spirit there where you can learn more by talking with God walking along its quiet streets than any scholarly book. It is here that God truly became my Father. The distractions of the world were gone and I could turn my heart in the direction it should have been and where it once was. Everything taught to me in Nauvoo was taught by the Spirit, but more importantly it was received by the Spirit, and

because of that I was able to learn more than I ever thought possible. My spirit had awakened inside my breast, thereby also awakening my mind. When I awoke, I found that I was only a dry sponge and what I wanted more than anything was something to quench my thirst. Every drop of knowledge that fell to quench that thirst only whetted my appetite and left me wanting. Now that I am home, that thirst hasn't left and I hope it never does.

I may have been jealous of those who were able to sit in the temple during the dedication at the feet of the prophets, learning from them and feeling of their spirits, but I am happy that so many people were blessed with the opportunity to visit and feel the majesty of my temple.

Nauvoo is my true birth-place.

Brianna Eagar

To put into words the caliber of experience I had being a part of the BYU-Nauvoo program is a difficult challenge. Bringing together 105 college students with only one thing in common and then putting us in a place like Nauvoo is hard to really represent with mere words. Here are a couple of journal entries I wrote while I was in Nauvoo.

September 5, 2001: As soon as we rounded the corner in the bus, I could see the temple tower. Everyone on the bus leaned over to try and catch a glimpse of it. A few miles up the road, the pure white of the temple contrasted against the dark shades of green along the Mississippi. The Joseph Smith Academy was just down the hill from the temple. This small town is going to be "home" for a few months. I've never even been to Nauvoo or any of the places we will be seeing. This is going to be fun! I can see it in everyone's face.

When I first saw the Nauvoo Temple, I felt this overwhelming spirit in the group of students on the bus and later in the groups I met in the Academy. I can't really describe the emotions I feel for this place after just one day. It's like everyone I see I'm anxious to meet because I know they're going to be great friends. I love the peace, the calm and quiet serenity that I feel here.

September 15, 2001: I haven't been able to put down my textbooks since we got them over a week ago. I bought a couple of books on Emma and some of the other Saints. There's so much that I want to read and learn about Nauvoo that I find myself reading late into the nights. It's funny how I feel such a closeness to the early Saints of the Church, and I've only really gotten to "know" them through a few books.

When I walked down to the flats to tour . . . I took the carriage ride and went to some of the other places. I found it very incredible to view out over the Mississippi and think about the early Saints that once called this place their home. I'm really beginning to love this city beautiful, Nauvoo.

December 11, 2001: I've been to many places of great and sacred significance. I've walked the same dusty streets that the Prophet Joseph and the early Saints walked. I've come "home" to the home that they built for themselves. I too have anxiously watched the slow, methodic construction process as the temple goes up before my eyes. I've spent hours on the shores of the Mississippi dangling my feet into its freezing depths, pondering the restoration of the gospel and the changes it has made in the lives of thousands of people. How did they feel when they looked back across this same river at their temple, knowing they would never see it again.?

I will be leaving Nauvoo soon, but my lot is much different from that of the Saints in the 1840's. I leave because my time is up here; I have come to learn and grow all I could from this program; now the semester is over, and I go home. I go into a different world of trials and troubles that will face me — a new circumstance that will hopefully be affected by me because of what I have learned through the great and wonderful experiences I've had here. Each time I hear someone mention Joseph or one of the brethren, I feel like I know them as surely as I know my professors here. I can often picture them in my memory in the various holy and sacred places I've been to. Church history is now a part of my own history, engraved in my memories. This is the greatest lesson I am taking home from this program — the strength and power of my time here and the testimony burning more fervently within me than it ever has before. The knowledge inside me is beyond just a testimony of faith; it's a power from the learning and study added to the faith and testimony that leaves me even more certain of the things I bare witness of.

This semester hasn't been all easy and smooth. I've had my run around with hope and trust as well as grief over the loss of a friend. When someone you love dies, a part of you is numb and empty because it's hard to put to the test the faith and understanding the gospel provides. I had a hard time wanting to feel the spirit and to face the loss, but when I took the chance and escaped my studies and activities for a while, I found myself in the Groves. The tall trees appeared to block out the world, the pain and the worries that seemed overwhelming. I sat down and read a scripture or two and just thought about the Prophet standing in

the grove of trees with saints listening to his teachings on the plan of salvation and the hope that it must have given many who'd lost children and loved ones. It took me a long time to get over the loss of my friend Kirsten, but I know that I will see her again. No matter how hard it is to ignore the ache and emptiness at her passing, I at least have hope.

Nauvoo has changed me into someone anxious to learn more about the gospel and share the message it has brought me with everyone I meet. I don't know what more I can say than this; if you just visit Nauvoo you miss out on the lessons and inspiration that come from actually living there. Nauvoo is just a town with a past. Any town can change a person; any semester of school can touch your heart; but not any town and semester away from home has its every participant awed into a reverence whenever they hear mention of it. Not every experience brings all who are present close together to the point that lifelong friends are numbered in the hundreds. I was touched by what I learned and by those I spent the time with here. I'm thankful I came, grateful to Heavenly Father for this chance to be uplifted spiritually, and humbled by what this has left me feeling. I know I'll never be the same.

A. Rose Eaton

Going to school here in Nauvoo has just been so unreal to me. I still can't believe I am here. How was I so blessed to be among the few chosen to come? Being in Nauvoo has increased my testimony by far. Whenever I walk around the flats, it is like the past meets the present. I can still hear the early Saints' testimonies which have lingered in this land. Sometimes, when I am in the old houses or stores, it feels like I should still be able to look out the window and see the pioneers going about their daily activities — the children playing in the street; women chatting at the drug store; the men leaning against a fence talking about the recent crops, or new teachings from Joseph Smith. Walking along the road, I get such a feeling of peace and love for this little city. It must have been so hard to leave back in 1844.

My favorite part of Nauvoo is the recently rebuilt temple. I love going there to do baptisms for the dead. The temple stands as a binding force between the testimonies of the early saints and the testimonies of us here in the present. The pioneers sacrificed so much to build the temple, only to have to leave shortly after it was finished, some even leaving before completion. Even when the saints were building the temple, they knew they were going to have to leave it. But still they

built it because of their love for the Lord. Then it was destroyed by arson and a tornado. Oh, how those saints must have rejoiced when they saw the temple being rebuilt. The temple is again in operation. The old homes are either being rebuilt or restored, and there is now a university here teaching the young saints. Joseph's dream of Nauvoo has become a reality, and we at this school are blessed to be a part of it.

I love the classes here. We learn so much about the pioneers and the legacy that they have handed to us. I have come to love and have a better understanding of my ancestors.

I just love it here. I love how the veil is so thin in Nauvoo. I can feel my ancestors' testimonies as I walk this holy ground. I have such a legacy, and it is up to me to carry it on.

I don't want to leave Nauvoo. I am just too blessed here. When I do leave though, I know I will always carry a piece of Nauvoo with me. But, not only will I take some of this spirit with me, but I will also leave a part of my testimony here to wander the streets with the saints of old. I will never forget this experience.

Kami Ellsworth

My personal testimony of my experience at Nauvoo Winter 2000.

My class of the year 2000 was privileged to be involved in the cornerstone laying of the Nauvoo Temple. We had to cut our field trip early because "Mama" Toone said she had a surprise for us but didn't say what it was. We all guessed what it could be, and one boy ventured that the only way we would have to come home early from a field trip was if someone like the Prophet was coming. We never would have guessed that he would be right. President Hinckley, along with other General Authorities, came to Nauvoo for the cornerstone-laying ceremony. We were able to participate by folding the announcements, setting up chairs, and ushering the people once they arrived. We were one of the first groups of non-temple workers to step onto the Temple ground during the construction period. It was a profound experience to sing *We Thank Thee, O God, for a Prophet* while standing face to face with President Hinckley.

Before I went to the Nauvoo Semester at Nauvoo, I knew little about the history of the early Nauvoo Saints. I didn't know how much four months there would change my life. I had heard that the veil is very thin, at times, in Nauvoo, but I never understood what this concept meant until I walked the streets of Old

Nauvoo for myself and felt the presence of the early pioneers and their love for Nauvoo.

My semester at Nauvoo was full of friendships that will last a lifetime and teachers who gave me a greater appreciation of the Saints who suffered so many tribulations. The field trips to the Church History sites brought such a new insight and I have never felt the spirit of the Saints so strongly before in my life. I now have a greater love for and understanding of the Prophet Joseph Smith, and because of his perseverance and dedication, we now enjoy the fullness of the Gospel. I am amazed at the unconditional love he showed to everyone he met. Now whenever I hear any conversation about Nauvoo, the Temple, or Joseph Smith, my eyes light up with great interest and I want to jump into their conversation. I love Nauvoo!

Elizabeth Erikson

The Joseph Smith Academy — I love that place so much! Words do not describe the feelings one can have for it. That will always hold a special place in my heart. Having the opportunity to live in that dedicated building for four months was incredible. We ate, slept, showered, played, sang, worked and interacted in that building. It was more than a school or a dorm, it was a home.

You felt needed and important there. Everywhere you went you saw a friendly face, or felt a loving spirit. As you walked through the rooms you saw people studying, praying, reading, laughing, crocheting, knitting, singing/whistling, and talking. If you were bored, you walked down a hall and found doors wide open and welcoming you in. It was a place for soul-searching, and fun and games. Some of the greatest conversations I have ever had were in that building.

I think one of the greatest parts was having the temple directly across the street, and having that as your view from the different windows.

Since you lived in such tight quarters, it was a growing experience. You had to learn to live with nearly 70 people all the time. This could pose some problems under other circumstances, but here it rarely happened.

I loved having the staff living with us. Having them down the hall was a blessing. We could not only socialize with the students, but get advice and stories from our teachers as well.

I also loved the food, the game room, the computer rooms, the lounges and classrooms. It was like having a big family, and all living in the same house. I

could go on for hours about the fun we had and what a great place the JSA was. Even taking a shower in the not so reliable showers was more fun in the JSA. Everything was great there. I would do it over and over if I could. It had everything you needed to be happy. I think the JSA offered more than a place to eat and sleep. It gave us a place to find out who we were and to make lasting relationships. It was truly Heaven on Earth — ZION. I love Nauvoo and the time I spent in the JSA.

Jennifer Evans

My Nauvoo experience has been one of the best in my life. It is something that I will always remember. It is something that has had a big impact on my life. I have learned so much. I know that I couldn't have learned the things I did anywhere else. I have grown such a stronger testimony and a knowledge of the Church and the gospel. I feel I have gained a relationship with Joseph Smith because I know him now. I am so grateful for the opportunity that I had to come here and feel the spirit of Nauvoo, to learn about it and learn about the people that lived here.

Laura Ford

I love any opportunity to share my feelings about Nauvoo, but the words I use are completely inadequate for the powerful feelings inside. The three months I spent in Nauvoo were literally indescribable. My experiences there have become so individual and personal that to hear others speak of "Old Nauvoo" fills me with emotions that very few seem to understand. It is amazing for me to think back and realize that I actually had the blessing of living in Nauvoo and partaking of so many remarkable and unforgettable experiences. I wish there were some way for me to adequately convey the personal connections I feel with Nauvoo and with the early saints, but there are literally no words powerful enough.

There are pages and pages of journal entries that describe my feelings and experiences about Nauvoo, but I will only share a few.

"Today Angel Moroni was put on the temple! What a neat experience it was! I walked outside where there were crowds of people, and suddenly saw the gold statue above the crowd, but still standing on the ground. It was so beautiful. As I walked closer, I was filled with such a joy and excitement that nearly brought tears to my eyes. I can't describe it — I wanted to cry and laugh all at once. The

Angel was so bright and the details were so fine. It just seemed to represent so much. . . . (September 21, 2001)

“It was beautiful and cloudy and foggy outside (today) and I loved it. I just had to stand at the top of the hill on Mulholland and look down to the groves and the flats and thank Heavenly Father for letting me live in such a sacred and beautiful place. . . . (December 12, 2001)

“Well, this is my last night here (in Nauvoo), and what a hard thought to swallow. My heart burns inside of me when I think of Nauvoo — this great, beautiful, sacred place.

“Today as the sun began to set, I went on a walk by myself down the hill and around the Relief Society Garden at the Visitors Center. Wow, what a powerful spirit I felt.

“I looked at the beautiful clouds with streaks of red, the beautiful leafless trees, and the silver Mississippi River, and I was suddenly full of a feeling of pure peace and rejoicing. As I walked and took in this unspeakable beauty, I spoke with Heavenly Father. All I could do was continually praise him and give him thanks. Oh, the thought of not having been here at this time — how sad. I consider myself one of the 105 most blessed youth in the entire world. How many people walk the streets where Joseph Smith, the greatest man since Christ, has walked and lived and communed with God?

“I will never forget the influence Nauvoo has played in my life — the feelings of such indescribable peace and beauty. Watching the house of the Lord rise, and walking and talking on such sacred ground, it is just absolutely amazing, and I pray with my whole heart that I will never lose these thoughts and feelings and memories. . . . I do not even have words to use that would adequately express my feelings for this great place. My heart and soul have been truly filled with the love of God and the rejoicing of the peace of his gospel. Nauvoo is part of me and always will be. . . . (December 14, 2001)”

Emily Freestone

I’m right now at my last closing activity, Christmas with Christ, and each of us has been asked to write in our journals. Thus, I feel at this time it would be appropriate to bear my testimony about my experiences at BYU-Nauvoo. This experience has truly blessed me in so many ways and I’m so very grateful for the opportunity I had to come here. There is a peaceful spirit here in Nauvoo. A spirit that one can feel every time they walk the very streets of Nauvoo or gaze

upon that beautiful Nauvoo temple. I can often reflect the many times I walked those streets and watched the sun set upon the Mississippi River. I cannot express the feelings I had to be able to live in the shadow of this beautiful temple. It gives me chills just to think that I experienced and watched it from day one, the ground-breaking ceremony. My love and appreciation for this city and for the saints has grown so much in these last few months. I love this place so much and it will always be treasured in my heart.

Dennis Gillespie

I don't think it would be possible at this time to express what I am feeling. I have had numerous amounts of growing experiences here in Nauvoo. When I first came here, I had mixed emotions. I was very excited to learn more about church history, but I was not looking forward to the no "pairing off" rule. I really wanted my brother, Doug, to find a wife soon after his mission, and this rule would not allow him to do that. Much to my surprise, Doug fell in love in spite of the rule. It is funny that people can fall in love without being able to date. But I am satisfied in that matter.

Before Nauvoo, I was a good kid with a somewhat good heart. Over time I have begun to grow into a man, and have changed my mind-set on many things. Since this is the first time I have been away from home, I have learned to appreciate my parents much more. Family has become a very special word to me. I have also grown to love Doug more and more over the semester, even though he is with Megan all the time. He has taught me so much for my mission preparation. I remember the first thing that he taught me was the importance of 100% obedience. Since then I have tried to keep all the rules without question. It is amazing how the Spirit is more easily upon you when you obey only the smallest rule. The Spirit is a special thing that I have learned to appreciate these last three months. It is crucial for me to continually be worthy of having the Spirit with me.

I have learned that service is the way to be happy. I have noticed that when I am feeling sorry for myself, or things aren't just the way I want them, that thinking of and helping others will bring me peace and happiness.

The last item I want to mention is the power of the Priesthood. I have gained a new awakening to the importance of my call as a priesthood holder of God. I carry the name of Jesus Christ with me, and am a representative for Him. That is scary in many ways to me. I have had to strive to live up to the name I bear

every day. I want anyone who reads this to know that I grew up in ways that are not very noticeable to the world. I have to make most of my changes within myself. The gift of the Spirit has changed my heart to strive for the lovely things of this world. I love the Book of Mormon. And I know that it is a gift to this generation for our benefit. Joseph Smith was a true prophet of God, and he is a shining example to all the saints of his goodness and endurance. I love Jesus Christ. I know that He lives and will comfort those who will ask for it. He knows each one of us, and His love to us has no end.

Heather Grundei

I definitely had an amazing semester in Nauvoo. There is nothing that compares to being able to see these places as you learn about them. I think the thing that will forever stand out in my mind is how much my testimony grew. I realized that I needed to know things for myself. So, before visiting Carthage, I prayed to my Heavenly Father to help me know and understand all that went on there. I will never forget the feeling I had that day! It was the most wonderful thing. I shall always remember that the Lord will be there for you if you will just ask. Without that semester at Nauvoo, I would not be the person that I am today.

Amberlie Hallam

Five years ago, I had the opportunity to participate in a pioneer handcart trek. To be honest, the thought of going without a shower after pushing a heavy handcart all day was not my idea of a good time. Reluctantly, I put on my dress and bonnet — not realizing at the time — what great experiences were ahead of me. We were each assigned a “ma” and a “pa” and assumed kindred relationships with people we had never met before. We loaded our family handcart with all of our belongings — probably more than the original pioneers even dreamed of owning — and set out on our trek through the mountains of Spanish Fork Canyon. The weather was rough on us; it rained every night, leaving huge puddles of mud to maneuver around. The muddy conditions made it especially difficult to push the handcart up the steep mountain slopes, but we found that if we sang just loud enough as we pushed, our handcart would make it to the top. My rotten attitude was quickly replaced with one of respect and admiration for my pioneer ancestors who had endured far more trials and suffering than I had in those few days. My testimony of their sacrifices, and my interest in their lives as early church members was sparked by my experience on that trek. I feel a

divine obligation to remember and honor the early saints of the Church, and I believe Nauvoo is one of the most sacred locations to do so.

My grandfather has traced our genealogy back to Parley P. Pratt and other early saints who lived in Nauvoo. Consequently, I feel a special link to the beautiful city of Nauvoo. After visiting many times as a child, I vowed that I would serve a mission to Nauvoo when I came of age. The spirit I felt while there manifested to me the importance of remembering the early Saints, and I wanted to share that same spirit with others. When I heard about the “Semester at Nauvoo” program, I longed for the opportunity to fulfill my childhood dreams of returning to the “City of Joseph,” and considered it an opportunity to serve a “mini mission.” Now, as the semester comes to a close, I feel that I have come to a greater understanding of the depth of the Saints’ sacrifice, and I believe the bond I feel with them has been strengthened through my participation in this program.

A favorite experience of mine occurred in the Newel K. Whitney Store, in the room where the first School of the Prophets was held:

“The first School of the Prophets was held in the upper room of the store and God The Father appeared to the brethren in a divine vision. When I walked into that room, I felt the Spirit’s presence almost immediately. I suddenly realized that what happened in that room was sacred and important. We sang ‘The Spirit of God’ to end the tour, but I could not find the means to stand and leave the room. With gratitude in my heart, I prayed to the Lord for His Spirit to testify to me of the truthfulness of the gospel. Coming from nowhere, tears began streaming down my face, and I felt the Spirit’s witness. I KNOW that the Church is true; I KNOW that Joseph Smith restored the gospel to the earth; I KNOW that those brethren saw God The Father and His Son numerous times, and that many great and glorious things were revealed to them. I am so grateful to be a member of Christ’s church and to have this opportunity to visit these sites and feel of the Spirit. I have been blessed to the extreme and know that I must do more to recompense for what I have been given.”

My participation in the Nauvoo program has greatly benefitted me in my own spiritual growth and understanding, and I believe it has served to facilitate others as I have shared my testimony and experiences with them. Learning is best done through the manifestations of the Spirit, and I am confident that our interactions as a group have inspired each of us to put “faith in every footstep” as we go through our own future treks in life.

Heather Anne Hanberg

I think of Nauvoo daily and the people and experiences there give me comfort. I feel so blessed to have had the opportunity to have lived in Nauvoo.

Before going to Nauvoo one of my biggest concerns was the people I would be spending the semester with. I've moved 9 times in my 19 years of living, and making friends has seemed to come like second nature. I started to worry when I heard only 64 people would be going. In an isolated group like that I thought I would either love it or hate it. It all depended on the individuals in the group itself. Part of my concern was that everyone would already become friends on the Utah flight to St. Louis which I wouldn't be riding. As soon as I was on the bus from the airport to Nauvoo, I felt comfortable. I was even more relieved when we arrived at the JSA. I was immediately shaking hands with all the faculty and their wives. I was so touched by how excited they were to meet us. One of my fondest memories is when I first walked in from dragging my luggage from the bus to the building, I didn't have a coat on, and I was freezing from the Illinois winter. One of the faculty wives grabbed my hands and rubbed them to bring the warmth back. I felt instantly loved and cared for, which was all I could ask for at the end of a stressful day of leaving my family and taking the long journey to my new home for the next four months.

I knew the spiritual experiences during the semester would be wonderful. What I wasn't expecting was the great bonding experiences I would have with the entire group. I thought maybe I would find some friends that I would become close with, but even when our group would split up for the day, I would find myself missing the other half. I still remember one time when I was talking to my mom and she asked me who I thought my best friend there was. I couldn't give a straight answer. I told her I had 63 best friends. There were people who I was around more often because their room was close or we shared classes, but I still felt comfortable saying every person there considered me their friend.

The Academy was such an amazing place to live. Going to class with the Nauvoo temple right through the windows was the best way to learn. The dorms were great; all your friends and classmates were just down the hall. My roommates were the best. I love each of them so much. I learned from all of them in many ways. The faculty is exactly what I strive to be. They have everything, great spouses and families, tons of knowledge of the gospel, great attitudes, and they reflected Christ in all they did.

I am eternally grateful for my time at the JSA. I am amazed with my friends I made there; they taught me so much. I miss them, but I also look forward to running into them in the future, and also the reunions we will have. I can thankfully say I am changed forever for the special time I was able to spend with such amazing youth. Here's a quote from my journal about the JSA: "The friends I made in Nauvoo I will remember forever. Never have I felt so completely loved and accepted for who I am as when I was at the JSA in Nauvoo with some of the choicest youth God sent to the earth at this time."

Emily Hansen

Nauvoo truly changed the future course of my life. I came to Nauvoo with a testimony of Christ and His restored gospel. I knew Joseph Smith and all that he did to assist in the restoration of the gospel. I knew by heart the pioneer stories of dedication, perseverance and suffering, but I never deeply understood their application in my life.

In Nauvoo, I was faced with one of the most important decisions in my life. I had a wonderful young man waiting at home for me. We had set a date to get married and were waiting for my return to get the ring and make everything official. Before coming to Nauvoo, I had my answer — I was going to marry this guy — but once I got there doubts began to fly. The JSA taught me of faith, sacrifice and humility. God humbled me in the JSA's classrooms. He helped me through the love and support of teachers and classmates. These people became my friends, and their influence will be eternal. Somehow, I learned for myself that I could not marry this man when I returned home. I did not understand why, and I felt like my world was coming to an end because he was my best friend. The strength of Nauvoo helped me when I thought I couldn't go on. The faith of Latter-day Saints cheered me on, and somehow I survived.

I do not know the future course of my life, but I am learning to have deep faith as the early Saints. I am learning to be submissive to the Lord's will and to have constant faith in Him. I am learning to be like Brigham Young and Heber C. Kimball, who rose from their sick beds and served their missions to Europe. This story alone gives me strength.

Nauvoo is wonderful. The ground testifies of the gospel's truthfulness. Its spirit leaves a burning sensation in my heart, and the sacrifice of many before encourages me to go on. It is in Nauvoo that the real implications of being a true

Saint and follower of the Savior blossomed in my heart. It is in Nauvoo that I gained so much strength, and I will never again be the same.

Christy Hutchison

Now that I have had the chance to get back into my routine life, I have noticed how much my experience in Nauvoo has shaped my life. I caught “the vision” while I was there, and now I know where I’m going and how to get there.

I believe every member of the church is a convert. We all possess our own conversion story; mine took place in Nauvoo. I gained an absolute knowledge of the truthfulness of this gospel within the walls of the JSA. And as I stood at the base of Hill Cumorah, I was able to bare witness of that knowledge.

Did I come back a different person? Most definitely. I can’t imagine living the rest of my life without that experience. It’s been amazing to see how much I learned while I lived there. I understand things so much better now as I read the scriptures and listen in Sunday School. Nauvoo has made me realize how much there is still to learn about the gospel. I will forever be grateful for my teachers and the knowledge they gave me. If it weren’t for them and their wives, this experience wouldn’t have been nearly as meaningful. It was the Spirit of Nauvoo and people I associated with that touched my heart and changed me forever. I came as a member of a larger family.

The following was written for Brother Willmore’s class, it is my introduction letter to my scrapbook:

“Everyone in Nauvoo has a story of how they got here. For me, coming to Nauvoo was something I had always hoped for but never thought it would come to pass. Never did I think I would stand where the Saints stood or walk where Joseph Smith walked. This experience has truly been a dream come true. I know, for the past few months, I have been living on sacred ground. In a small way, I feel like I have lived like the Saints did during the Old Nauvoo period. Like them, I have heard the constant sounds of construction in the air. I have seen the city come back to life with more houses and new roads. I know what it’s like to walk on soggy grass and muddy roads. And I too have seen a Nauvoo temple being built. Not a single day has gone by that I have not gazed upon the temple’s beauty. I will always remember the precious time I spent gazing upon its walls. Unfortunately, just like the Saints, I too will have to leave this beautiful city and only hope I will return.

“Coming to Nauvoo has changed my life. I will go home a different person. I have gained greater appreciation for the Saints and all that they endured. My knowledge in the gospel has increased and my testimony has been strengthened. I have grown more in these last few months than I have in the last twenty years.

“I will always remember the Spirit of Nauvoo; the cool breeze during my walks around the flats; the unique bird songs; the peace I felt as I gazed out onto the Mississippi River; the beautiful sunrises that greeted me in the morning; and the gorgeous sunsets that said good night. And most of all, I will always remember the people that touched my life. The volunteer teachers and cooks who gave up their time to serve me; the senior missionaries who always greeted me with a smile; and the students who encouraged and welcomed me. Nauvoo has found a place in my heart, and these memories I will always hold dear. I will never forget my time here.”

Adam and Leiah Thornton Layton

In the last few weeks we’ve noticed it is almost one year since we embarked on a new expedition. This time last year, Nauvoo, Illinois would be soon added to our travel logs.

It was a quest we were both rather unsure of making. I thought there were other things, perhaps even better things, in store for me at the time. Adam had already begun another semester at Arizona State University. But nonetheless, and thankfully so, the Lord had something else in mind. I finally, after many inner battles about what to do, packed up and left. Adam dropped the semester, losing money, jumped in his truck and left. Neither of us knew that what the Lord had in store for us in Nauvoo was far more important than what we could ever begin to realize.

Shortly after our arrival in Nauvoo, the faculty of the Joseph Smith Academy had scheduled to take us on a personalized orientation walk of the “flats.” I was in my “dorm” room on the third floor when I suddenly realized if I didn’t hurry I was going to be late for this stroll around Nauvoo. I threw my shoes on and rushed down the stairs to the meeting place outside the back doors. I stepped through those doors and it was as if I was struck with inspiration straight from Heaven as to why I was in Nauvoo. And it was all pointing to a young man whom I had no idea who he was. Well, I looked right back up to Heaven and questioned this new found knowledge and said, “You brought me to Nauvoo for a guy?”

We started upon our tour in the same group led by Brother and Sister Aycock. I tried to ignore the presence of this young man in front of me as we proceeded on our walk. There was a girl on each side of him, and they seemed genuinely interested in their conversation. As we rounded our way onto Main Street, we paused to listen to something the Aycocks were telling us. I don't remember what it was because I was focusing on this guy. He had paused in front of a cornfield and was looking intently out over the swaying stalks. The girls passed him up and as I neared, he conveniently turned around. I took that moment and said, "Hi, I don't think I've met you yet." He smiled and said, "Hi, my name is Adam." The rest of the walk is kind of a haze. We have talked about it and we just aren't quite sure where we went, what was said, or what Adam and I talked about. Adam just remembers me saying a few things that were quite embarrassing, something about one when I was running I stepped on a frog, and so on. But mostly I just remember the wonderful feeling inside.

A few days later while sitting in the lobby near the mail room, with many other students surrounding us, we were lost in our own conversation. We both had no idea what we were saying, but all of a sudden we were talking about when we should get married. There were no "I love you's." It was simply this: we knew we needed to get married, so when was the best time going to be? First we thought February would be good . . . but like most couples, the date was moved and soon it became December 29th. Later, the "I love you's" came and the relationship turned into a romance between two friends.

We were so lucky to meet in such a special and romantic place. It was a perfect atmosphere to nurture a growing relationship. We were away from the busy everyday life that we would have encountered at home. We were able to focus on those things in life that were the most important. We didn't have to worry about anything more than the big eternal picture. Each day the beautiful temple, church history, and the remarkable spirit that resides in Nauvoo surrounded us.

We were led to Nauvoo just like the pioneers of the past. It was almost against our will that we left our homes and went to Nauvoo, and just as the pioneers, it became a place that we didn't want to leave. We yearn to go back and re-live those special places once more. It was an awe-inspiring sight to live in the midst of the building of the Nauvoo temple — to fall in love in its shadows and be guided by the spirit during such an important time of our lives. Our semester in Nauvoo has changed our lives eternally and will always be a part of our hearts.

Living in the midst of the Nauvoo temple may have happened twice in history, but it was once in a lifetime for us.

Heather Lunt Abbott

Nauvoo is one of the most amazing places on this earth. It was an unmatched experience to be able to live there for a semester. The spirit of the place is incredible. The opportunity to live there gave me a very strong testimony of the restoration. It was so wonderful to learn so much about the Prophet Joseph and the other great men and women that lived in that time. I feel as though I came to know them by the opportunity to not only visit Nauvoo, but to actually LIVE there. What an amazing place for testimony growth and development! There is no other place like it!

Ty Ray Mansfield

I arrived at the Joseph Smith Academy a few days before the semester started in order that I might have some personal time taking in the sites and pondering the restoration of the Gospel. During that time, I had an experience that set the tone for the whole semester and gave me a frame work and perspective in which to put all that I learned during my study there.

On the Saturday night previous to the Monday arrival of the other students, I was walking through the Memorial to Women Garden outside the LDS Visitors' Center. One of the statues really impressed me — it was of young parents teaching a child to walk. As I sat there looking at the touching scene, I felt a feeling and heard an almost audible voice that I have come to recognize as the voice of the Spirit impressing my soul. The words were direct and clear and almost audible, but they were spoken directly to the immortal part of me. "Behold, the plan of God." As I felt the impression of the Holy Ghost — I can still remember it today as if it were yesterday — I saw that simple statue in a new, powerful light.

To understand why it affected me so profoundly might require a little background: I was raised in a home that was always active in the *Church* but that lacked in *Gospel* activity and spirituality. It was a home often filled with contention and fighting. As a small child I didn't understand much, but I did know that I lacked a sense of security that comes of parents who love each other. Even when they were somewhat affectionate, it seemed to be forced. Eventually, while I was in junior high school, my parents' marriage ended in divorce after 25

years. Since that time I have often wondered if I really wanted to marry and have a family. I later came to gain a very strong conviction of the truthfulness of the Church and of the Gospel of Jesus Christ and served a mission in the northeastern states, but I often fell victim to discouragement that came as a result of the raging divorce statistics that plague our nation and even the Church. I saw many marriages in the Church that seemed to be so only because of contract; I learned that not all dead marriages end in divorce. I don't recall ever spending much time around couples who seemed to be truly in love or to have that love which epitomized all I had been taught to believe was possible through faith in Jesus Christ.

As I looked at the statue in the Womens' Garden and felt the Spirit of the Lord, I wanted so badly to be a part of this "great plan of the Eternal God" that the Spirit spoke of — despite my discouragements (*Alma* 34:9). I wanted so badly to have an Eternal Family. Then I was impressed again, as I continued to ponder, concerning the literalness of the Fatherhood of God. Through our experiences here in mortality, He is teaching us how to walk, how to stand on our own through Faith in His Son, and how to become like Him. As I pondered the symbolism of the statue, I felt again the Spirit testify to me that I truly am a literal Child of God and that He is actively involved in my life, teaching me and helping me to stand on my own. I have felt His influence before. Though I have fallen many times and continue to do so, He helps me to get back up and continue taking steps forward.

As previously mentioned, this spiritual — and, to me, almost sacred — experience set a tone for all that I learned at the Joseph Smith Academy. As I studied the doctrine of the Gospel and the history of the Restoration right there where much of it was revealed or occurred, my experience became more to me than connecting doctrinal and historical dots. It was an opportunity to gain spiritual wisdom through studying His Word as it was revealed to the Prophet Joseph Smith and through studying His involvement in the lives of the early members of the Restored Church — some being my own blood ancestry. The connecting that took place was between me and my Father who is teaching me to walk in His Light. What enhanced the experience was living with and spending quality time with couples — both faculty and administration — who lived to their best the principles of the Gospel taught there. What could simply have been nice ideals — Christ-like principles that we are all taught to emulate but could scarcely be lived in a world such as this — became real and powerful as I saw them

brought to life through the examples of these couples. It gave me greater hope that I might one day have the same.

I could spend hours writing and filling pages with the wonderful things I learned during my semester at Nauvoo, but they would only be mere detail within the framework of the powerful lesson I learned in the Womens' Garden that first night — a lesson that I will be forever grateful for.

Ann-Marie Marchant

This semester has been one of the most enjoyable and thought-provoking semesters thus far in my college career. My testimony has grown so much this semester and I have thoroughly enjoyed learning in depth about the early Saints. The faculty has been amazing and the classes wonderful! I have loved living so close to the Temple and have gained a testimony of regular temple attendance.

My favorite site that we visited was the Sacred Grove. The Spirit was so strong there, and I got some much desired answers in that grove of trees. I am so very thankful that I chose to come to Nauvoo and have made the most of this opportunity. I have gained so much respect and admiration for the early pioneers. The women especially are dear to my heart. They had so much strength and such a desire to do what the Lord commanded no matter what they had to sacrifice. I can't imagine living the life that they lived everyday, but admire their courage and perseverance.

I really enjoyed meeting so many awesome people here in Nauvoo. I have truly made eternal friendships here and have grown to love this beautiful city. It is going to be very hard to leave this city, but I will always keep a piece of Nauvoo in my heart. This semester is a time that I will never forget and I know that I will be able to apply the lessons learned here to my whole life.

I know that I have become a better person while in Nauvoo. I have found what it feels like to have the Spirit with me on a constant basis and want to live my life so that I can always feel this way. I am going to strive to keep living the way that I have here, so that I can keep the spirit of Nauvoo alive in me always.

I am so thankful for this opportunity to spend time in Nauvoo and for the great program that is here. I am thankful for the pioneers that suffered so much so that I might have the opportunities that I have today. I am thankful for the Prophet Joseph Smith and also President Hinckley. Most of all, I am thankful for my Savior Jesus Christ who has shown me how I can become.

Amy Merrell

Many things have been running through my mind as we come to a close for the semester. I look back these past few months with a smile. I have gained much knowledge and a much better appreciation for Joseph Smith. The pioneer spirit truly does still linger on throughout Nauvoo. I came really not knowing what to expect. When I got on the plane, I felt alone. I was just so grateful to get here and see smiles all around. The friends I have made here I will cherish forever. I love this little bubble that I could spend some time in.

I consider Joseph Smith a true friend now. I have loved learning about his life and all that he has sacrificed in our behalf. His teachings truly amaze me! Though I won't comprehend it all right now, I love learning. I will keep learning into the eternities. The teachers here have helped me understand more about the early saints. I just sit there in my classes stunned by some of the things I had never heard before.

I've been so blessed to come to Nauvoo. I don't know what I'd be doing if I hadn't come here. The spirit here has been truly amazing. When there were times that I felt overwhelmed or homesick, I would think of my ancestors and all that they went through. If they had the strength to keep going, so can I. I have laughed. I have cried. And my Nauvoo experience will always have a special place in my heart.

Amanda Midgley

As I look back over my journal entries and reflect on my experience at the BYU Semester at Nauvoo, I cannot help but feel truly grateful that I had such an opportunity. It is one of the highlights of my college experience and of my life.

One of the great things about this program is the relationships formed at the Joseph Smith Academy. It doesn't take a student long to realize that he has acquired sixty-four other friends among the students, as well as the friendship of numerous other incredible teachers and missionaries. We enjoyed numerous groups and activities that brought us together, such as the JSA Student Committee, Nauvoo Second Branch, the JSA choir, classes, mealtimes, talent shows, programs, along with other fun activities. Not to be forgotten are the bus trips during which we really got to see a lot of each other! What was truly wonderful was the mixture of all different types of people. We were all friends, regardless of our many differences. When the semester ended many tearful goodbyes were said. However, students and faculty alike still keep in touch, and

I find that some of my best friends I know from Nauvoo. Many of us in the Provo area see each other and get together often. Email, letters, and phone calls also help me keep in touch.

The testimony of the gospel and of Joseph Smith that I gained at Nauvoo is priceless to me. It is my belief I was prompted to attend a semester at Nauvoo. March 31, 2002: “The Lord loves me and directs my life. He has directed me here to Nauvoo and aided in giving me the wonderful experiences I have had here. I am so grateful to learn about the Prophet Joseph Smith and his teachings and gain a stronger testimony of his divine mission.” I also felt so close to my ancestors in Nauvoo and was able to find out much information about them. I loved my classes and their spiritual teaching environment. I had always had a testimony of the Prophet Joseph and loved learning about church history, but in Nauvoo Joseph Smith became a real person and church history truly came alive. One can learn in a tremendous way surrounded by the spirit of Nauvoo. I definitely felt that spirit every day I was there and have taken it with me in my heart. I try to always emulate this spirit in my life, to remember the early saints and their sacrifices and incredible faith.

While watching a recent broadcast of the Nauvoo temple dedication, so many memories and feelings came flooding back. Several other Nauvoo students and I went to the Thursday dedication together, and we were filled with emotion. The singular experiences I had in Nauvoo all came back into my mind, especially those connected with the temple. I love the Nauvoo temple so much. I took time almost every day to walk around it and learn of its progress. I was overjoyed to witness its dedication. June 27, 2002: “I am so grateful for the Nauvoo temple and what it represents. I love that it stands as a monument to the early saints and their sacrifices and faith.” Of the Sunday broadcast I wrote: “I felt the spirit so strong like I did on Thursday. Floods of feelings came back to me of Nauvoo. I know President Hinckley was inspired to rebuild this temple. He has fulfilled the dreams and hopes of the early saints and they rejoice.”

I thank the Lord for my experience in the City of Joseph. I am so thankful for how much I learned, for how much I grew. I wish everyone could have the experience of living in that holy place.

Cassie Minert

My experience in Nauvoo has been one of the best experiences of my whole life. I will never forget it. I learned about my ancestors who lived in Nauvoo. I

also learned about the Prophet Joseph Smith. I took time to walk down the streets of Nauvoo alone, and I truly felt the spirit of the pioneers. They are not just names on a page to me. They truly lived. As I get ready to leave Nauvoo, I am feeling and understanding what the pioneers went through as they left the beautiful city they built up. It is so hard to leave such a beautiful temple, but at least I have a home to go to. The pioneers had to leave what they had worked with all their hearts to build. They did not know where they were going. I appreciate their sacrifices so much more. These months are priceless to me. I will tell them to my children, and I will never forget my testimony of the Prophet Joseph Smith and the Church.

Jason Ohlwiler

Nauvoo was a life-changing experience for me. It really helped me see the church history that I had learned so much about.

As soon as I stepped off the bus at the Joseph Smith academy and looked over and saw the Temple in construction, I knew that I was in a special place at a special time. I really didn't know what kind of experiences I was going to have, but I knew that my testimony of what the early saints went through would help me appreciate them a little more by the time the semester was over. Looking back now, I know that was a true statement. I do respect all they did for the church and I really feel a part of the testimonies that they must have had to be able to deal with all those problems of moving from city to city.

One of the days that I know I will never forget is one morning when the teachers came running down our hall telling everyone that we needed to get dressed and meet outside. It was about 6:30 in the morning and we were all wondering what was going on. We later learned that this experience was exactly what many of the saints had to go through. We walked along the streets that led down to the Mississippi and we heard journal entries of many members who went through that suffering. It was an experience which helped me understand a slight portion of what they went through.

With many of the other students, I think one of the best trips we went on was our week long trip back to the east. There, I really felt that my testimony of the Prophet Joseph Smith grew. It was the first time that I had stepped foot in the sacred grove and when I did, there was definitely a reverence there that you can't explain, you just know that this spot was sacred. Being able to walk through the

grove and feel the Spirit there, I really took feelings that will remain with me forever.

Another experience that I don't think any of the students will forget is when the Prophet came and dedicated the cornerstones of the Nauvoo Temple. I remember that day and how cold it was, but also the joy that I had inside to be able to be so close to a Prophet of the Lord. Looking back now, I can't remember being cold, but I do remember having some feelings that testified that what was going on was of God.

As far as the social side, I made some life-long friends there, friends that I would never have met if I hadn't gone there. I'm so grateful for the Lord's blessings in allowing me to go to Nauvoo and to be able to make the friendships that I did.

Now, being a missionary, I see even more blessings from that experience. The Lord allowed me to go there and experience what I did so I would be able to testify of the truth from my heart because I KNOW those things were true. The Lord allowed me to go there so I could come out on my mission at this time to teach these people. I have no doubt that my going to Nauvoo when I did was the Lord's will. I'm so grateful for that.

Joella Peterson

I didn't know if I would really ever get to Nauvoo to study for a semester. My older sister had gone to Nauvoo for the winter semester of 1995. Ever since she came home, I have wanted to go to Nauvoo to study. But it seemed that money, time, and other things just wouldn't let me. Then out of the blue, I felt that I should apply to go to Nauvoo for the fall semester of 2001. I didn't have the money, and I would have to take a harsh load of classes the semester before (so I could still graduate on time), but I thought that maybe my dream to be part of Nauvoo just might come true. Sure enough, I got accepted. I found a way to earn the money to go, and I got into all of the classes that I needed the semester before. It was like a fairytale, I was going to Nauvoo.

When I got to Nauvoo, I was so excited to be there. I knew that the Church was true, and more importantly, I knew that my Savior lived and that he loved me, Joella Peterson. I wasn't going to Nauvoo to find my testimony. I was going to Nauvoo to cement my testimony. I loved walking around Nauvoo and seeing the sites. I must confess, I tended to enjoy going to the different buildings and

being a spoiled Academy student when there weren't many other visitors, that way I could ask all sorts of questions and get the long, detailed answers.

I loved being able to interview different people in Nauvoo for the Oral History Class. I learned so much about what Nauvoo is really like to those who live there. I also learned more about myself as I learned about others. I think one thing I learned is that the best way to learn about myself is to learn about and serve others. I feel so blessed to have been able to learn about Nauvoo in a way that most people couldn't, through the eyes of the people who live there. Not just through the eyes of the Latter-day Saint textbooks, but through the eyes of the other wonderful people who make up a part of Nauvoo. As I interacted with all sorts of people on a daily basis, I got to know the heart and core of Nauvoo, not just the name "Nauvoo."

I loved having a bedroom where I could look out my window and see the temple. What an amazing building! Each day I would watch as different pieces of the temple were placed here or there. Then, each day I started noticing how during the days (in class, in the buildings on the flats, at church, at family home evenings, on our trips to other church sites, or whatnot) my testimony was being strengthened here or there and growing bit by bit — just like the temple outside my window. I knew that Jesus is the Christ, but when I stood in the Sacred Grove, I felt the very soul of nature declaring, "He is!" I knew that Joseph was a true prophet, but when I stood in the Lucy Mack Smith home and heard the words of his mother testifying of him, I knew how well I knew. I knew that the pioneer saints were incredible people, but as I stood watching the sunset at the end of Parley's Street on my last night in Nauvoo, I *knew*.

That is the thing about Nauvoo and my experiences; I didn't learn too many things that were new in regards to gospel principles. What I learned, or what I felt was that my testimony, although basically the same, gained a deeper foundation. My testimony before was like a little brick, one that could say, "I know" and not crack. That did not change in Nauvoo. Instead, my little bricks of knowledge were strengthened with the mortar of experience and then placed more securely on the foundation of Jesus Christ. My testimony is stronger because Nauvoo helped me find the way to strengthen it so this testimony will never fall no matter what peer pressure, sea of doubt, or wind of temptation may come.

I *know* that Jesus is the Christ. I know that he loves me, personally. I know that my Heavenly Father loves me. I know that Jesus Christ is the only begotten

son of Heavenly Father, and that His plan is the plan of happiness. I know that Jesus Christ lives. He lived, died and now lives again. I know that I can live with Him again. I know that if I live correctly, I will be able to go into the House of the Lord and make sacred covenants. I know that the covenants that I make will help me to live a happier life and will guide me to eternal happiness.

I know that Joseph Smith talked with God, and that the Lord through Joseph restored His church to the earth. I know that Joseph Smith translated the Book of Mormon. I know that Joseph was given the gift of the priesthood from heavenly messengers. I know that Joseph Smith taught true doctrine.

I know that Brigham Young was a prophet. I know that the organization of the Church is correct, and that those who are called to be prophets are supposed to be called to that office. I know that the temple is the house of the Lord. I know that the ordinances performed in the temple are of great importance, so much so that many saints worked hard to be able to partake of the blessings of the temple before they left Nauvoo. I know that the temple is the sacred place where families come together.

I know that Gordon B. Hinckley is the living prophet today. I know that if I listen to President Hinckley's counsel, and follow it, that I will in turn be following the counsel of the Lord. I know that President Hinckley is inspired, and that he acts in accordance with the will of the Lord Jesus Christ.

I know the importance of family. I know that the plan of happiness makes it possible for families to be together forever, if they follow the commandments and do what is right. I know the scriptures are true. I know that as I study the scriptures, I can and will get inspiration for my life. I know that I am blessed when I study the scriptures, "act well my part," and listen to the guidance of the Holy Ghost.

Again, I know that the Church of Jesus Christ of Latter-day Saints is true. I know that my Father, my Heavenly Father, is the great King, and that Jesus Christ is the true Prince of Peace. I know that they love me. That fact alone is the foundation of my testimony, a fact that was solidified while I studied in Nauvoo. The basic pieces of my testimony were there before I went to Nauvoo, but during my semester in Nauvoo my testimony grew in strength and more firmly settled on the foundation of Jesus Christ. For that reason, I am grateful for my experience in Nauvoo. Now I will not doubt when the winds of temptation come, for my testimony is stronger, and through the help of my Savior, I can do

anything. That is what I learned in Nauvoo. I am grateful for the precious time and valuable experiences in Nauvoo for they are a blessing to my life.

Megan Peterson

As I've reflected on what I can say to sum up what Nauvoo was about for me, this entry in my journal is probably the most complete thing I can find. My time in Nauvoo was a gift, an investment in my future because of the truths I solidified here.

10/18/02: I am so grateful to be here in Nauvoo, learning more about the gospel and myself. I have so far to go towards perfection; sometimes I get so impatient with myself. I need to continuously remember my blessings and that if I continue trying harder, the benefits will be seen some day. I know my Savior lives! I know God is our Father and He loves us. The savior, Jesus Christ, sacrificed his life to give us, ME, more than I can ever imagine. I know the temples are houses of the Lord, where the sacred and sealing ordinances give us reason to keep trying. We have so much, and so much to share! I love the scriptures and I'm grateful to have opportunities to be a student of these holy writings. I know it was Joseph Smith, a divinely raised man, who has the power to restore Christ's true church to the earth. I'm so grateful to be able to know it's true. I know I make mistakes, but I know the Lord knows my heart. Through the Atonement, we can become something more. There is a way to become perfected, and that is through Jesus Christ. If there is anything I want my posterity to know about me through my writing, it is that I'm not perfect, I make mistakes, I've struggled, but the restored gospel of Jesus Christ is our salvation. As can be seen through these pages [my journal] I am weak, but with the strength of the Lord, even weak things can become great. I'm a work in progress and I can be victorious! Don't let yourself get discouraged when you fall short of perfection over and over again. This life is a test, it's a challenge, and sometimes it's hard, but I KNOW more than anything, it will be worth it! This church is true, it's the truest thing on the earth, and I love it!

Stephanie Peterson

I had visited Nauvoo two times before coming for a semester. When I found out that BYU offered a study semester there I knew I had to go. Nauvoo has always had a special place in my family. My grandfather, Ferron Peterson, passed away while serving a full-time mission in Nauvoo with my grandmother. She,

Louise Peterson, was able to go back to Nauvoo on a second mission a few years after their first one. The special feeling that is in Nauvoo is hard for me to describe. It has grown more significant to me since I was able to study there as a student in the Joseph Smith Academy.

While in Nauvoo the Spirit of the Lord that I felt was constant. As I was able to study in Nauvoo there wasn't a day that went by when the Spirit did not testify to me of the truthfulness of the gospel, and the Holy Ghost was always revealing to me ways that I needed to improve my own life to live the gospel more fully.

Sept. 6, 2001: Today was my first official day at BYU Semester in Nauvoo. . . Before I left, my dad gave me a father's blessing to grow spiritually and mentally while I am here. I sincerely will try to live in a way to receive those blessings.

When I received this blessing, I did not even imagine how powerfully these blessings would be fulfilled.

The Spirit of Nauvoo is the strongest in the sites where the missionaries work. To see physically where the early saints lived is the choice environment to learn about their lives and the history that took place in Nauvoo. My testimony grew as I learned about the early members of the Church.

Oct. 20, 2001: Today I walked 23 miles! A group of students and faculty walked from Nauvoo to Carthage up the Martyrdom Trail. My hip was having some problems and the last eight miles were torturous. It put a lot of things into perspective for me. I cannot imagine what the pioneers went through walking to Utah. Those pioneers that walked across the plains were incredible people, their faith is what truly got them across the plains. My experience in the Carthage jail today was incredible since I had the entire day to reflect on Joseph Smith and think about how it would have felt to leave Nauvoo for the last time.

Nov. 4, 2001: Saturday we drove the Martyrdom Trail to Carthage and took a tour of the jail. The missionary that led us through was named Sister Sung. She has been on her mission now two weeks. She's from Korea and barely speaks any English. However, it was easy to understand her testimony of the Prophet Joseph Smith and the truthfulness of the gospel.

Being a BYU student in Nauvoo I was fortunate to be able to visit other early Church history sites during the semester. The Spirit testified to me the truth of the events that took place there as I visited the sites. The stories that I had studied about became so real to me as I was able to physically see the places that I had learned about.

Oct. 13, 2001: I actually read about the first vision while sitting in the sacred Grove. It was an amazing experience. It became so real to me to be in the place where Heavenly Father and Jesus Christ appeared to Joseph Smith. I felt the Spirit so strongly. It wasn't the first time I've felt the truthfulness of Joseph Smith and the first vision, but it was definitely the most powerful personal testimony I have received of the restoration of the gospel. It was a wonderful opportunity, and I'm thankful I was able to go there today.

Nov. 9, 2001: We drove to Nebraska and went to Winter Quarters. . . . Every time I learn more about the pioneers I am inspired and uplifted. Learning about the struggles and trials they went through makes me evaluate my own life. I am blessed with the gospel, it has only ever been a blessing in my life, not a trial. I'm realizing more and more the things that I need to improve on to live the gospel to the fullest like the early members of the Church were required to.

One thing that makes the Joseph Smith Academy so unique are the classes that are taught there. My life will forever be changed by the faculty that I was able to meet and associate with in Nauvoo. These men and women volunteered and gave of their time freely to come to Nauvoo. I feel fortunate that I was able to be surrounded by such a dynamic group that made such a profound impact on my life through their example. I loved the subject matter of the classes offered through the Academy. I was able to learn about the history of the Church and the United States, the Doctrine and Covenants, the pioneer life in Nauvoo, and the teachings of the Prophet Joseph Smith. Through all of the classes I was able to gain a better understanding of the gospel. The subject matter alone could have made the classes wonderful, but the teachers were able to match the material they taught. I feel that I was able to learn such a large amount in such a short time because we were blessed with an outpouring of the Spirit while in Nauvoo.

Sept. 11, 2001: It has been a somber atmosphere here today . . . in one of my classes we had a discussion about the Second Coming and the way the world will be before that day. We also had a special prayer meeting.

Sept. 17, 2001: My classes today were very interesting. In one we talked about the uniqueness of Nauvoo. In another we discussed the first vision. We are very fortunate here to feel the Spirit and learn the gospel during classes.

Sept. 25, 2001: My Teachings of the Prophet Joseph Smith class is awesome. Brother Dahl is the teacher and does an excellent job. I learn so much about the gospel in each class. I realize more each day how much I don't know. That class is filled with the Spirit from the opening hymn until we leave.

The friends I made in the Joseph Smith Academy will be life-long. My life was also blessed through my association with the senior missionaries serving in Nauvoo.

Sept. 12, 2001: This afternoon Meili, Clare and I went over to visit Elder and Sister Henriksen. She taught us how to crochet. Crocheting is not my thing. Clare and Meili picked it right up, but Sister Henriksen patiently showed me time and time again how to crochet. Before we left her home that day she reminded me that the Lord would help me with anything, and advised me to pray before I attempt to crochet.

Dec. 14, 2001: This week a group of us were able to make gingerbread cookies with the senior missionaries. We met early one morning in the bottom of the Visitors Center and made over 3,000 cookies that they give away at the Scovil Bakery. It was so much fun. I have decided that the spirit and enthusiasm of the senior missionaries here give Nauvoo a major part of its atmosphere.

Another missionary that I was able to associate with was Elder Midgley. He voluntarily offered to teach harmonica lessons to any academy students and missionaries interested in learning. I have grown to love the harmonica because of the weekly lessons that were given to us by Elder Midgley. He was in Nauvoo and assigned to paint all 134 of the hand-crafted windows for the temple. I read an article about Elder Midgley since I've been home, and I discovered that in Elder Midgley's patriarchal blessing he was told he would be preserved to perform important work. After being able to paint the windows of the temple he says he knows that his blessing has been fulfilled. I feel privileged that I was able to associate with Elder Midgley in the small way that I did, and other missionaries there that were in Nauvoo to bless the lives of so many others.

I feel like I was in Nauvoo at the most opportune time because I was able to watch the construction of the Nauvoo temple. There was not a day that went by during my semester there that I did not look at the temple in awe, and remember the sacrifice of those early saints that built the first one. As I watched the sunstones and windows installed into the walls with construction workers using large pieces of machinery, I could not help but think of the first temple being constructed over one hundred years ago with such simple tools. It was a further testimony of how the temple is truly the House of the Lord. And He had his hand in the construction of the original and the new temple.

Sept. 9, 2001: Tonight we got to go to a special Nauvoo temple fireside . . . I never realized how much research went into the reconstruction of the temple. A lot

of the new temple construction is based on journal entries of the early saints living here in Nauvoo at the time . . . I know the architects working on the project were led strongly by the Spirit of revelation.

Sept. 21, 2001: Today has been an amazing day. The angel Moroni statue was placed on the temple this afternoon. The couple missionaries, all of the students and faculty, and members from the town and surrounding towns gathered for the occasion . . . A big crane hoisted it through the air and on top of the temple. When it was finally in place the Nauvoo bell in the tower of the temple rang twelve times and everyone applauded. I felt like the little boy on the movie "Legacy" that rushed to tell his grandmother when Angel Moroni was placed on the Salt Lake temple. I was overcome with excitement and I wanted to tell everyone.

I feel so blessed that I was able to be in the place where such a significant event in the Church was taking place. At the beginning of May I was able to go back to Nauvoo with four other JSA students, Debbie Ludwig, Rylee Davis, Clare Engstrom, and Rachel Alley. It was so wonderful to be back in Nauvoo. On May 13th we were able to go through the temple on an Open House tour. As I walked up the steps for the first time through the grand entrance of the temple I was overcome with emotion. I felt overwhelmed by the powerful Spirit I felt there. My mind was on the early saints that lived in Nauvoo, the sacredness of temple ordinances today, and my own experiences I had during my semester in Nauvoo. The dedication of the temple was the most powerful meeting I have ever participated in. I don't think I will ever be able to fully understand just how important the rebuilding of the Nauvoo temple is. But I will forever feel blessed that I was able to have a small part in it.

I don't know that I can do the experiences I had in Nauvoo justice through my writing, but everyday I am thankful for the opportunity to spend a semester there.

Dec. 9, 2001: Tonight we had a farewell testimony meeting. Although I did not stand up, my testimony has been strengthened while I have been here in Nauvoo. I have learned more about the gospel in the past few months than I have learned my entire life time. My testimony of the Prophet Joseph Smith has grown as I have learned about all of the trials he endured to bring to pass the restoration of the gospel. Studying his teachings has taught me so much of Heavenly Father, Jesus Christ, and truths of the gospel of Jesus Christ. . . . As I leave Nauvoo I want to keep this constant blessing of the Spirit with me.

When I started this letter I didn't realize I was going to have so much to say. It is so hard to put down my feelings about the Semester in Nauvoo program into few words because of the monumental influence it has had on my life.

Amy Redd.

Well, I am at a loss of words right now. The feelings I feel, I cannot even explain. I feel so blessed, so humbled at the opportunity I have had in my life to have this Nauvoo experience; to learn more about the early saints and my Savior Jesus Christ. I know so little, but I have felt so much! The Spirit of the Holy Ghost is real. I could never deny that. I know that without him and his guidance I would not be here today. I know that through living the gospel, you can never experience a truer happiness.

I had the opportunity to see the "icing on the cake" with the Temple. What an experience it was to see the Angel Moroni go up! It was a town gathering; people of all faiths attended.

The historical site that touched me the most was Liberty Jail, the "refiner's fire" for our Prophet, Joseph Smith. He had his test of faith, but Heavenly Father helped him through it. Faith is what keeps this gospel alive.

I truly feel like I have experienced, "a glimpse of Heaven." Everyone here is so different and leads so many different lives, but there was one thing that we have in common that has made us best friends, and that is our love for Jesus Christ and the desire we have to be more like him. I have made some lifetime friends. The teachers here are amazing! I can only hope to have the pure love in my marriage that they have in theirs. The impact they have left on me . . . I stand all amazed!

I have many miles ahead of me, but I am excited to see what is in store for me in the future. Having this experience has changed my life forever! It has truly made me a different person.

The scripture that described my feelings about my Nauvoo experience, the early saints, the Prophet Joseph Smith, and my Savior is Alma 26:16,

Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot say the smallest part which I feel.

I am so grateful for the knowledge I have gained here of myself and of my Savior. Now that I know him better, I can become more like him. I know this gospel is true. I know that Joseph Smith was a true Prophet of God. I love the scriptures. I love the power of prayer; I know he hears and answers me. I say these things in the name of Jesus Christ, amen.

Erin Ricks

Since I have been here in Nauvoo, it seems as if I have been overwhelmed by feelings rushing in and out and around my whole body. When people talk about the "Spirit of Nauvoo," I thought it was relating to the feeling that people carried around with them while visiting the city. When I first arrived I immediately noticed that there was an unseen feeling that just surrounded me as I entered the city. Still, I do not know what that feeling was from, whether from the remembrance of the heritage that our pioneer ancestors left for us to enjoy, or because of the beautiful edifice that was being built in memory of their dedication and sacrifice to the gospel of Jesus Christ of Latter Day Saints. Either way, there is an unseen power that immediately affects people as they enter, almost as if to intrigue them to learn more about this once thriving city.

There are few things in my life that will affect me forever. I mean truly affect me, as if a part of my heart has been taken out and will always be in reserve for that certain memory. I often wondered if it was because of the saints that once lived here or the Prophet Joseph Smith who walked these streets so many years ago. Now, as my semester here in Nauvoo is coming to a close, I do not believe that these are the reasons why this semester has affected my life for eternity. I truly respect my pioneer ancestors who marked a path for me to follow in their undying devotion to the gospel. I truly praise the prophet who did see God the Father and Jesus Christ in a heavenly vision, who opened up the way for me to be saved and sealed to my family for eternity. There will always be the utmost respect for these who followed before me on the path of perfection, I love them, but I will now and always worship my God. The same reason the pioneers gathered together here over 150 years ago is the same reason we gather here today. To praise and worship the God of the most high, the unchanging being from all eternity to all eternity. He is the Jehovah of the New and Old Testament as well as the God of the Book of Mormon and Doctrine and Covenants, and more personally the God of today. He is the God in whom I get down on both

knees every day and beg for guidance, help, direction, and comfort. The God whom I know understands every thought, pain, and trial that I will ever endure. The same God that the pioneers gave their lives for in worship is the same God that I would lay down my life for today.

How grateful I am for a God who thought I was worth dying for, but even more than that how grateful I am to know that He lives today. The same God today and tomorrow, the unchangeable being who brings people together; The same being who has been worshiped since the creation. How grateful I am for His perfect understanding of all that I go through. How grateful I am that although I am mortal and make mistakes every day, as a young child learning how to walk, that He didn't give up on me. How grateful I am for a Father who provided a way home. So, yes, I will always take a part of Nauvoo with me, but I will take more of what I learned in Nauvoo. No person can study the prophet Joseph Smith without studying the Savior. One day I hope I can approach my Savior as a friend and a brother instead of an unseen stranger. May I suggest that this is the true "Spirit of Nauvoo," the string that attaches me and my pioneer ancestors right at the heart. I KNOW GOD THE FATHER AND JESUS CHRIST LIVE.

Sandy Shardlow.

I'd like to begin my letter by describing the influence Nauvoo has had on my life. At the beginning of winter semester 2002, I was your typical southern Californian: one part LDS, one part rebel, and constantly trying to balance the two extremes. Although a year and a half at BYU-Utah had somewhat tempered my wild side, I still wasn't prepared to make the plunge into "Molly Mormon-dom." I remember the moment when all that changed. I was sitting in the game room studying with Dave and Gil. As a requirement, we were studying the King Follett Discourse. The experience was such a powerful one that I wrote my first thought paper on the subject. This is what I wrote:

In the King Follett discourse, Joseph Smith said, "A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man" (TPJS, 357). While reading this discourse, the point was made by Dave Rogers that Hell is not an actual lake of fire and brimstone, but the pain and

disappointment that comes from not having lived the standards of God, which pain is as exquisite as a lake of fire and brimstone. The purpose of the commandments is not to restrict our freedoms or keep us from enjoying the pleasures of life, but to save us from the guilt and shame that comes from the violation of these commandments. In Primary and Young Women, I was often told that laws do not restrict our freedoms, but keep us free. However, it was not until I was able to combine the pure love of God for His children with the idea that He gives us commandments to help us that I fully understood this concept. The idea that the commandments are given to us to prevent us from the guilt and pain that constitute Hell struck me so hard that I felt like I had been hit in the face. Suddenly it seemed so illogical to want to disobey any commandment, or to not follow, in exactness, the words of President Hinckley or any of the other prophets and apostles. But most importantly, I began to understand my parents' point of view.

While in high school, I was a semi-rebellious child. I was never prone to commit any serious sins, but I wanted to learn things for myself. I wanted to explore my options, date whomever I wanted to date, and stay out as late as I was able. I did not see the need for a curfew, nor the need for the many other "restrictions" I felt that I had. I was often heard to say that I could not learn from the mistakes of others, that I had to learn them for myself. My mother and I often fought on this subject. I heard her repeat the phrase "We give you rules because we love you," but I truly did not *understand* her. As I began to comprehend the fact that God gives us commandments because He loves us and wants to keep us from pain, I was able to compare Him to my parents. I suddenly got an idea of how much my parents love me. I was able to step out of my own situation, look at all the grief that came from my wrong choices, and see how following the "restrictions" of my parents would have kept me from that pain. I was able to understand that rules stemmed from my parents' love for me, and not because they did not trust me. This was so shocking that I was not able to think about anything else for hours afterwards. I wish I had understood this concept earlier; it might have made my relationship with my mother a little better, as well as kept me from making numerous mistakes. I was also able to get a new depth to this understanding when I put myself in

my parents' position. I have a 16-year old sister, and I have noticed her walking down a few of the same paths I did at her age, and I want to jump in and keep her from doing certain things. It is not that I am trying to keep her from having fun, but that I do not want her to have to go through the same, extremely painful experiences through which I went.

This new understanding has increased my comprehension of God, His love for us, and the plan of salvation. I now understand the purpose of the commandments, and I have a greater desire to follow them.

For the first time in my life, rules, laws, and commandments were no longer restrictions, but means of freedom. A short time after this experience, a group of us went to Brother Dahl's to have a religious discussion. The first question posed was "How do we get to the point where we have no desire for evil (Mosiah 5:2) or for the things of the world?" Brother Dahl's first suggestion was to pray, and to be serious in your praying. He said something to the effect of "If you want the Lord to help you change, but aren't willing to do whatever he asks you, then you're not going to go anywhere." I remember thinking that he must have been talking about me. So many times in my life I had thought about committing myself more to the gospel, but I wasn't ready to give up my way of life and the wrong things I was doing (most especially, the music I was listening to). However, after the four months spent in Nauvoo, studying the gospel and feeling of the Saints' spirits that still linger, I was able to make that commitment. I'm not saying that I'm perfect now, but I'm now able to move farther. I see this step as one going through a gate in a fence. Until I took the step through the gate, I was held behind the fence. Now, I am unrestricted.

This was not the only effect my semester at Nauvoo had on me. In my final thought paper, I wrote:

Looking back over this past semester, I now realize that the knowledge I've gained here is only a small part of the changes I've made. First, through my study of Joseph Smith's teachings, I have developed an even stronger testimony of the Prophet. I have grown to love his teachings, and I am always so amazed to hear about the things he taught the early Saints. I love the way he speaks with such simplicity and so much love. This class has also fanned the flames of my desire to learn.

I look forward to the chance I have to learn more about anything, especially Joseph Smith. This semester I have learned to do genealogy, crochet, knit, use a sewing machine, tie quilts, scrapbook, and sing (sort of). I actually enjoy studying for my classes, and it seems like I can never satisfy my thirst for knowledge. Overall, my testimony of this church has grown so much. Even though we've spent a lot of time studying Joseph Smith and the Saints, I have gained a stronger testimony of Jesus Christ and the Atonement. I know that the testimony I have gained here will help me throughout my life, and for that I am profoundly grateful. I know that the Lord truly did answer my prayer when I prayed about coming here. This was by far the best place for me to be this semester.

I have changed so much as a result of this semester. I am stronger in the church, and now have the desire to share the gospel with every person I meet. I can only pray that the Lord will allow me the opportunity to serve a mission. I almost don't feel like the same person I was when I left for Nauvoo. In fact, several of my friends and several members of my ward have also noticed a change. I still think about my semester every day, and now wear a locket with a picture of the Nauvoo Temple in it. Nauvoo will always be a part of my life.

I'd now like to share some of my experiences, taken from my journal. I'd like to share first, from April 13, 2002, my experience in the Sacred Grove. I had been struggling for a while with a question that I knew was important, but had not yet received an answer. I had such a strong testimony of the First Vision, and I knew the Lord would answer my question while I was in the grove. After spending about an hour in the grove singing and praying, it was time to leave. I was soaked clear through as it rained the entire day, but as Wilford Woodruff said after being baptized in a frozen river, "I do not feel the cold." As I was exiting the grove, I was a little disappointed because I felt I had not received an answer to my prayer. But, as I walked out, I suddenly got the strongest impression to my mind, almost as if someone had spoken it, though I didn't hear a voice. Basically, I was told the Lord was mindful of me and that He would send my answer when I needed it. Immediately the Holy Ghost testified that that was my answer, and I was at peace.

I'd also like to include my journal entry, as written, from April 16, 2002, written inside the Kirtland Temple, describing the special meeting that took place that evening.

Brothers Andreasen, Willmore, Andrus, and Dahl spoke about Kirtland, the temple, the dedication, and the numerous spiritual manifestations in this holy place. Our closing number was "The Spirit of God," and I have never heard it sung so beautifully and with so much power as I did tonight. I almost feel as if we had a few angels in our midst to help us. This place is so beautiful, and although it's not a temple as we would normally think of it, it is such a sacred building. The Lord has protected this building for nearly 170 years, and I'm sure He still visits it. Oh, the majesty of this building and the events that transpired therein! How I wish I could have lived here with the Prophet and witnessed some of the events that occurred here. However, I still add my testimony of the truthfulness of this gospel. I don't need to see the visions, or hear the gift of tongues, or see people healed. I know this gospel is true, and I know that the Lord came to this building and accepted it as His house. I can't imagine anyone coming here and not being able to feel the Spirit.

I can never adequately express my gratitude for the opportunity I had to be in Nauvoo for four months. When I first prayed about whether or not I should attend the Semester at Nauvoo program, I didn't feel that I was supposed to go. I was worried about taking a semester off my major, and was worried about the people I would be leaving behind. I prayed often for a few weeks about this. One night, as I was praying, the thought came into my mind, "You already know the answer. Now act on it." I knew I was supposed to go, and I called my parents the next day and told them. I now know that my answer was truly inspired of the Lord, and it scares me to think where I would be if I hadn't listened. My testimony is so much stronger now, and the testimony I gained in those four months has changed my entire life. I think the Lord every night for answering my prayer.

Andrea Shelley

While preparing to come to Nauvoo for a semester, I didn't quite know what to expect. I knew I wanted to come to Nauvoo to gain my own testimony of the Church. While growing up I always relied on my parents' testimonies. I can truthfully say that at that time, I did not have a firm foundation for my own testimony. When the choice was placed before me to come to Nauvoo, I thought, "Why not?" I had never been east and I had no idea what sort of experiences I would soon be having. During my semester in Nauvoo, I have gained a testimony that I would never have imagined, but what I am most grateful for, is that I gained my own! I would like to share that testimony with you.

I know this church is true! I know it! I know Joseph Smith is a true prophet of God! I know that he restored this Church! I am so very thankful for all the sacrifices he made so that I could be a part of this wonderful Church today. I know that he "has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135:3) I know that the night he was martyred, he sealed his testimony with his own blood because he knew with all his heart this was the true and only Church of Jesus Christ.

I am so grateful for the Holy Ghost! I have felt its warmth and power comfort me at times when I was discouraged or unhappy! I know the Book of Mormon to be the word of God. I find peace in its words and am so grateful to read it daily. While here in Nauvoo, I have gained a huge testimony of the pioneers. They were amazing people! I am so thankful for the trials and sacrifices they made, both young and old, to have enough strength and courage to live the words of God. What admiration I have for them to leave everything behind to follow the Prophet Brigham Young to their Promised Land. How grateful I am for the beautiful Nauvoo Temple. It really is "A house of the Lord." How blessed I am to live right across the street from it and listen to its beautiful bells ring out every hour. I am so thankful that I have been able to attend the temple regularly to do the work of the Lord. What a testimony I have for my family! I am so grateful for them! I never really had a close relationship with my parents, especially my dad. But after being deeply taught that a family is forever, how truly thankful and blessed I am to have them support me in all that I do and how much I strive to be like them! I truly hope that when I return to my home that I can be a missionary to my family, especially my brother who I love so much, and to be able to share with him how much I want him to have the gospel back in his life !! Finally, I am so grateful for my Savior Jesus Christ! I love Him and

enjoy learning more about Him. I am so grateful for the atonement in my life. That He suffered to take away my sins! I strive to be a good example for Him and to be an instrument in His hands. I would like to share a quote from my favorite song: “When Christ shall come, with shouts of acclamation, and take me home, what joy shall fill my heart! Then I shall bow in humble adoration, and there proclaim, ‘My God how great thou art!’” (*How Great Thou Art*, Hymn #86) I can’t wait to return to my Father again and live with Him for eternity. I am so grateful for all my experiences here in Nauvoo and for the personal, spiritual, and mental growth that I have made! I say this in this humble name of Jesus Christ, Amen.

Jessica Dawn Smith

I do not know how to express in a few short paragraphs the greatest experience of my life. It was not a very difficult decision whether or not to spend a semester in Nauvoo. I had just come home from a mission and needed a transition back into college life. But more than that, I love church history and I love learning about the experiences and trials that the early saints went through. There is no greater place to learn about the pioneers’ lives than in their home town.

Nauvoo is a Zion. The saints went to Nauvoo to get away from persecutions, to build up the church, and to strengthen their faith and testimonies. They worked together to make Nauvoo the beautiful city that it is. Even though Nauvoo has changed quite a bit since the saints left, Nauvoo is still Zion to me. Living in Nauvoo in the Joseph Smith Academy was the greatest blessing of my life. I, too, fled to Nauvoo leaving behind persecutions and trials. In Nauvoo I was safe and I felt loved like I never had before. As I studied church history, the teachings of the prophet Joseph Smith, the Doctrine and Covenants, and the lives of the pioneers; I gained so much respect and love for the saints and my testimony was strengthened each new day. The Spirit was there each day testifying of the truthfulness of the gospel and all that we were learning.

As much as I enjoyed going to my classes and learning all about Nauvoo, what I loved even more was experiencing Nauvoo. I was so grateful for the chance to visit all of the homes and shops in Nauvoo and to be able to do some of the things that the pioneers did on a daily basis.

But, my favorite place in all of Nauvoo was the Temple. I made sure that no matter what the weather was like, I took the time to walk around the temple and

to see it from every angle. I could not get enough of the temple. I would take all of my studies and sit outside and watch the temple being built. I loved seeing the progress each day. When my studies were done, I would sit and think about the temple and the sacrifices that the saints had to make in order to build it. And after all the time and energy they put into it, they had to leave it all behind. As I left Nauvoo, I too felt like I was leaving a part of me behind. I felt so connected to the temple, to Joseph Smith (who I felt was there with me, watching the daily progress of the temple), and to all of the saints that lived and loved in Nauvoo. I loved living in Nauvoo and did not want to leave my Zion.

One of my favorite experiences in Nauvoo was the Carthage Walk. A few of us took the opportunity to walk in Joseph Smith's footsteps and to retrace his last steps. On October 20, 2001, we walked the 23 miles to Carthage where Joseph and Hyrum Smith were killed. In my journal that night, I recorded my experience.

I don't think that I have ever been so extremely sore before. I was so excited for today and I am so glad that I did it. I know that the pain of today's walk will be gone in a few days but the memory and emotions of today will stay with me forever. I started out at 8:45 am with a lot of energy and going at a good pace but by the 10th mile, I was hurting. My knees hurt, my back was aching, I could feel blisters forming on my feet, and my stomach was killing me. I really wanted to sit down but I knew that if I stopped to sit down I wouldn't be able to get back up. At eleven and a half miles we had our half-way break and lunch. I collapsed to the wet earth when I finally arrived, not knowing if I would be able to finish the second half or if I even wanted to try. My body was in so much pain. After eating, I felt rejuvenated and ready to go. I had to drag my feet there but lunch gave me the energy and strength to keep going. A mile later my body was on fire. I told myself to keep going and that I would make it, but I don't think I really believed myself. At the 16th mile marker, those around me told me to wait for the van to pick me up. I was then determined to finish no matter what, even if it killed me. I had to prove to myself that I could do it, that I was not a quitter. I continued to drag my feet along and prayed that my knees would hold me up. I would find a landmark in the distance — a silo, barn, or tree. I would tell myself to just get there and then figure out what to do next.

Sometimes even that was too much, I could only concentrate on putting one foot in front of the next — so, I did. The trail was hilly but at mile marker 18 the small hills turned into what looked like mountains. I never thought I would make it up those hills, but eventually I did, only to find more mountains to cross. The last three miles were the hardest. I was so close and yet so far away. I was too close to quit and yet the road seemed to go on forever. Finally, mile marker 23 . . . Carthage! I made it! I hobbled right past the group lying on the grass drinking cold water and went directly to the statue of Joseph and Hyrum in front of the jail. There I kneeled down and offered a humble prayer of gratitude.

Through this experience and many others, I received a powerful testimony of the blessings that come because of sacrifice. The pioneers went through so much and they ‘sang as they walked’ and they walked ‘day after day.’ I grew to love and respect them so much more as I experienced, in a very small degree, the things that they were forced to go through. What I am most grateful for, is that while I lived in this ‘Zion,’ I learned about me. I proved to myself that I am not a quitter. I can do anything if I am willing to work hard enough for it.

I am so grateful that I was given the opportunity to live in the City of Joseph, study in the Joseph Smith Academy, and attend Brigham Young University-Nauvoo. It was a highlight of my life and I will remember those experiences for the rest of my life!

Rachel Heather Sowards

My time in Nauvoo at the Joseph Smith Academy was divinely inspired and I don’t believe I fully realized this until I arrived in Nauvoo. I knew part of the reason I needed to be there was for genealogical purposes, but I thought that would be just for me. The first evening I was there, Sister Aycock approached me and we soon discovered I was related to her husband, Max. We spent the entire semester exchanging information and I quickly realized that family history involves everyone. I soon discovered my ancestors lived in Nauvoo, helped build the temple, were members of the Nauvoo Legion and the Quorum of the Seventies and eventually made the trek west to Utah. It was so thrilling to make these amazing discoveries and become personally acquainted with my ancestors.

While I was in Nauvoo not only did I learn about my ancestors, but about all the amazing people who helped in establishing The Church of Jesus Christ of

Latter-day Saints. My testimony of the Prophet Joseph Smith, Jr. was strengthened beyond measure as I studied his life and saw the places he lived, worked and died. On January 27, 2002, I went to Carthage Jail for my first time, and in my journal I wrote, "Today was such an amazing day. The highlight of the day was when we went to Carthage Jail. I can't even begin to explain the spirit that dwells there. We watched a video and then took a tour. We went in the room Joseph Smith was martyred. They played an audiotape and on it a man sang 'A Poor Wayfaring Man of Grief' . . . Then our group sang the same song. The Spirit simply testified that he was truly a Prophet of God. As I walked around the grounds after the tour, I felt it was very sacred. The sanctity of Carthage Jail can only be measured with the Temple."

One of the highlights of the semester was living across the street from the Nauvoo Temple and watching the construction. It was such a blessing to be there when the House of the Lord was being built. We also had the pleasure of spending three hours in the Kirtland Ohio Temple as our teachers instructed us about the revelations received within, and the dedication and appearance of Jesus Christ. The best part of the program was at the end of the evening when we sang 'The Spirit of God.' It was awesome!! In my journal I wrote, "I've never heard it sung with such power. I had a hard time singing through parts of the song because of the tears in my eyes. That song has never had such power and meaning as it did tonight. . . . It makes me want to lift my voice to the heavens and shout praises to my Father and Lord forever more. I've loved being in the Lord's House this day . . . this truly is His Temple . . . the Spirit dwells here. It's amazing to think for the past three hours I've been looking at the very pulpits where Christ appeared to Joseph Smith and Oliver Cowdery. How special and what a unique opportunity!! I have been blessed."

My entire overall experience in Nauvoo was incredible. I loved every aspect of my experience at the Joseph Smith Academy. I learned more about the doctrines of the gospel in those few months than all my years of study, institute and mission. I know this program will continue to bless me the rest of my life and throughout eternity.

Emily Strawderman

Dear Future Nauvoo Students,

Here are just a few words of advice for your semester here in this sacred place. Savor the moments that you are going to be here attending the Academy.

You are so caught up in the whirl of activity and awe of being in Nauvoo, that you don't realize how rare of an experience you are getting until it's gone.

The Joseph Smith Academy is a wonderful place to live. Not only do you grow in Spirit, but you grow physically as well. And I don't mean taller . . . the cooks really feed you! I had the best roommate! We would do things that were just crack-ups! We took pictures of us jumping on the beds and made a Styrofoam cup telephone for us and our neighbors. Fun is what the JSA is all about. Sledding was also a lot of fun. The hill in back of the school is perfect for that! The faculty and staff who volunteer at the school are wonderful people. They are always so willing to help and they love the students so much. The classes you will take will never be forgotten. The manner in which the class is taught is amazing. Not only do you get a spiritual lesson out of it, but you can feel the love that the teacher has for each one of his/her students. It's great!

My Nauvoo experience was one of a kind. It was a time of personal spiritual growth and every where you went, the Spirit was felt. Because the town is so small, most everyone who lived there knew who "The BYU Students" were. We were the example. We were the ones who people could look at and just know that we were one of "The BYU Students." I remember going out with a few friends after the farewell to the Mission President and his wife. There were six of us, and we all took a walk down Main Street. Our plan was to walk down to the Pioneer Memorial at the end of Parley street. We never made it that far; our walk was cut short when all of us stopped to look at the temple. It was a light set on a hill. One of the girls I was walking with suggested that we sing. Any song we wanted to. We started out with the Primary songs and then moved on to hymns. The Spirit was strong when we were singing the Primary songs, but when we ended with "The Spirit of God," it felt like my whole body was on fire. It was because the six of us weren't the only ones singing; we all knew that we were not alone. Not a single one of us made it through the song with dry eyes. It was a beautiful sight. The temple was all lit up and set against a backdrop of stars. Remember that your Savior loves you. Remember that the Semester you came to Nauvoo was the Semester you were supposed to be there.

Brittany Swartz

Just thinking about my whole experience here at Nauvoo brings tears to my eyes. Making the decision to come to the BYU Semester at Nauvoo was one of

the best decisions I have ever made in my life. I have experienced so much in the past three and a half months, things that will stay with me forever.

Being in such a small environment has forced me to make so many friends. I have gained some great lasting friendships with those both young and older. The students have been able to lean on each other and become one big happy family. The teachers and missionaries have become our second grandparents. They have loved us and taught us more than I am sure they even understand.

Although I will miss the people here greatly, the thing that will always be impressed upon my mind is the wonderful spirit of this beautiful city. Being here has strengthened my testimony beyond compare. Being able to go and actually stand on the sacred ground that so many events in church history took place, allows the Spirit to testify to you of the truthfulness of the gospel, so much more than if you were just reading it from a text book. Church history has come alive for me. Joseph Smith and the early saints have come alive for me. One of the Sister Missionaries down on the flats one day mentioned in the tour that the veil is so thin here in Nauvoo. That statement is so true. You can feel the spirit of the saints all around you. You come to feel as though you know them personally. I never had pioneer ancestors before, but after being here I realized that I do. Even though there might not be any blood relatives, I can still consider them to be my ancestors. Because of how they lived their lives, mine is the way it is, and I have learned so much from their example.

Just like it was in the old Nauvoo times, the Temple is the center of attention today. I have come to love the temple more than anything else. My testimony of temples has grown more than anything else. I got into the habit of taking a walk around it every night, and I have found that to be my favorite time of day.

I am so sad to be leaving Nauvoo. I am so grateful for the opportunity to come here and come closer to my father in Heaven and his faithful saints. I have never been on a mission before, but I feel as though I have been on a mini one. I have been able to have the Spirit constantly with me, and hope that when I go home I won't be able to lose it. I know this is an inspired program. I know that Jesus Christ lives and atoned for our sins. I know now, more than before, that Joseph Smith truly was a prophet of God and restored the true gospel to the earth. I say these things in the name of Jesus Christ. Amen.

Mindy Swain

The opportunity I've had to participate in the BYU Nauvoo Semester has been such a wonderful one. I've enjoyed every minute of my time here. To learn about and visit the precise locations of the amazing events of the restoration was an experience I have long waited for and will cherish.

I've developed such a great love for the early members of the church, and have better understood and recognized their sacrifices. I've also come to love so many of the places that they were familiar with. The Sacred Grove, Whitney Store, Kirtland Temple, Johnson Farm and Nauvoo are just a few of the places that I have come to love.

I'm so grateful for the BYU Nauvoo Program and for the atmosphere it has created that we could be immersed in church history and gain so much to add to our knowledge and testimony from the experiences we've had here at the Joseph Smith Academy. We created lasting friendships with the wonderful students and faculty here and have made memories that will last long after we leave.

Stanley Thayne

Nauvoo! Before I came the name evoked images of the Prophet Joseph delivering some of his greatest discourses; the saints laboring with sword in one hand and hammer and chisel in the other as they built a Temple to our God; and of one of the richest eras of pure doctrine raining as the dew from heaven upon the heads of the Latter-day Saints.

Now the name means all of that and more. Nauvoo has become a part of me. Studying the Prophet Joseph's sermons in the very groves he delivered them; walking down Parley Street to the edge of the mighty Mississippi and imagining the wagon trains; walking reverently among the old moss-covered headstones at the pioneer cemetery as the sun casts its last rays; and doing all of this with a group of anxious students whose hearts are all knit together in the cause of building again Zion — all of these elements and more have etched Nauvoo into my soul — “written not with ink, but with the Spirit of the Living God; not in tables of stone, but in the fleshy tables of the heart” (2 Cor. 3:3). Perhaps some journal entries will illustrate how being, for a short time, a part of Nauvoo, has changed me, and Nauvoo has become forever a part of me.

Sept. 4 — Nauvoo. Today I arrived in the beautiful city, Nauvoo. After 2 days in the van driving through sage flats and cornfields, we have reached the promised land. It is beautiful!

Sept. 5. Nauvoo is even more beautiful in the day light! Nauvoo is so peaceful. There is a special feeling here; a rich, powerful, serene feeling. It seems to emanate from the trees, and lawns, and the river, and it floats upon the gentle breeze; it's in the veil-like morning mist; and it's built within the walls of the restored homes and shops where the early saints had lived for a time in peace, and then gave their all in sacrifice for the Gospel cause. Now it is all at peace. It is calm, it is uplifting, it is inspiring, it is beautiful. It is Nauvoo. Oh, how I love Nauvoo!

Sept. 6. Life is in a perfect balance. We arise early, read scriptures, and then go running down through old Nauvoo, or along the river, or up the dirt road, past the frog pond, that leads to Inspiration Point. Then we return for scripture study. In the afternoons (classes start tomorrow), walks or bike rides through old Nauvoo, or out in the rolling countryside, where I receive not only physical therapy, but also scenic therapy for the soul. Then after evening activities, the day winds down with a walk down to the river, or to Inspiration Point, or just sitting on the hill above the flats watching the dropping sun paint a fiery orange sunset over the Mississippi. I love this group already. Everyone is so friendly. I love people, especially these people.

Sept. 17. They put the dome on the Temple today. I was sitting in the Smith Memorial Park with Laura, Emily, Ashley, Devoney, and Marcor, sketching a sunstone when we looked up and saw it. We jumped and ran over and watched with excitement as the dome was lifted and placed on the top of the tower. Now it's all ready for the golden Moroni!

Sept. 21. Moroni placed atop the Nauvoo Temple. An historic day! On this day 178 years ago the Prophet Moroni appeared to Joseph Smith; now on the same day the golden statue of Moroni is placed upon the Nauvoo Temple.

Dec. 8. This morning MaryIrene, Malia, Heidi, Jake and I bundled up and walked down through the flats in the cold brisk December air down to the dock. There we stood on the banks of the mighty Mississippi whose waves crashed against the stony shore like the turbulent waves of the northern oceanic coast — well, maybe not that big, but the prospect of swimming made them appear big and cold! “Quick! Let's do this before logic and sanity convince us not to!” We all agreed, shed the coats and sweaters and shoes — and in we went! Insanity! The water was freezing! We waded out to waist deep and then plunged in. Brrrrr! The coldest part was wading back to shore. My legs froze numb pretty quick. As I stepped out I could hardly feel my legs and feet under me. We quickly pulled

on our dry uppers and our shoes. Then, semi-wet, semi-dry, we ran back to the Academy. What refreshing fun!

Dec. 9. Final Testimony Meeting. It seems like it was just yesterday that I was walking through the Orem Institute building and saw a little post card with a sunstone on it with the words 'BYU Semester at Nauvoo.' Nauvoo. The name seemed to roll through my mind with a certain richness. My mind was filled with visions (which I referred to as romantic notions, and got a lot of unexpected laughter) of the Prophet Joseph preaching the King Follett discourse in the groves, or of sitting in the restored buildings learning church history in the city of the early prophets.

I have been greatly blessed in deciding to come here. My time here has also greatly blessed my family as well. My sister Melissa has decided to come to Nauvoo next fall, and my sister Jennifer decided to serve a mission and has received her call to Campinas, Brasil. Nauvoo has been a great refuge for me. This has been a time of healing. There is nothing more edifying and beautiful than virtue, purity, sincerity and friendship. Being surrounded with these great saints who possess these qualities, and feeling the light and joy and love they radiate has blessed me immeasurably. There is no place I would rather have spent the past three months than right here, making pioneer soap, knitting hats, and darning socks in Nauvoo. Being here where the principles of the Gospel are taught clearly through Brother Dahl's teaching, I have gained a clearer understanding of true doctrine that has helped me learn to have greater patience and trust in God. Through examples of the great early saints in church history as Brother Willmore taught; and through the wisdom of great literature in Brother Aycock's class; and by gaining a greater understanding of US history in the light of the restored Gospel as Brother Andrus teaches it, I am better able to guide my life in a course and pace that Father wants it to be.

Dec. 11. I often think of Joseph Smith's dream to establish a University here in Nauvoo. Along with the Temple, it was one of his greatest goals for the city. It is interesting that the Joseph Smith Academy was one of the first things to come together here in Nauvoo's resurrection. I wonder how the Prophet Joseph must feel as he looks down upon us — students here at the Academy that bears his name. I imagine he is pleased. I hope so.

As I prepare to leave this place I've come to call home, and reflect back upon my experiences here, I feel to echo the Prophet's parting words as he looked over

the Temple and the beautiful city he was leaving: "This is the loveliest place and the best people under the heavens." And the same is true today at the JSA!

Dec. 14. My last night in Nauvoo as a student at the Joseph Smith Academy. How I have grown to love these sweet saints! How I have grown in an understanding of the true purposes and fruits of the Gospel — "Men are that they might have joy!" I have discovered how to receive and abide in this joy. It is to smile, to say 'hello,' and find a common thread of interest with another and weave a friendship. It is to laugh, to serve, to love, to edify one another. It is in helping one another discover the magic of this Gospel. It is in all of the friendships and experiences that have made Nauvoo a part of my soul, and has placed a deep abiding love within me for this sacred place, and these great people.

November 2002. And now, nearly one year later, my life is still linked to many of those great saints, whether I see them at school, or as we get together, or I see them at the MTC, or through letters to those who have entered the mission fields. Nauvoo is still a part of me. It still swells within with warm reminiscing as I remember my days in beautiful Nauvoo, or as I hear about the experiences of my sister and friend who are now experiencing the magic of Nauvoo.

Jonathan N. Uppike

How does one write in words the feelings from an experience of a lifetime? The love gained for a city whose streets whisper of its remarkable past? The yearning to have known personally the man called "the Prophet?" The fire of the Spirit burning a testimony into the heart?

The short time I lived in Nauvoo was extraordinary, to say the least. The feelings of the Spirit felt there and at the places we visited during our stay are ones that I shall never allow myself to forget. One in particular many students have felt as they walked down Parley Street. While walking alone down that road on that cold and windy day, I sensed that special feeling one feels when they walk upon the ground of such a hallowed place. Gazing up from the bank of the Mississippi River, one can once again see the temple stand atop its hill and imagine the feelings the Saints must have felt as they left their beloved city and temple. How they must have inwardly plead with the Lord that their sacrifice would be acceptable unto Him, that He would protect them as they entered a vast and unknown wilderness.

The feelings of one student while at the Joseph Smith Academy would be enough to fill a volume, let alone an entire semester's worth. Carthage Jail,

Adam-ondi-Ahman, Winter Quarters, and the Kirtland temple are but a few examples of the many places that provided an atmosphere in which the Spirit could testify to the soul. Yet part of the Nauvoo experience was sharing in that experience with others, forming bonds of friendships that can last a lifetime.

Jordan Watkins

Nauvoo, for most people, doesn't exist. A small town, clearly out of the way of the bustle of the world; Nauvoo calmly and quietly carries on its existence, somewhat similar to the Mississippi River it overlooks. At one time a passerby could meander through this little and seemingly insignificant city without a second thought; just a small ghost town laying in the way of a destination. Now, a large white edifice stands at the summit of a hill which descends down into the Mississippi, and the once unnoticed city holds the gaze of the previously indifferent traveler. A sense of awe fills each beholder of this grand spectacle, but to those who know the past of this city and its founder, it's not only a part of history, but a piece of destiny, and for them . . . a key to eternity.

For three months mine was the privilege to live in this city with other students and teachers in a school-like setting. Many most amazing and wonderful experiences were had, the following of which is only a brief summary.

Less than a week after we (the students) arrived in Nauvoo, the national tragedy of September 11, 2001 hit. Whether directly or indirectly each of us felt the deep sorrow that accompanies such a disaster, as I believe every American did. At a time like this, family becomes so important, and one must turn to those who can share mutual feelings of love and sympathy. Somehow, we all were united, even after less than a week of meeting. I dare say our environment had a significant role.

On another occasion, a different kind of experience occurred. We (students and teachers) were on a small handcart trek, trying in some way to remember the sacrifices of our forefathers. At one point we came to a small river. Our fearless leader (Sister Gloria Andrus) was of course analyzing how we would pass through the small impediment (stream). In her most graceful way, she, like the words from Simon and Garfunkle, "like a bridge over troubled water," layed herself down. A truly courageous act, and one which all who saw will never forget.

Throughout our Nauvoo stay, choice experiences included: testimony meetings which almost drew tears from even Brother Marley; talent shows which did draw tears from Brother Marley; sporting events showing that one is never

himself/herself during such intense competition; classes in which the Holy Ghost was present even though the name of the class may have been American Literature or American History; the raising of the Moroni statue to the top of the temple tower; old houses acting as time machines; voices raised in solemn adoration; Friday night activities of every sort with all the same outcome — bonding; these and numberless other activities are remembered.

We also had the opportunity to visit Church sites from Fayette, New York, to Winter Quarters, Nebraska. Each site carries with it its own history and spirit, and yet every time we would return to Nauvoo, it felt like coming home.

I am now on a mission in Mexico and when I think of when I left “home,” I can’t decide if it was when I entered the MTC on March 20, 2002, or when I said goodbye to Nauvoo on December 15, 2001.

I cannot truly share my feelings in so few words, but to only remember that I was there. The Spirit of Nauvoo is unforgettable, it’s something cherished by each visitor deep in the chambers of the heart. Whether it’s the history of the Saints who once resided there, the legacy left by the Prophet Joseph, or the sense of a feeling remembered from an existence before this life, to us who have been there, Nauvoo will always be home. As Wilford Woodruff described its founder, Joseph Smith, so is Nauvoo “like a bed of gold concealed from human view.”

Jake Wilding

My semester in Nauvoo was during the fall of 2001. I learned and grew so much from my time and experiences there. I mainly went to prepare for a Mission and go to the temple. I feel that the semester definitely helped me prepare.

Being able to watch the Nauvoo Temple being rebuilt gave me a desire to go to the temple. Now, after having gone through the temple, I have a huge respect for what the early saints sacrificed to build such a holy house.

In preparing for my mission I feel that BYU Nauvoo has prepared me for many aspects of the field. The major aspect being the testimony I gained of the Prophet Joseph Smith and the restoration of the gospel. Becoming more acquainted with his words and actions, a person can’t help but feel his power and the strength the Lord gave him. Now I will be able to take Joseph’s words to the people of Rochester, New York.

I have a soft spot in my heart for Nauvoo, the beautiful City of Joseph and the history that took place there. I also love the temple that was built and then

rebuilt there. My testimony has been strengthened in Nauvoo, anchored on a foundation of gospel principles and the historic legacy of the early Saints.

Mark Wilkinson

Nauvoo: A Beautiful Place, the City of Joseph, A place where the saints forged their testimonies in this sacred land. When I think of Nauvoo I think of the struggle and toil of the saints, driven by unruly mobs while seeking refuge. I think of the beautiful sunsets over the Mississippi, and the elaborate pictures they paint in the sky. I think of the Nauvoo Temple, standing boldly on the hill, a beacon to the world proclaiming that this gospel will continue to go forth, despite the persecutions of the past.

Nauvoo was a significant learning experience for me. I will never forget the lessons I was taught and the spirit that I felt there. My testimony has grown in great leaps and bounds as I have studied Church History and The Teachings of the Prophet Joseph Smith, and then reinforced that knowledge by visiting the various historical sites, and feeling the reverent spirit of each place. In Nauvoo, not only have I received a secular education, but more importantly, I have received a spiritual education. The Holy Ghost has testified to me the truthfulness of this gospel in many aspects while in Nauvoo.

I am grateful for the opportunity that I have had to associate with so many strong and dedicated people, whether it be student, faculty, staff, or missionaries. Examples can teach you so much about life! I have watched each individual, and learned from the way in which they conduct their lives on a daily basis. I am so grateful for the teachers and the food service volunteers at the Joseph Smith Academy. They made such an amazing sacrifice on our behalf. Their greatest desire was to come and provide service for the students, and their unselfish sacrifice enhanced the environment of the Joseph Smith Academy greatly. Not only did they teach through their knowledge, but they taught also by example. They are to be commended for all the service which they rendered in our behalf.

Nauvoo has truly changed my outlook on life. It has shown me what truly matters most, and has shown me how we can obtain lasting happiness. I have had reinforced, the importance of daily personal prayer and scripture study in my every day life. These two habits keep us grounded and focused upon the gospel, and are essential on a daily basis.

I would now like to briefly bear my testimony and my witness of this Gospel. I testify that it has been restored. I have been in that Sacred Grove and have felt

that special spirit witness to me many times that this Gospel is true, and that it has been restored in its fullness here upon the earth. I testify of the Book of Mormon and the power of its written word. It is a true book and the most correct of any upon this earth, and by reading its pages and studying its contents we can strengthen our testimonies and receive personal insights and revelation. I testify of the Prophet Joseph Smith. On one sacred occasion, I was able to walk from the Nauvoo Temple to the Carthage Jail, following his Martyrdom Trail. Upon arriving at Carthage, a few students and I ascended the stairs into the upper room, and entered that sacred and revered room where the Prophet and his brother Hyrum were martyred. There we read the account of the Martyrdom and felt the strong witness of the Spirit testify to us that Joseph was God's Prophet.

I am so grateful for the opportunity I have been blessed with to live in Nauvoo for a semester, and to experience the special spirit and majesty of this beautiful city. In the future, I will continue to do what our Semester Theme exhorts "Remember the Past, Live the Legacy, Build the Kingdom." I will forever hold a special place in my heart for Nauvoo and the saints who lived there. "And so, Nauvoo, I say farewell to you. With numb and aching heart, one last adieu. . . . This home I leave will shelter memories clear, of all that I hold dear in old Nauvoo. Farewell, Nauvoo. Farewell, Nauvoo."

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The following references are names of each person interviewed during the writing of this book. Each name is followed by the month and year in which the interview took place. As indicated by dates following the names, interviews are in time sequence.

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Ross Schmid, (Nauvoo Restoration Incorporated Supervisor)-1/02
President Durrell Nelson (President, Nauvoo Stake)-1/02
Mike Trapp (Nauvoo local historian) Nauvoo, Illinois-1/02
Sherrill Jay Davis (Food Services Director JSA 2000-2002)-5/02
Stephen K. Nyman (BYU Associate Director Dining Services)-8/02
Dr. Milton V. Backman (BYU Religion, retired) telephone-7/02
Dr. Charles D. Tate (BYU English, retired) telephone-8/02
Audrey M. Godfrey (USAC, M.A. Speech, retired) telephone-8/02
Dr. Doris S. Warner (BYU Family Science, retired) telephone-8/02
Dr. Ted J. Warner (BYU History, retired) telephone-8/02
Dr. Louis J. Chatterley (BYU Mathematics, retired) telephone-8/02
Robert Wayne Cutler (Missionary) SLC, Utah-9/02
Max Atkinson (Missionary) St. Anthony, Idaho-10/02
Dr. Richard W. Robison (Ricks College Music, retired) telephone-12/02

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APPENDIX

Drawings of the Joseph Smith Academy
Student Lists (Winter 1994 through Winter 2003)
Student Matrices (Winter 2000 through Winter 2003)
Nauvoo Student Association (student government)
Faculty Meeting Agenda (a sample)
Orientation Meeting (a sample)
Student Handbook
Various Schedules (samples)
Field Studies Material
Student Evaluations (Fall 2002)
Newspaper Clippings

Drawings of the Joseph Smith Academy

YOUNG STREET

WELLS

STREET

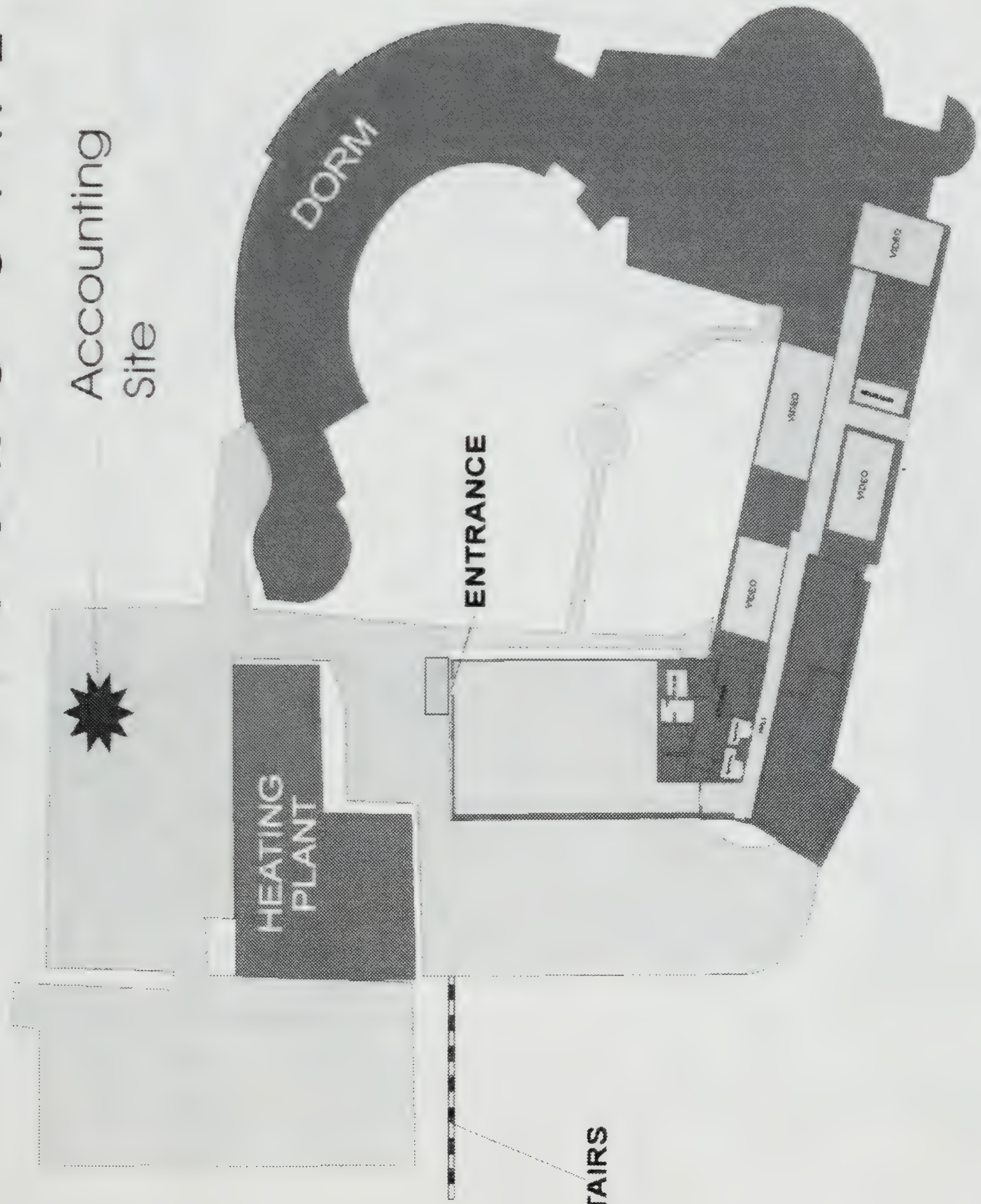
Accounting
Site

DORM

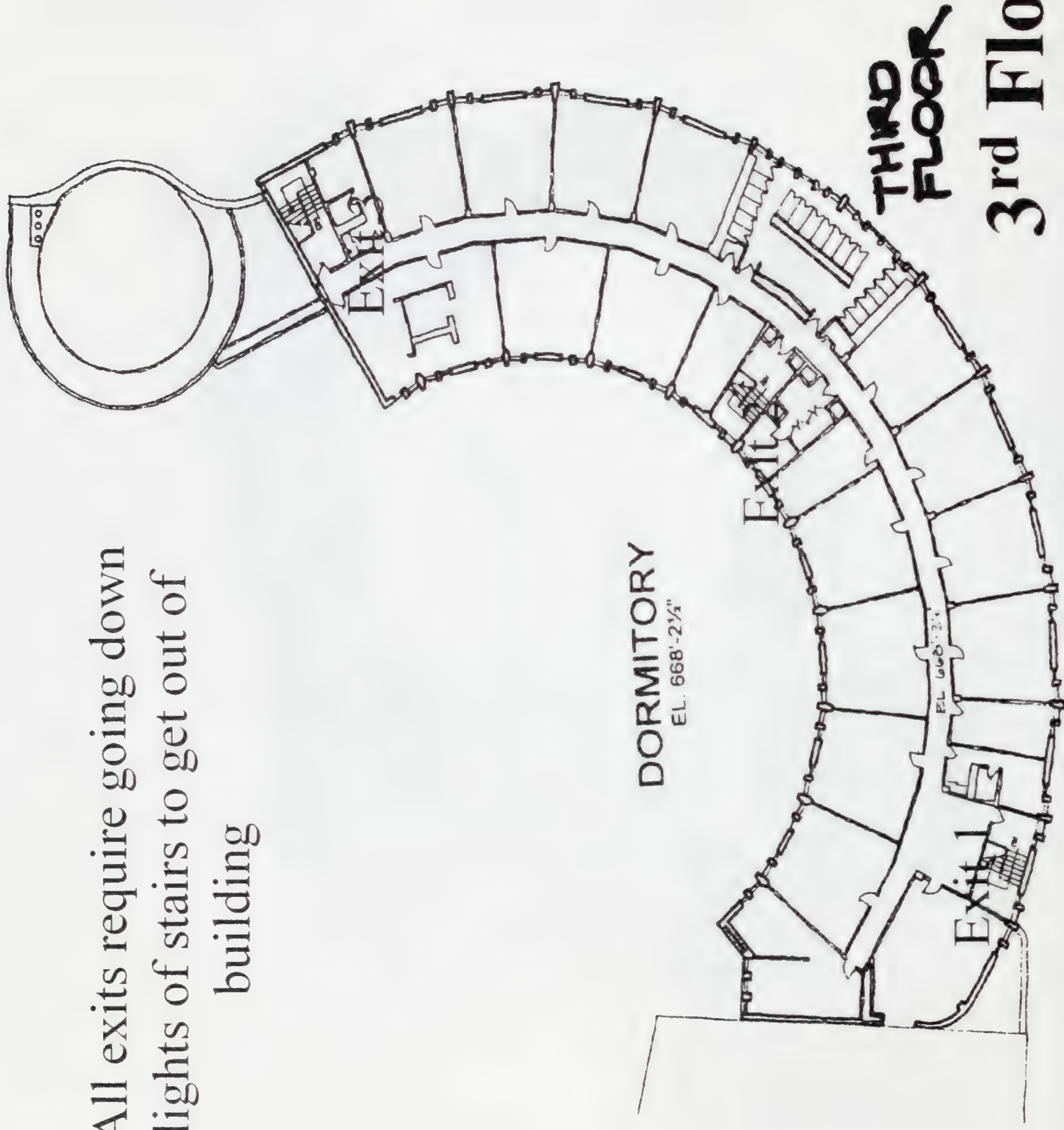
ENTRANCE

HEATING
PLANT

STAIRS



Note: All exits require going down
two flights of stairs to get out of
building



Note: All exits require going down stairs to get out of building.

ACADEMY

EL. 662'-7 $\frac{1}{4}$ "

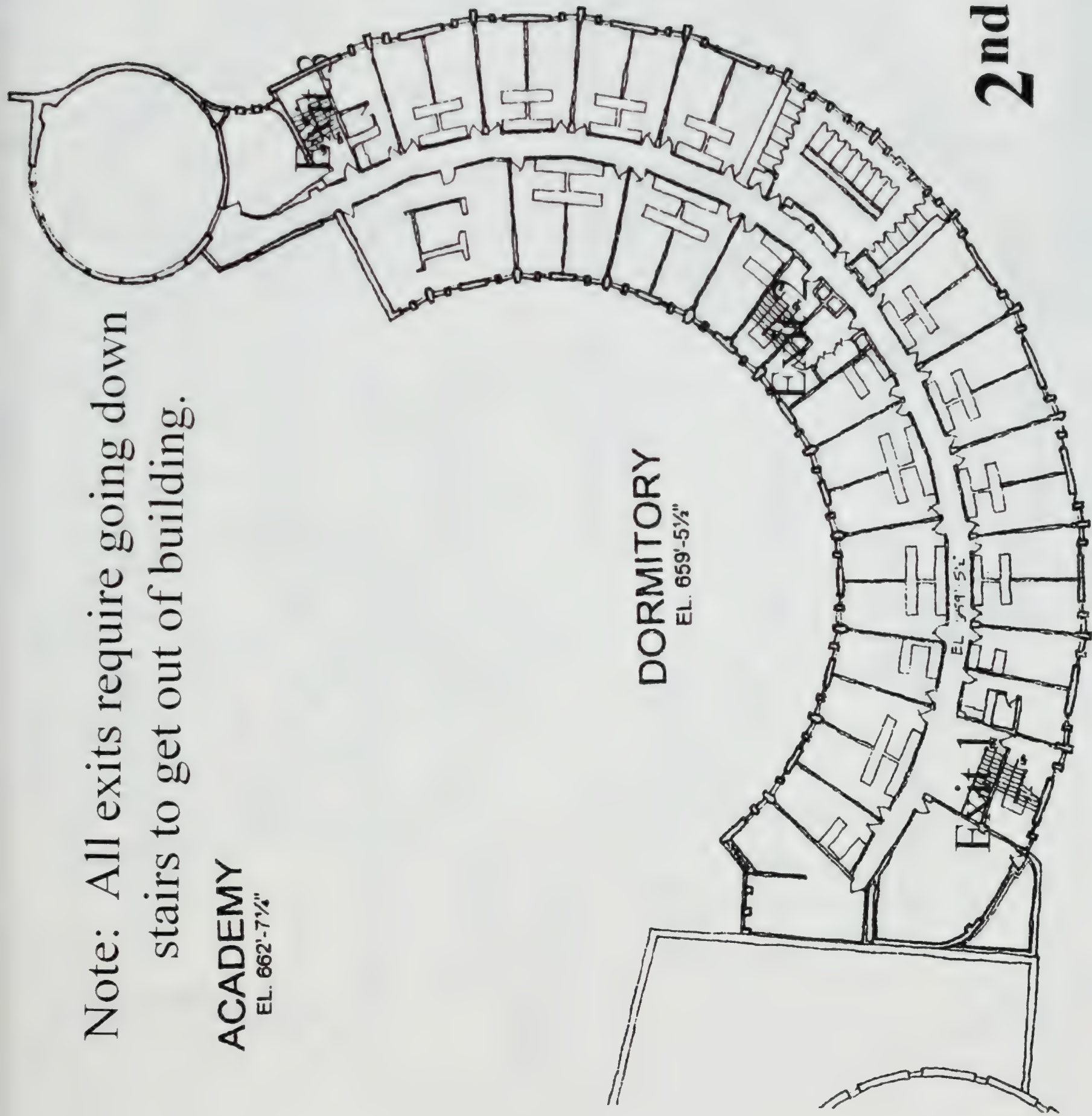
DORMITORY

EL. 659'-5 $\frac{1}{2}$ "

EL. 659'-5"

EXIT

2nd Floor



ACADEMY
EL. 650'-11½"

Exit 4

Exit 5

DORMITORY
EL. 649'-10"

Exit 3

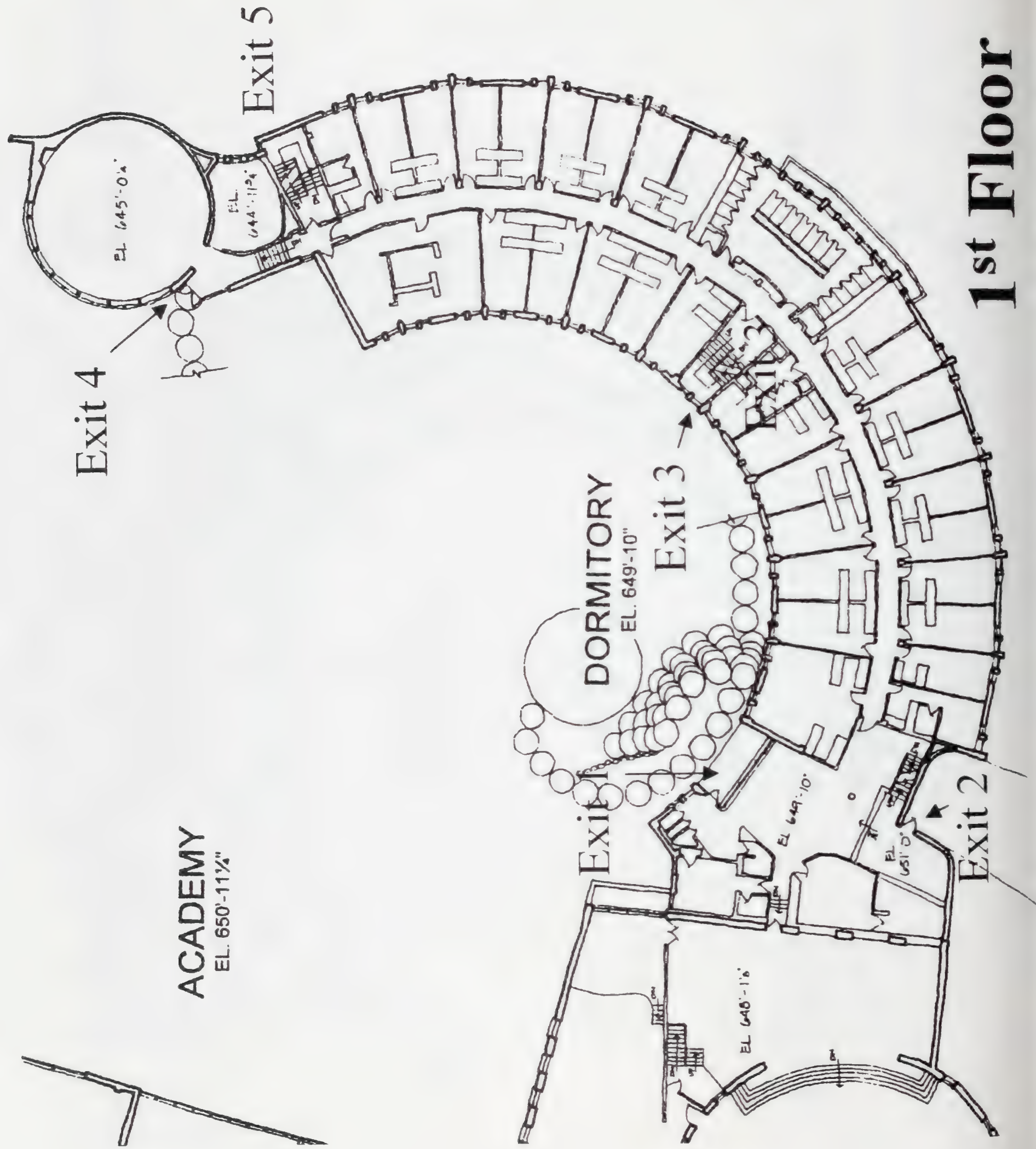
Exit 1

EL. 649'-10"

EL. 651'-0"

Exit 2

1st Floor



ACADEMY

EL. 640'-2 1/4"

"A" can go to exits 1, 2 or 3

"B" can go to exits 3, 4 or 5

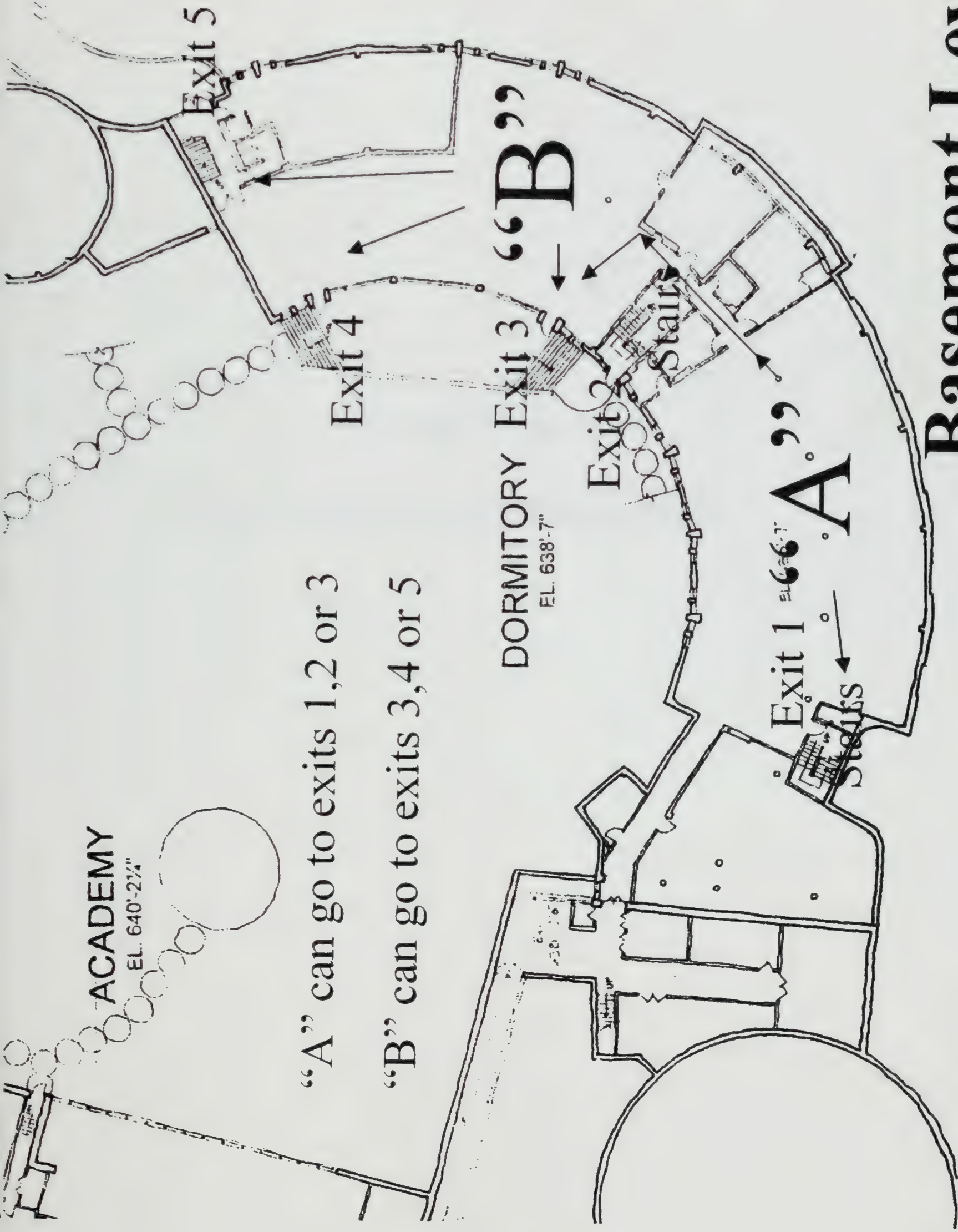
DORMITORY Exit 3 "B"

EL. 638'-7"

Exit 1 "A"

EL. 636'-1"

Basement Level



Student Lists

(Winter 1994 through Winter 2003)

BYU SEMESTER AT NAUVOO
STUDENT LISTS

Winter 1994

- | | |
|---------------------------|---------------------------|
| 1. Ballantyne, Aaron B. | 21. Perkins, Ollie Jean |
| 2. Beal, Laura | 22. Pine, Melinda Kay |
| 3. Bock, Karl N. | 23. Rawlings, Brian Jay |
| 4. Burton, Randy | 24. Richards, Sarah L. |
| 5. Call, Wendy | 25. Richards, Shalauna |
| 6. Davenport, Bartona | 26. Robertson, Debra K. |
| 7. Davenport, John Thomas | 27. Robinson, Shelley M. |
| 8. Dutson, Lana Orenia | 28. Schull, Kent F. |
| 9. Gerritsen, Tyler | 29. Secrist, Elizabeth |
| 10. Hanson, Katie R. | 30. Shurtleff, Tamara |
| 11. Harper, Jennifer | 31. Slater, Wendy |
| 12. Harper, Steve | 32. Smith, Heather |
| 13. Husted, Alissa | 33. Snyder, Kimberli K. |
| 14. Hymas, Matthew Payne | 34. Sorenson, Sarah Loree |
| 15. John, Tori | 35. Spencer, Rachel |
| 16. Kynerd , Kathie | 36. Stevens, Sherry A. |
| 17. Larson, Carolyn | 37. Sykes, Jennifer A. |
| 18. Muhlestein, Tamara | 38. Tackett, Laurie |
| 19. Nielson, Amy | 39. Wilson, Todd C. |
| 20. Olsen, Alisa | |

Winter 1995

1. Anderson, Carli
2. Backman, Gretel J.
3. Baker, Brian W.
4. Bringham, Noelle
5. Cardwell, Marianne
6. Done, Toni L.
7. Dunn, Mary Frances
8. Edwards, Steve C.
9. Glenn, Amy Jones
10. Glenn, Scott
11. Griffen, Cynthia Rene
12. Hahl, Alyson
13. Harmsen, Anne T.
14. Haws, Esther
15. Hess, Jennifer
16. Horne, Holly M.
17. Hughes, Kristi
18. Hunter, April
19. King, Lezlie
20. Lapointe, Kathryn
21. Lewellen, Amy Jean
22. Light, Crystal Star
23. Morgan, Barbara Elaine
24. Ollerton, Stephanie
25. Palmer, Jeffrey Dan
26. Peterson, Chandra
27. Pollmann, Julie Kay
28. Quist, Melanie
29. Quist, Robert
30. Robertson, Margaret
31. Seal, Erich
32. Shetter, Sally A.
33. Smith, Sonthaya D.
34. Stout, Amy
35. Terry, Mardell
36. Tonks, Carrie
37. Watts, Kimberly Lee
38. Wood, Aaron

Winter 1996

- | | |
|-----------------------------|-----------------------------|
| 1. Anderson, Jamie M. | 22. Pfunder, Erin |
| 2. Atwood, Cathy | 23. Platt, Jed J. |
| 3. Backlund, Sarah | 24. Pollmann, Lisa |
| 4. Blake, Tamara | 25. Price, Jeffery George |
| 5. Brown, Alisha Dawn | 26. Price, Maria L. |
| 6. Chatterton, Cristi | 27. Reid, Catherine |
| 7. Clark, Emily | 28. Reynolds, Jeffrey Scott |
| 8. Cox, Nathan R. | 29. Romney, Shannon |
| 9. Crosley, Genevieve | 30. Whitcomb, April |
| 10. Engh, Maryann | 31. Seal, Jayna |
| 11. Gerlach, Avalie Lynn | 32. Sorenson, Amanda |
| 12. Godard, Joanne | 33. Steed, Elizabeth |
| 13. Hall, Elizabeth | 34. Stevenson, Shila |
| 14. Hawkins, Trisha | 35. Sullivan, Michelle |
| 15. Hunt, Terri | 36. Swensen, Steven P. |
| 16. Larsen, Elizabeth Ann | 37. Torres, Aaron M. |
| 17. Livingston, Helen Janee | 38. Tuttle, Christie |
| 18. Mabey, Emily Faith | 39. Walters, Linda |
| 19. Madson, Tiffany Nicole | 40. Ward, Chad |
| 20. Mahan, Mary L. | 41. Wright, Wendy Lynn |
| 21. Ogden, Angela | 42. York, Amy |

Winter 1997

- | | |
|----------------------------|------------------------------|
| 1. Adams, Eliza Joy | 24. Jones, Cynthia Magdalene |
| 2. Bradshaw, Lynette B. | 25. Layton, Jodi Glenn |
| 3. Cannon, Mary Alice | 26. Layton, Tyler Grant |
| 4. Chavez, Robin | 27. Leister, Christie |
| 5. Chu, Cunling | 28. Mattoon, Emily Marie |
| 6. Conlin, Laurie | 29. Michels, Matt R. |
| 7. Dickson, Stephanie | 30. Nakai, Melissa |
| 8. Drommond, Maele | 31. Nuffer, Brad |
| 9. Eddy, Kathleen Erin | 32. Olsen, Kirsten J. |
| 10. Eggett, Travis J. | 33. Overson, Hillary |
| 11. Feil, David W. | 34. Peterson, Cortney D. |
| 12. Fluhman, Emily | 35. Pettit, Michelle |
| 13. Gold, Annette | 36. Quigley, Jennifer |
| 14. Green, Deanna | 37. Richmond, Keena |
| 15. Gurr, Kevan | 38. Ridd, Marin |
| 16. Gurr, Sherri Farnworth | 39. Riddle, Lanea |
| 17. Hatley, Valli | 40. Robinson, Melinda |
| 18. Hawkins, Crystal | 41. Summers, Elizabeth |
| 19. Haymond, Lorilee | 42. Thomas, Michelle |
| 20. Haymond, Melanie | 43. Tyler, Rachel |
| 21. Hoggard, Lori | 44. Virtue, Michelle |
| 22. Hone, David Stokes | 45. Williams, Janae |
| 23. Hunt, Raya Lynn | |

Winter 1998

- | | |
|------------------------------|--------------------------------|
| 1. Barlow, Melinda Evva | 23. Mildenstein, Alicia |
| 2. Blocker, Lisa | 24. Moorhead, Lisa |
| 3. Bonnett, Nicole | 25. Nelson, Sharene |
| 4. Brinton, Andrew Wiltshire | 26. Osborne, Joni |
| 5. Bryant, Vanessa Kimellen | 27. Owsley, Shannon |
| 6. Bunker, Michelle | 28. Pearl, Tricia Lee |
| 7. Burton, Jessica Elaine | 29. Peisley, Nikki |
| 8. Carter, Amy | 30. Perry, Emily |
| 9. Combe, Amy Ann | 31. Pykles, Benjamin |
| 10. Cox, Tricia | 32. Pykles, Liesl |
| 11. Gibson, Bonnie Joy | 33. Richards, Melissa |
| 12. Gray, Ashley | 34. Richards, Rachel Anne |
| 13. Hall, Heather Josianne | 35. Serr, Ryan |
| 14. Hansen, Shawn R. | 36. Sewell, Kari Ann |
| 15. Jones, Molly | 37. Smith, Vesta |
| 16. Lantz, Christina A. | 38. Sorensen, Emily |
| 17. Lehnhof, Erin | 39. Tanner, Wendy |
| 18. Lootens, Nicole | 40. Tull, Dacy |
| 19. Lyman, Amy Jane | 41. Vanwagenen, Douglas |
| 20. Madsen, Lisa | 42. Walker, Kyle |
| 21. Mickelsen, Tricia L. | 43. Walker, Michelle Elizabeth |
| 22. Milberg, Allyson | 44. Zierenberg, Ginger Dee |

Winter 1999

- | | |
|--------------------------------|----------------------------|
| 1. Alvey, Sally Marie | 23. Kitchen, Michelle |
| 2. Andrew, Shelley | 24. Knight, Angela |
| 3. Averett, Cambria M. | 25. Mahaffey, Megan |
| 4. Betenson, Breanne | 26. Mansell, Lisa |
| 5. Bowles, Krista | 27. McQueen, Christopher |
| 6. Brems, Erin | 28. Meline, Marianne |
| 7. Clarke, Shellie | 29. Merrell, Angelyn |
| 8. Cooper, Jessica Ann | 30. Nelson, Jennifer |
| 9. Davis, Cynthia | 31. Norell, Rebecca |
| 10. Dearden, Camille | 32. Orme, Rachel |
| 11. Draper, Celeste | 33. Packer, Robert Ray |
| 12. Ellis, Keri | 34. Pope, Kathryn Ella |
| 13. Evans, Tessa | 35. Rasmussen, Jaclyn |
| 14. Ford, Anne Marie | 36. Rasmussen, Jennifer |
| 15. Glauque, Leslie | 37. Redlin, Jennifer |
| 16. Gordon, Christopher Robert | 38. Richardson, Tara Lynne |
| 17. Halling, Anna Lissa | 39. Ronsick, Sarah Joanne |
| 18. Harris, Todd Justin | 40. Savage, Melinda |
| 19. Harrison, Tenille | 41. Tullis, Janelle |
| 20. Hartley, Alicia | 42. Vanderheide, Samantha |
| 21. Hughes, Shyla Loreen | 43. Walker, Jenny |
| 22. Jensen, Bryan Taylor | |

Winter 2000

- | | |
|--------------------------|------------------------|
| 1. Barlow, Kate | 22. Hatch, Melissa |
| 2. Barrett, Emily | 23. Johansen, Lloydell |
| 3. Belliston, Jennifer | 24. Jepson, Th'eric |
| 4. Bennett, Rachael | 25. Johnson, Lindsie |
| 5. Bracken, Becky | 26. Journey, Hollie |
| 6. Carlquist, Johanna | 27. Morgan, Sarah |
| 7. Christensen, Virginia | 28. Newman, Krista |
| 8. Davis, Katie | 29. Olsen, Amanda |
| 9. Davis, Shalayne | 30. Olsen, Jeff |
| 10. Erekson, Emily | 31. Platt, Jay |
| 11. Erekson, Greg | 32. Poulson, Ann |
| 12. Evanson, Melissa | 33. Reid, Brendalyn |
| 13. Fitzgerald, Melinda | 34. Sandberg, Renee |
| 14. Fosson, Gabriel | 35. Snelders, Julie |
| 15. Freeman, Heather | 36. Van Natter, Heidi |
| 16. Gardner, Joshua | 37. Whiting, Brandon |
| 17. Gardner, Matthew | 38. Williams, Heather |
| 18. Gibby, Kristin | 39. Wilson, Kariann |
| 19. Goddard, Brieanne | 40. Wright, SaraAnne |
| 20. Gordon, Wendy | 41. Zimmerman, Jayme |
| 21. Harper, Jared | |

Fall 2000

1. Allen, Heather
2. Alley, Elizabeth
3. Alvillar, Emily
4. Anderson, Susie
5. Ator, Katie
6. Barlow, Todd
7. Baxter, Lindsay
8. Beck, Natasha
9. Elliston, Elise
10. Bench, Keera
11. Blickfeldt, Rebecca
12. Buch, Dana
13. Burnham, Rebecca
14. Call, Jenny
15. Christensen, Sheryl
16. Clement, Cindy
17. Coombs, Ashlee
18. Coombs, Sarah
19. Dallin, Gina
20. Dangerfield, Jenny
21. Davidson, Jennifer
22. Dransfield, Eileen
23. Dyslin, Maureen
24. Eagar, Kolter
25. Eaton, Melissa
26. Eddington, Heather
27. Ellsworth, Kami
28. Empey, Krista
29. Etherington, Tawni
30. Felt, Emily
31. Ferguson, Lindsay
32. Flynne, Jonathan
33. Gilbert, Amy
34. Griffith, Robyn
35. Gumm, Janalee
36. Hadfield, Jessica
37. Hansen, April
38. Hansen, Hannah
39. Harper, Nolan
40. Harvey, Emily
41. Higginson, Krista
42. Holbrook, Lisa
43. Hutchings, Amberlyn
44. Hymas, Mary Jane
45. Infanger, Lisa
46. Ing, Michael
47. Jacob, Sally
48. Johnson, Heidi
49. Johnson, Katie
50. Klekas, Jennifer
51. Knapp, Ruth
52. Kropf, Marci
53. Lamb, Mackenzie
54. Linsley, Angela
55. Lunt, Heather
56. Macbeth, Elizabeth
57. Macbeth, Spencer
58. Mathis, Katie
59. Mays, Jennifer
60. Morris, Carrie
61. Morrison, Kim
62. Ohlwiler, Jason
63. Partridge, Amy
64. Perkins, Michael
65. Peterson, Christina
66. Platt, Trey
67. Pountain, Erin
68. Powell, Angela
69. Reed, Corey
70. Richey, Megann
71. Robinson, Kate
72. Romney, Chip

- | | | | |
|-----|---------------------|------|---------------------|
| 73. | Rosenlof, Amber | 88. | Swartz, Heather |
| 74. | Russo, Krissa | 89. | Swensen, Aaron |
| 75. | Sanders, Jennie | 90. | Thomas, Ryan |
| 76. | Scoresby, Jeanette | 91. | Tueller, Jamie |
| 77. | Scoresby, Sherri | 92. | Wagner, Megan |
| 78. | Shake, Lauren | 93. | Waldron, Alison |
| 79. | Simpson, Holly | 94. | Walker, Emily |
| 80. | Skabelund, Jessica | 95. | Whitehead, Jessica |
| 81. | Smith, Chris | 96. | Whitehead, Sarah |
| 82. | Smith, Matthew | 97. | Williams, Ashley |
| 83. | Stakland, Nathanael | 98. | Woodhouse, Bryndi |
| 84. | Stanley, Amber | 99. | Wright, Wendy |
| 85. | Stanley, Peter | 100. | Young, Marianne |
| 86. | Stott, Jade | 101. | Zabriskie, Jennifer |
| 87. | Strong, Lindy | 102. | Zimmerman, Andrea |

Winter 2001

1. Aamodt, Cassandra
2. Adams, Kimberly
3. Baird, Jamie
4. Bankhead, Ashley
5. Beitz, Susan
6. Bowlden, Kelli
7. Bryson, Jared
8. Burnside, Laura
9. Calkins, Lisa
10. Carver, Spencer
11. Chapman, Kathryn
12. Clark, Rebecca
13. Dean, Tasha
14. Decker, Amy
15. Draper, Sadie
16. Eccles, Ashley
17. Farrell, Dawnise
18. Flitton, Jill
19. Fosson, Shayla
20. Gardiner, Libbie
21. Griffioen, Anna
22. Halladay, Nathaan
23. Harmer, Dan
24. Hastings, Mandi
25. Jarvis, Camilla
26. Johnson, Emilie
27. Johnson, Jill
28. Johnson, Jodee
29. Johnson, Mark
30. Johnson, Rynanne
31. Jones, Maren
32. Keaton, Kristy
33. Lifferth, Corianne
34. Madsen, Christie
35. McClute, Erin
36. McGee, Lisa
37. Meacham, Kevin
38. Miller, Alan J.
39. Moon, Melissa
40. Mullin, Sarah
41. Niekamp, Laura
42. O'Brien, Laurie
43. Ogden, Melynda
44. Ortiz, Melinda
45. Oveson, Toni Dee
46. Perkins, Michael
47. Peterson, Brenda
48. Peterson, Kenneth
49. Peterson, Nikki
50. Platt, Katie
51. Purdy, Carrie
52. Randall, Michelle
53. Rich, Ari
54. Richardson, Kobie
55. Smith, David
56. Stafford, Sarah
57. Tandy, Christopher
58. Terry, Peter
59. Townsend, Jenny
60. Valenta, Maggie
61. Walters, Katie
62. Weatherston, Dallin
63. White, Karla
64. Whiting, Lori
65. Williams, Jamie
66. Willardson, Kate
67. Woods, Daniel

Fall 2001

- | | |
|---------------------------|-------------------------|
| 1. Alamo, Beth | 37. Hansen, Emily |
| 2. Allen, Sharee | 38. Hansen, Rebecca |
| 3. Alley, Rachel | 39. Harper, Melissa |
| 4. Ashford, Lisa | 40. Harvey, Jared |
| 5. Ashton, Lindsay | 41. Haws, Joni |
| 6. Barnes, Shawn | 42. Henshaw, Kerilyn |
| 7. Barnes, Taio | 43. Homer, MaryIrene |
| 8. Barney, Stephanie | 44. Horsley, Melissa |
| 9. Bartholomew, Patricia | 45. Jackson, Jessica |
| 10. Belnap, Amber | 46. Jay, Joseph |
| 11. Berg, Jill | 47. Johnson, Diana |
| 12. Blickfeldt, Tricia | 48. Johnson, Jeff |
| 13. Bremner, Amanda | 49. Jones, Stephanie |
| 14. Briggs, Jedediah | 50. Kargis, Christina |
| 15. Brunson, Lesley | 51. Kenney, Marie |
| 16. Butterfield, Collette | 52. Kerby, Camilla |
| 17. Cahoon, Cara | 53. Kimball, Krystal |
| 18. Chidester, Stephanie | 54. Larsen, Andrea |
| 19. Dahl, Tyler | 55. Layton, Adam |
| 20. Davis, Rylee | 56. Leckie, Crystal |
| 21. Dillon, Kevin | 57. Lenehan, Melanie |
| 22. Duffin, Christy | 58. Lewis, Megan |
| 23. Eagar, Brianna | 59. Lewis, Mindy |
| 24. Edmondson, Emily | 60. Ludwig, Debbie |
| 25. Edwards, Jayson | 61. Lybbert, Candace |
| 26. Eldredge, Heidi | 62. McCuistion, Rebecca |
| 27. Engstrom, Clare | 63. Moore, Kristelle |
| 28. Farnsworth, Meili | 64. Mower, Ben |
| 29. Ford, Laura | 65. Murphy Maranda |
| 30. Freestone, Emily | 66. Newbold, Lori |
| 31. Friden, Julie | 67. Newman, Megan |
| 32. Greer, Jessica | 68. Ortlieb, Amber |
| 33. Gray, Ben | 69. Palmer, Ashley |
| 34. Hallows, Heidi | 70. Payne, Devoney |
| 35. Hamblin, JaNae | 71. Peterson, Joella |
| 36. Hanks, Libbie | 72. Peterson, Jon |

73. Peterson, Stephanie
74. Platt, Marcor
75. Pruitt, Miriam
76. Rapking, Marjorie
77. Redd, Amy
78. Ricks, Erin
79. Robert, Jon
80. Runia, Lisa
81. Russell, Tianna
82. Sanchez, Sandra
83. Sanderson, Randi
84. Schurtz, Rebecca
85. Smith, Jessica
86. Smith, Jessica Dawn
87. Sommerfeldt, Michelle
88. Sorte, Nicole
89. Stevenson, Mark

90. Swanson, Scarlett
91. Thayne, Stan
92. Thornton, Leiah
93. Tice, Heidi
94. Tucker, Jimeen
95. Tuckett, Jessica
96. Van Every, Alicia
97. Wahlstrom, Andy
98. Warnick, Rebecca
99. Watkins, Jordan
100. Whiting, Jordan
101. Whiting, Lisa
102. Wilde, Natalie
103. Wilding, Jake
104. Wilding, Malia
105. Wilkins, Maurine

Winter 2002

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|------------------------|------------------------|
| 1. Aamodt, Evan | 33. Matthews, Brooke |
| 2. Allen, Angela | 34. Meacham, Ryan |
| 3. Allred, Allison | 35. Midgley, Amanda |
| 4. Anderson, Ali | 36. Miller, Jonathan |
| 5. Anderson, Kathryn | 37. Miller, Suzette |
| 6. Anderson, Risa | 38. Mockler, Heather |
| 7. Arnell, Lisa | 39. Morgan, Sarah |
| 8. Bearnson, Taya | 40. Moser, Sarah |
| 9. Beattie, Brittany | 41. Murphey, Melanie |
| 10. Bliss, Adam | 42. Nelson, Amanda |
| 11. Boyer, Amy | 43. Parkinson, Anne |
| 12. Bradshaw, Gil | 44. Parks, Kelsey |
| 13. Brady, Megan | 45. Pike, Elizabeth |
| 14. Burr, Rachael | 46. Poulson, Shana |
| 15. Carey, Whitney | 47. Reid, Lenora |
| 16. Clark, Natalie | 48. Rhodes, Andrea |
| 17. Cox, Sarah | 49. Rogers, David |
| 18. Erekson, Elizabeth | 50. Ross, Natalie |
| 19. Evans, Cortney | 51. Samuelian, Britni |
| 20. Everson, Bret | 52. Shardlow, Sandy |
| 21. Gibbons, Lisa | 53. Smith, Eric |
| 22. Gillespie, Emily | 54. Sowards, Rachel |
| 23. Hanberg, Heather | 55. Story, Elle |
| 24. Hancock, Sherese | 56. Stott, Carrie |
| 25. Harlan, Lexie | 57. Strawderman, Emily |
| 26. Hasler, Laura | 58. Sutherland, Emily |
| 27. Holm, Renee | 59. Updike, Jonathan |
| 28. Hutchison, Christy | 60. Vaughn, Karey |
| 29. Jensen, Stephen | 61. Wengert, Janalee |
| 30. Lamb, Jenny | 62. West, Ashley |
| 31. Larsen, Krystal | 63. Wilber, Kimberly |
| 32. Mansfield, Ty | 64. Young, Rynda |

Fall 2002

1. Anderson, Jeffrey
2. Andrew, Camillia
3. Andrus, Ashley
4. Ashby, Lela
5. Ashby, Vanessa
6. Ashworth, Shanlon
7. Barnes, Chelsea
8. Beck, Cheryl
9. Bell, Tiffanie
10. Bennett, Mary
11. Berg, Eric
12. Bird, Julene
13. Briggs, Kirsten
14. Calder, Steven
15. Call, Marci
16. Camp, Nyssa
17. Chalk, Breanna
18. Cheney, Eve
19. Christensen, Clay
20. Christensen, Janae
21. Cloyd, Cami
22. Connelly, Melissa
23. Croft, Dustin
24. Cross, Amanda
25. Dahl, Jessica
26. Dallon, Kendra
27. Dangerfield, Anne
28. DeMille, Daniel
29. Densley, Chad
30. DeVocht, Becky
31. Dickman, Suzanne
32. Doxey, Matthew
33. Duke, Megan
34. Eagar, Jennifer
35. Eaton, Rose
36. Ellsworth, Katie
37. Evans, Jennifer
38. Evans, Jenny
39. Evans, Rachel
40. Friden, Erica
41. Gauchay, Lisa
42. Geitz, Jamie
43. Gillespie, Dennis
44. Gillespie, Douglas
45. Gonzales, Rebecca
46. Greenberg, Rachel
47. Hallam, Amberlie
48. Hancock, Jeremy
49. Hansen, Stacie
50. Hassell, Martin
51. Hayes, Jerry
52. Haymond, Eric
53. Heaton, Jessica
54. Heiner, Jessica
55. Hellewell, April
56. Hunt, Jackie
57. Hunt, Jennifer
58. Janssen, Laurie
59. Jones, Jessica
60. Jones, Megan
61. Justet, Nathaniel
62. Kjar, Katie
63. Knight, Scott
64. Love, Heather
65. Macbeth, Ben
66. Madsen, Lia
67. Marchant, Ann-Marie
68. Mather, Rachel
69. Maw, Romney
70. Mayberry, Stephanie
71. McOmie, Andree
72. Merrell, Amy

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|-----|--------------------|------|---------------------|
| 73. | Merrill, Brad | 95. | Stephens, Christina |
| 74. | Miller, Jenny | 96. | Stewart, Amy |
| 75. | Mineer, Melanie | 97. | Suttner, Lia |
| 76. | Miner, Amanda | 98. | Swain, Mindy |
| 77. | Minert, Cassie | 99. | Swartz, Brittany |
| 78. | Morgan, Joyce | 100. | Thayne, Melissa |
| 79. | Nielsen, Taylor | 101. | Trowbridge, Amber |
| 80. | Pead, Kira | 102. | Tuttle, Brian |
| 81. | Peterson, Megan | 103. | Ure, Tristen |
| 82. | Pinkerton, Sarah | 104. | Vela, Brynda |
| 83. | Platt, Maren | 105. | Verhagen, Kristi |
| 84. | Price, Ginger | 106. | Wakefield, Ashley |
| 85. | Probst, Michelle | 107. | Ward, Laura |
| 86. | Reynolds, Wendi | 108. | Webster, Laura |
| 87. | Roach, Melissa | 109. | Whitton, Jessica |
| 88. | Roper, Katie | 110. | Wilkins, Lindsay |
| 89. | Shelley, Andrea | 111. | Wilkinson, Jonathan |
| 90. | Shipp, Joshua | 112. | Wilkinson, Mark |
| 91. | Skinn, Danielle | 113. | Williams, Mandi |
| 92. | Soelberg, Kara | 114. | Yanda, Tiffany |
| 93. | Sperry, Wilhelmina | 115. | Ziegler, Nichole |
| 94. | Stanton, Ryan | 116. | Zirker, Lacey |

Winter 2003

- | | |
|-----------------------|----------------------------|
| 1. Emily Anderson | 37. Brenna Harward |
| 2. Angie Behling | 38. Abbie Hatch |
| 3. Jen Behling | 39. Sian Hepworth |
| 4. Laura Bennion | 40. Tiffany Horn |
| 5. Esther Blackham | 41. Bekah Horspool |
| 6. Lindsay Bowerman | 42. Emily Hutchison |
| 7. Becky Boyd | 43. Tara Jewett |
| 8. Taylor Brady | 44. Phyllis Knaperek |
| 9. Melissa Brems | 45. Mandy Knaphus |
| 10. Sara Brems | 46. Lori Knapp |
| 11. Tyler Brown | 47. Emily Kunkel |
| 12. Jasmine Burk | 48. Stori Lauritzen |
| 13. Kimberly Call | 49. Becky Lemley |
| 14. Elizabeth Carter | 50. Kevin Lemley |
| 15. Emily Cawley | 51. Jessica Marett |
| 16. Devanie Checketts | 52. Rosie McKee |
| 17. Heather Clayton | 53. Eleanor Merrill |
| 18. Maren Cloward | 54. John Meyers |
| 19. Ali Cobbley | 55. Becky Millet |
| 20. Alison Cochran | 56. Jeremiah "Bitty" Miner |
| 21. Canessa Craigo | 57. Kassidy Montgomery |
| 22. Lindsey Craven | 58. Rachelle Mortensen |
| 23. Emily Dart | 59. Kishell Nelson |
| 24. Barbara Dayton | 60. Mara Olson |
| 25. Stephanie Dinger | 61. Matthew Parks |
| 26. Ashley Dohrman | 62. Jeff Patten |
| 27. Aubree Ellsworth | 63. Brittany Peacock |
| 28. Mark Enslow | 64. Adeline Peterson |
| 29. Daisey Fahringer | 65. Molly Pew |
| 30. Brigham Fosson | 66. David Pulley |
| 31. Jason Garner | 67. Meg Rampton |
| 32. Rob Gleason | 68. Becky Reed |
| 33. Kourtne Hamp | 69. Kendra Richards |
| 34. Ryan Hansen | 70. Lauren Richards |
| 35. Jenny Harston | 71. Ryan Saltzgiver |
| 36. Shelley Hartzell | 72. Melissa Samuelian |

73. Amy Sandberg
74. Maria Sederberg
75. Sherrida Shumway
76. Jacob Smith
77. Meggen Smith
78. Melissa Smith
79. Lisa Sperry
80. Laura Stanfield
81. Laura Stevenson
82. Marianne Sutherland
83. Cami Tanner
84. Nichola Taylor
85. Tiffany Taylor
86. Amy Terry

87. Michelle Torrie
88. Jenni VerHoef
89. Deanna Volk
90. Maryann Wahlstrom
91. Katielyn Wardle
92. Nichole Watts
93. Erin Welker
94. Nathan White
95. Lindsey Wilcox
96. Chandice Williams
97. Danielle Wilson
98. Karen Wismer
99. Nichelle Wright
100. Angie Zimmerman

Student Matrices

(Winter 2000 through Winter 2003)

November 8, 2000

To: Larry Dahl
From: Debby Bennion

Here's the lowdown:

Returned Missionaries: 4
Males: 11
Females: 47

Freshmen: 31
Sophomore: 14
Junior: 8
Sr. 3
Graduated: 2

BYU: 31
Other: (Southern Idaho, Ricks, USU, Southern Utah, Snow, LDS Business, SLC
community, UVSC, Weber, U of U, Mesa CC, College of Sequoia)
27

January 11, 2001

To: Sandra Rogers

From: Debby Bennion, BYU Travel Study

Here is the breakdown for the Nauvoo semester for the three semesters that we've been at the Joseph Smith Academy.

WINTER 2000

41 students

10 boys, 31 girls

6 returned missionaries

19 BYU students, 5 Ricks (BYU Idaho) students, 1 Utah State, 5 UVSC, 2 LDSBC, 1 Salt Lake Community College, 1 BYU Hawaii, 1 Pierce College, 1 Mesa Community, 5 High school graduates, never attended college

FALL 2000

103 students

17 boys, 86 girls

9 returned missionaries: 6 returned Elders, 3 Sisters

35 BYU Students, 8 Ricks (BYU Idaho), 12 Utah State, 8 UVSC, 1 University of Utah, 3 Weber State, 1 Salt Lake CC, 11 Various Community colleges, 1 Southern U, 1 University of Washington, 22 High school graduates, never attended college

WINTER 2001

68 students

15 boys, 53 girls

9 returned missionaries (Elders)

34 BYU students, 7 Ricks (BYU Idaho), 3 Utah State, 1 UVSC, 3 Weber State, 3 Snow College, 1 Southern Virginia, 1 Salt Lake CC, 1 Chaffey College, 1 Mesa Community 3 Southern U, 10 High School, never attended

We currently have 43 students registered for Fall Semester 2001 and we anticipate filling the program. We are averaging 5-6 applications per week.

To: Larry Dahl,
From: Debby Bennion

Here is the current breakdown of the students for Fall Semester 2001:

There are 17 High School graduates with no college experience
Currently, there are 34 Freshman, 29 sophomores, 4 Juniors and 2 Seniors.

They hail from:

BYU -30

High School - 17

Ricks - 13

Community Colleges - 7

UVSC - 5

Weber State - 4

BYUH - 2

Southern Utah - 2

Southern Idaho - 2

U of U - 2

November 30, 2001

To: Larry Dahl, Nauvoo Director
From: Debby Bennion

Here is the current breakdown for the demographics of the Nauvoo Semester students:

54 Female students

9 Male students

We have 21 Freshmen, 30 Sophomores, 10 Juniors, and 2 Seniors.

Forty-one percent of the student body are BYU-Provo students. Fifty-nine percent are non-BYU with the highest percentage coming from BYU-Idaho. We usually have more UVSC students and for the first time have a U of U student. Of interest, is that we have 8 Juniors from BYU. This is an interesting phenomenon.

BYU-Provo

Fr: 4

So: 13

Jr: 8

Sr: 1

BYU-Idaho

Fr: 7

So: 4

High School Graduates, no college

7

Community Colleges

Fr: 1

So: 4

Jr: 1

UVSC

So: 3

Weber State

Fr: 1

So: 1

Utah State

So: 1

Jr: 1

U of U

So: 1

Idaho State

So: 1

N Colorado

So: 1

Humboldt University

Sr: 1

Westminster College

So: 1

University of Missouri

Fr: 1

JOSEPH SMITH ACADEMY STUDENT MATRIX-FALL 2002

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Anderson, Jeff	18		F	Orem, UT.	T	Trm. Guitar	Ldr.	143
Andrew, Camilla	19	BYU	So	Meridian, ID	S	Violin, Piano	IK	221
Andrus, Ashley				ElDorado CA				323
Ashby, Lela	19	SNOW	F	Tremonton, UT	S	Violin, Piano	Sports	323
Ashby, Vanessa	19	EA	F	Phoenix, AZ			Art	323
Ashworth, Shanlon	24	BYU	Sr	Salt Lake City	S A	Piano	RM-Argentina	326
Barnes, Chelsea	18		F	Cedonia, WA	S		Hm Sch	317
Beck, Cheryl	22		F	Centerville, UT	A	Piano	RM-Arizona	326
Bell, Tiffanie	19	BYU	F	Farmington, UT	A	Flute, Piano	Sp. Ed., Soccer	324
Bennett, Mary	18	BYU	So	Bountiful, UT	S	Piano, Guitar	Art	324
Berg, Eric	21	ECCC	F	Lawndale, CA			RM- AP	142
Bird, Julene	19	BYU	So	Citrus Hts, UT	A	Piano	Sports	220
Briggs, Kirsten	18	BYU-H	F	Park City, UT	S A	Piano	CL CC Drama	258
Calder, Steve	21	SLCC	F	Salt Lake City	T	Guitar, Flute	RM-Wisconsin	122
Call, Marci	18	BYU	F	Sandy, UT	A		NHS	214
Camp, Nyssa (Hrt)	19	MJC	F	Turlock, CA	S		Paint	213
Chalk, Breanna	19	BYU	So	Large City, TX	S		Ldr. Exp.	212
Cheney, Eve	20		F	Kaysville, UT	S		Drama	318
Christensen, Clay	21	UVSC	F	Ogden, UT		Sing	RM-Jamaica	122
Christensen, Janae				Herriman, UT				211
Cloyd, Cami	19	LCC	F	Springfield, OR			Dance Coach	322
Connelly, Melissa	18			Provo, UT	S	Piano	SL, Stud Govt.	314
Croft, Dustin	21						RM-Paraguay	130
Cross, Amanda	19	LHU	So	Altoona, PA	S		Secy.	258
Dahl, Jessica	18	UVSC	So	Park City, UT	S		Sports	309
Dallon, Kendra	21	UVSC	Jr.	Cedar Hills, UT	A	Piano	Sports	326
Dangerfield, Anne	17	HS		Green Bay, WI		Flute	NHS	222
DeMille, Daniel	17	HS		Las Vegas, NV			Ldr.	141
Densley, Chad	18	HS		Draper, UT	T		Sports, GP in N.	123

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
DeVocht, Becky	20	BYU	So	Iowa City IA		Flute	NHS, Photo.	210
Dickman, Suzann	20	BYU	So	Washington, UT		Piano	BYUSA, Sports	212
Doxey, Matt	18		F	Salt Lake City		Piano, Organ	K. Perkins GS	124
Duke, Megan	19	BYUI	F	Ft. Collins, CO	A	Piano, Or. Vi	Gymnastics team	318
Eagar, Jennifer	18	BYU	So	Gurnee, IL		FH, Vi, Pian.	NHS, Com Svc.	211
Eaton, A. Rose	18	BYUI	So	Cedar Rapids, IA			NHS, Pep Club	209
Ellsworth, Katie	19	BYU	F	Mesa, AZ	A		Ldr. Tchr.	318
Evans, Jennifer	19	BYU	F	Oakley, UT	A	Cello, Piano	Art, AAS	227
Evans, Jennifer	20	SNOW	So	Kaysville, UT	S	Piano, Flute	Sports,	315
Evans, Rachel	18			Mesa, AZ	S		Crafts, Resp.	226
Friden, Erica	18	BYU	F	South Ogden		Piano	NHS, Cheer Ldr.	226
Gauchay, Lisa	23	ISU	Sr	Idaho Falls, ID	A	Piano -	RM-Norway	319
Gietz, Jamie	21	SVU	Sr.	Severn, MD			Art, Tchr.	319
Gillespie, Dennis	17			Vancouver, WA	T-B	Piano	Sports	131
Gillespie, Doug	20	USU	F	Vancouver, WA	T-B	Piano	Sports (RM)	131
Gonzales, Rebecca	19	BYU	So	Vadito, NM			Handicrafts	210
Greenberg, Rachel	18		F	Col. Sprng, CO			NHS, News papr	323
Hallam, Amberlie	19	BYU	So	Spanish Fork	S	Piano, Violin	NHS, Dance, Etc	322
Hancock, Jeremy	21		F	Payson, UT	T	Percussion	RM-Penns.	142
Hansen, Stacie	19	BYU	F	Sandy, UT	A	Piano	Computers	228
Hassell, Martin	22	UVSC	So	Bluewater, NM	B		RM-Utah SLC	140
Hayes, Gerry	21		So	La Harpe, IL			RM-Nevada	139
Haymond, Eric	18	BYUI	F	Cypress, TX			Imitator, Juggle	143
Heaton, Jessica	18	SLCC	F	Sandy, UT		Sign Lang.		228
Heiner, Jessica	17		F	Provo, UT	S	Sign Lang.	Ldr. (RJ Snow)	314
Hellewell, April	21	SCC	F	Laguna Beach			Ldr. Art, Photo	309
Hunt, Jackie	22	SNOW	Jr	Mesa, AZ	S	Flute	RM-Venezuela	229
Hunt, Jenny	18	BYUI	F	Farmington, UT	A	Piano	Soccer, Service	324
Ivie, Peter	25	BYU	Gd	Pleasant Grove	T /B		Music	120
Janssen, Laurie	19	LDSBC	So	West Jrdn., UT		Piano	IWA, Computer	311

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Jones, Jessica								322
Jones, Megan	19	USU	F	South Jdn., UT	A	Piano, Harp,	Sports, Tch Mus	311
Justet, Nate	18		F	Sandy, UT			NHS, Ldr.	138
Kjar, Katie	23			Centerville, UT	A	Banjo, Violin	RM-Phillippines	326
Knight, Scott	18		F	SLC	B			137
Love, Heather	18	Weber	F	Layton, UT		Piano, Clari	Sports	317
Macbeth, I. Ben	17		F	South Jrdn., UT	T-B	Trombone	Ldr.	141
Madsen, Lisa	20	MCC	So	Gilbert, AZ		Piano, Oboe	Calligraphy, etc.	231
Marchant, Ann-Marie	20	BYUI	So	Moberly, MD	A	Flute	NHS	232
Mather, Rachel	19	BYU	So	Highland, UT	S		NHS, Art, Comp	231
Maw, Romney	19	BYU	So	Visalisa, CA	S-A	Flute	Dance, SB, Jrnl	233
Mayberry, Stephanie	17	CCCC	So	Garland, TX	S	Piano	Singing	310
McOmie, Andree	17		F	Hillsboro, OR	S		Drama, Art	317
Merrell, Amelia	20	SNOW	So	Salt Lake City	S	Piano	SB	232
Merrill, Brad	18		F	Highland, UT	T		Sports, Comp	138
Miller, Jennifer	20	BYU-In	Jr	Hopkinsville KY	S	(Piano)	EFY, Ldr. Tchr	225
Mineer, Melanie	18	BYU	F	Scottsdale, AZ	A		Sports	315
Miner, Amanda	18	UVSC	F	Springville, UT	S		Running, Sing	314
Minert, Cassie	18	GWC	So	Woodscross, UT		Piano, Organ	Spin, Knit, Etc.	314
Morgan, Joyce	20	BYUI	So	Salt Lake City	A	Piano, Flute	PLT, Svc.	225
Nielson, Taylor	17		F	Henderson, NV		Trump. Guit.	Baseball	123
Pead, Kira	19	Dixie	F	St. George, UT		Piano	Photo, SB	315
Peterson, Megan	19	BYU	Sr	Bountiful, UT	A	Guitar	Tchr. Running	234
Pinkerton, Sarah	19	BYU	F	Salem, OR		Flute	Clogging	235
Platt, Maren H.				St. Johns				318
Price, Ginger	19	BYUI	So	Rexburg, ID	S		Sports	227
Probst, Michelle	19	Sn-USU	Jr.	(Moving)		Piano, Flute	NHS, Svc.	320
Reynolds, Wendi	23	USU	Jr.	Logan, UT	S	Violin	, SB, Crafts	257
Roach, Melissa	21	BYU	Sr.	Spanish Fk, UT	A	Piano, Violin	Art, Animation	229
Roper, Katie	20	UVSC	Jr	Orem, UT	A	Piano	Music	315

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Shelley, Andrea	19	EAC	F	Flagstaff, AZ		Flute	Tchr.	323
Shipp, Joshua	18		F	Salt Lake City	B	Cello	Debate, Comp	136
Skin, Danielle	17	BYU	F	Kalispell, MT.	S	Clarinet	Dance, Sing	322
Soelberg, Kara	19	BYUI	So	Payette, ID	S	Organ, Piano	Dance, Svc.	311
Sperry, Wilhemina	20	AACC	F	Severn MD	A		Drama, Dance	310
Stanton, Ryan	18	UVSC	Jr.	Payson, UT	T	(Piano)	Ldr.	137
Stevens, Christina	17		F	Green Bay, WI	A	Piano, Flute	Art., Photo, Bnd	222
Stewart, Amy	17		F	Sangas, CA	A	Guitar, Drum	Art, Handiwork	214
Suttner, Lia	19	BYU	Jr.	St. George, UT	S-A	Piano, Flute,	Comp.	309
Swain, Mindy	26	SLCC	F	Ogden, UT			RM-Fl. Signing,	257
Swartz, Brittany	18	BYU	F	Allen, TX	S		Perc. Dance	213
Thayne, Melissa	18	UVSC	So	Orem, UT			Sports	309
Trowbridge, Amber	18	BYU	F	Bountiful, UT	A		Sports, Choir	235
Tuttle, Brian	21	UVSC	F	Elk Ridge, UT	T-B	Piano	RM-Russia	140
Ure, Tristen	22	BYU	So	Laguna Niguel, CA	A	Piano	RM-Conn. Photo	320
Vela, Brynda	19	BYUH	So	Sammamish, WA		(Piano)	Dance, Wt. Lft.	233
Verhagan, Kristi	18	UA	So	Fairbanks, ALS	S	Piano, Flute	Martial Arts	317
Wakefield, Ashley	20	BYU	Jr	Orem, UT			Tchr.	259
Ward, Laura	20	USU	Jr	Centerville, UT	A	Piano, Violin	Tchr, Svc.	234
Webster, Laura	20	ARC	So	Antelope, CA	A		Sports, Ldr.	220
Whitton, Jessica	19	LDSBC	So	Sante Fe, NM	S-A	Piano	Drama	310
Wilkins, Lindsey R.				Mesa, AZ				209
Wilkinson, Jonathan	19	UVSC	F	Provo, UT	B		Ldr.	136
Wilkinson, Mark	18	BYU	F	Salt Lake City	T	Piano	NHS, Sports	124
Williams, Amanda	18	UVSC	F	Farmington, UT	A	Piano, Violin	BB, Music, Etc.	324
Yanda, Tiffany	18	SNOW	So	West Jrdn., UT	A	Piano, E-Bass	Swim	311
Ziegler, Nichole	18		F	Kila, MT	S	Violin	Drama	310
Zirker, Lacey								259

144 Students 92 Sisters 25 Brethren = 117 Total RMs = 6 Sisters & 8 Brethren

32 BYU, 11 UVSC, 8 BYUI, 5 SNOW, 4 USU, 2 BYUH, 2 LDSBC, 2 EACC, 2 SLCC + OTHER

53 Piano 15 Flute 11 Violin 6 Guitar 4 Organ 3 Clarinet 2 Trmb. 2 Cello 2 Percussion

2 SL 1 Harp 1 Banjo 1 Trumpet 1 E-bass

JOSEPH SMITH ACADEMY STUDENT MATRIX-WINTER 2003

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Anderson, Emily	19	UVSC	F	Sandy			Dance Co. Med.	211
Behling, Angela	18		F	Orem	Y	P/Cl	Yb/Ph/	211
Behling, Jennifer	20	UVSC	So	Orem	Y-SA	G/		212
Bennion, Laura	19	FCC	So	Fresno CA	Y-S	P/VIn	Dance/IC/Tch	212
Blackham, Esther	18	BYUI	F	Orem	Y-A	P/VIn	Sports/SC	324
Bowerman, Lindsay	18	BYUI	F	Bell. WA		P/	ScBk/	213
Boyd, Rebecca (Becky)	20	WSU	Jr	Derby, KS	Y-S	P/	Theatre/Dance	259
Brems, Melissa	19	BYUI	Jr	Tigard, OR			ScBk/Sports	258
Brems, Sara	19	BYUI	Jr	Tigard, OR			ChLdr/Tchr	258
Brown, Jonathan	18	UVSC	F	Provo			Sports/PT	142
Burke, Jasmine Joy	18		F	Emmett ID	Y-S	P	Med.	257
Call, Kimberly	18	BYU	Fr	Afton, WY	Y-S	VIn/	Run/	323
Carter, Elizabeth	19	BYU	So	St. George	Y-A	P/	Dance/Drl Tm	235
Caulley, Emily	20	BYU	Jr	Bountiful	Y-A	P/	Ld. Mus/Crafts	233
Cheketts, DeVanie	19	CCC	So	SLO, CA	Y-A	G/	Int. Design	323
Clayton, Heather	22	BYU	Sr	Houston TX	Y-S		Sing/Dance/Sports	232
Cloward, Maren	20	Snow	Jr	Provo	Y-A		Sing/Quilt/Med	222
Cobbley, Alison	20	UVSC	So	Provo	Y-A		Sew/SL/Ldr	233
Cochran, Alison	20	BYU	Jr	Orem	Y-SA	P/	Hum. Aid/	209
Craigo, Canessa	19	DST	Jr	SLC	Y-S	F/	Dance/Ldr/Choir	235
Craven, Lindsey	19	BYU	So	S. Jordan	Y-SA		NHS/Chr/	314
Dart, Emily	19	CEU	So	Price	Y-A	P/	Dance/Sports/Ldr	310
Dayton, Barbara	18	BYU	F	Orem	Y-A	P/F	Choir	310
Dinger,, Stephanie	20	BYU	Jr	W. Jordan	Y-S	P?	Choir/PLT/NHS	317
Dohrman, Ashley	18	BYUI	F	Temecula CA	Y-S	P/	Dance/YsrBk	318
Ellsworth,, Aubree	19	MCC	So	Mesa	Y-A	P/G	Music/Sports	225
Enslow, Mark								
Fahringer, Daisey	19	BYU	So	Macon CA	Y-A		Art/Ldr.	221
Fosson, Brigham	19	CC	F	Cucamonga, C		Tr/	BB/Band/Scouts	

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Garner, Jason	18		F				FA/Sports/Scout	
Gleason, Rob								
Hamp, Kourtne	19	BYU	F	S. Weber	Y-A		Choir/Drama/Ballet	225
Hansen, Patrick	21		F	Aurora, CO	Y-T		German/Sports	
Hardy, Alyson	20	UVSC	So	S. Jordan	Y-A	P/	IRC/	319
Harston, Jenny	19	BYU	So	Sandy	Y-A	P/VIn/G	NHS/Sports	323
Hartzell, Shelley	19	BYU	So	Glandale, AZ	Y-A	F/P/	Dance/Drama	317
Harward, Brenna	20	BYU	Jr	Ftn Valley CA	Y-A	P/	Choir/Sports	220
Hatch, Abigail (Abie)	20	MCC	So	Mesa	Y-S	P/	Gymnastics/	21
Hepworth, Sian	18	Palo	F	San Diego, CA		F/	Photo/	221
Horn, Tiffany	19	BYU	So	Gilbert AZ			Sports	309
Horspool, Rebekah	20	BYU	Jr	San Diego, CA	Y-S		Choir/Drama	226
Hutchison, Emily	18	UofU	F	Murray			SB Pres.	227
Jewett, Tara	19		F	Hignland	Y-S	F/	SL/Photo	228
Knaperek Phyllis	20	CGCC	So	Tempe, AZ	Y-S		YrBk	219
Knaphus, Amanda	19	SKA	F	Holladay	Y-S		Sports/	229
Knapp, Lori	20	Snow	So	Holladay	Y-S	V/	Ldr/Choir/	314
Kunkel, Emily	19	BYU	So	Spokane, WA	Y-S		Choir/Sorts/NHS	230
Lauritsen, Stori	20	BYU	Sr	Thatcher, AZ	Y-SA		Computer	220
Lemley, Kevin	17	BYU	F	Orem	Y-T	P	Drama/NHS	122
Lemley, Rebecca	22	UVSC	So	Orem	Y-S	P	IRC/	322
Marrett, Jessica	18	BYU	F	Mapleton,	Y-	P	Swim/German	231
McKee, Rosie	19	BYU	So	Olalla, WA	Y-S		Drama/Dance	229
Merrill, Eleanor	20	BYU	Jr	Hau'uia, HI	Y-S			230
Meyers, John	21	BYUI	F	Sioux, City IA		Per/	Dance/Music	138
Millet, Rebecca	21	UVSC	F	Orem,	Y-SA		Dance/Sports	319
Miner, Jeremiah	18	SUU	F	Cedar City			Sports	142
Montgomery, Cassidy	19	GBCC	So	Lund, NV			Sports/Ldr.	214
Mortensen, Rachelle								228

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Nelson, Karol	23	BYUI	Jr	Syracuse, UT	Y-A		Dance/Ldr	322
Olson, Mara	18	BYUI	F	Pleasant Grove	Y-A		Ldr/Crafts/Art	210
Parks, Matthew	21	BYU	Jr	Provo	Y-B	P/	Ball Rm Dance	131
Patten, Jeffrey	18	BYUI	F	Liberty, MO	Y-B		Choir/Sports	141
Peacock, Brittany	19	SUU	So	Lund, NV			Crafts/	214
Peterson, Adeline	19	BYUI	So	Woodscross	Y-S		NHS/Ldr	227
Pew, Molly	19	BYU	So	Fruit Hts.	Y-A		Dance/Drill Team/	309
Pulley, David	21	SLCC	So	SLC			LDSSA/Draw/Ldr	138
Rampton, Megan	18	SCC	F	Phoenix, AZ	Y-S	P/	Choir/Ldr.	210
Reed, Rebecca	19	BYUI	So	Roanoke, IN	Y-S	P/	Show Choir/Sports	317
Richards, Lauren	20	UofU	Jr	SLC	Y-A		IWA/Sports/Ldr.	259
Richards, Kendra	22	DAS		Bluffdale, UT	Y-S		Crafts/Fam. Hist./	234
Saltzgiver, Ryan	19	UVSC	F	Orem		G	Radio Station/	221
Samuelian, Melissa	17		F	Orem	Y-A	P/	Photo/SL/Kenya	231
Sandberg, Amy	19	BYU	F	Provo	Y-SA	P/	Sew/Hospital	257
Sederberg, Maria	19	BYU	So	Orem	Y-SA	F/P	Choir/SL/NHS/Pn	324
Shumway, Sherrida	18		F	Taylor	Y-S	P	Cook/Out Door	
Smith, Jacob	22	BYUI	So	Meridian ID	Y-B		Drama/Dance	131
Smith, Meggen	19	UVSC	So	Mtn. Green, Ut		P/	Dance/NHS/IRC/	314
Smith, Melissa	22	BYU	Gd	SLC		P/	IWA/Ldr/Photo	322
Sperry, Lisa	20	BYU	So	Orem			Sportss/Ldr/	317
Stansfield, Lauren	20	BYUI	So	Springboro, O	Y-A		Dance/SL	209
Stevenson, Laura (Mk)	18	Snow	F	Orem	Y-A		Sing/Sports/	324
Sutherland, Marianne	18	BYUI	F	Rexberg, ID	Y-A	P/	Social/	318
Tanner, Camilla	19	BYUI	So	Boise, ID	Y-A	P/	Crafts/Run/	320
Taylor, Brady	21	LDSB	F	Draper	Y-T	P/G/Dr	Music/Ldrshp	
Taylor, Tiffany	18	BYU	F	Orem			NHS/FBLA/Sports	310
Taylor, Nichola	20	BYU	Jr	Provo	Y-A		Photo/Write/Paint	232
Terry, Amy	18	BYU	F	Superior, CO		P/	Cheer/Ldr/Sports	324

Name:	Age	Sch	YIS	Home:	Sing:	Play:	Info.	Rm
Torrie, Michelle	19	BYU	So	Alberta, Cn	Y-A	P/O/	Run/Choir/Sports	309
VerHoef, Jenni	20	UVSC	F	Orem			Clog/Dance/Sports	314
Volk, Deanna	19	BYU	F	Chicago, IL	Y-S		Sing/Drama/Art	226
Wahlstrom, Mary Ann	22	BYU	Jr	Kaysville		P/Harp	Dance/Music/Sport	309
Wardle, Katie	10	BYU	So	Burley, ID	Y-S	P/	Sew/Sports	320
Watts, Nicole	18	BYU	F	Orem	Y-A	O/P/	SB/Sew/Language	310
Welker, Erin	23	BYUI	Sr	Nibley	Y-A			234
White, Nathan	17		F	Mapleton			Comp/Dance/Crafts	122
Wilcox, Lindsey	18	BYUI	F	San Diego, CA	Y-S		Art/Sports	212
Williams, Chandice	18	BYU	F	Orange, CA	Y-S	P/	Ldr/Sports/	213
Wilson, Danielle	19	BYU	Jr	Provo	Y-A	P/VIn	Perform/	223
Wismer, Karen	21	BYUI	Jr	Tualatin, OR		Cl/	Band/Sports/Ldr/	322
Wright, Michelle								
Zimmerman, Angela	19	UVSC	F	Orem	Y-S		Sports/Ldr.	318

Nauvoo Student Association
(student government)

Nauvoo Student Association

Presidency

Ty Mansfield
Cortney Evans
Emily Sutherland

Service Committee

Rachael Burr
Rynda Young
Whitney Cary
Lexie Harlan
Jenny Lamb
Angie Allen
Brittany Beattie

Good Times Committee

Caroline Pike
Elizabeth Erikson
Amy Boyer
Bret Everson
Jonathan Miller
Amanda Nelson
Elle Story
Taya Bearson
Christy Hutchison
Andrea Rhodes

Sports Committee

Evan Aamodt
Laura Hasler
Heather Mockler
Kelsey Parks
Suzy Miller
Sandy Shardlow

Recognition Committee

Allison Allred
Heather Hanberg
Megan Brady
Renee Holm
Stephen Jensen
Sarah Moser
Ali Anderson
Anne Parkinson
Natalie Clark
Shana Poulsen

Music/Theater Committee

Amanda Midgley
Nathan Smith
Music Coordinator: Karey Vaughn
Risa Anderson
Emily Gillespie
Krystal Larsen
Gil Bradshaw
Lenora Reid
Natalie Ross
Britni Samuelian
Sarah Cox

Memories Committee

Brooke Matthews
Jonathan Updike
Kate Anderson
Lisa Gibbons
Lexie Harlan
Ryan Meacham
Amanda Nelson
Carrie Stott
Janalee Wengert

T-Shirt Committee

Lisa Arnell
Emily Strawderman
Sherese Hancock
Dave Rogers
Melanie Murphy

Dorm Assistants

Dave Rogers
Renee Holm
Kim Wilber

Faculty Meeting Agenda

(a sample)

FACULTY MEETING AGENDA

Tuesday, March 4, 2003

Prayer: Evan Ivie

Thought: Brenda Godfrey (for 3-11-02: Reed Hayes)

1. Welcome to Dr. Sandra Rogers, International Vice President of BYU (in case anyone wonders, Nauvoo is considered an “international” area as far as administration goes)
2. Handcart pull debriefing
3. Missouri/Winter Quarters field study
 - Bus schedules – rest stops, eating places
 - Bus lists – any heartburn over the lists?
 - Note phone numbers of people, sites, and motels
 - Friday morning may be interesting – three buses, one breakfast room
 - Have all the sites been notified of our arrival times?
 - Other
4. Policy re: friends and family at the sites, going to dinner, etc. We need to be on the same page.
5. Tuesday evening community lecture in the auditorium – Dr. Joyce Shireman, Director of the Community of Christ Historic Sites in Nauvoo, will be speaking about the history of the RLDS/Community of Christ and the acquisition and restoration of historic sites in Nauvoo.
6. Please circle calendars and remember we have agreed to help the food services folks on the evening of March 20th to get the food up to the Nauvoo Room (hospitality room) for the dinner for the oral history project participants. Thank you. David – what recommendations do you have for some entertainment for the group? Ensembles?
7. All 390 teachers – please remind students to bring their headsets and scriptures with them for the field study.
8. Devotional today at noon in the lounges
9. Sacred Music Fireside, Sunday March 9th, at 7:00 p.m., in the auditorium.
10. After we get back from our Missouri field study, Elder Hollingsworth has agreed to open the Nauvoo Room as an auxiliary study hall for the students.
11. Other:

Orientation Meeting

(a sample)

BYU SEMESTER AT NAUVOO
WINTER 2003
ORIENTATION MEETING

Tuesday, January 6, 2003
Joseph Smith Auditorium

Conducting: Brother Godfrey

Opening Hymn:

Invocation:

Welcome and Introductions: Sister Godfrey

President Dale Jacobs- Young Adult Branch President

Faculty:

Brother and Sister Andrus

Sister Dahl

Brother and Sister Dunford

Brother and Sister Godfrey

Brother and Sister Ivie

Brother and Sister James

Brother and Sister Willmore

Brother and Sister Woodford

Food Service:

Brother and Sister Hayes

Brother and Sister Childs

Brother and Sister Ellsworth

Sister Bonnie Baird

Facilities Managers:

Elder Golden

Elder Dahle

Library: Sister Andrus

Choir: Brother Willmore

Walking Tour: Brother Andrus

Items from the Student Handbook: Brother and Sister Godfrey Guidelines Re: Joseph Smith Academy

Student Travel during the Semester

Items from the Student Handbook and Remarks: Sister Dahl

Special Expectations in a Special Circumstance Social Relationships and Dorm Standards

Calendar for the Week: Sister Godfrey

Registration/Class Schedules: Sister Dahl

Questions/ Answers

Closing Hymn

Benediction:

Class schedules. Textbooks, etc,

As soon as the orientation meeting is concluded, students are to proceed downstairs to the Study Hall in the following order where they will learn which sections of which classes they are in, complete a class schedule, and pick up textbooks. This is also the time to add or drop classes if there is to be a change in your original registration. Pictures will be taken before textbook pick-up.

10:30 to 11:00 a.m. - Last names beginning with A-G

11:00 to 11:30 a.m. - Last names beginning with H-N

11:30 to 12:00 noon - Last names beginning with O-Z

Please meet in the Auditorium at 1:30 p.m. to prepare for the Walking Tour of Old Nauvoo.

People you should know about:

President and Sister Park - President of the Nauvoo Mission, and Director of the Visitor's Center.

Elder Gyle Hollingsworth - Manager of Nauvoo Restoration, Inc.

Elder Hollingsworth also serves as the facilities manager (representing the Presiding Bishopric of the Church) of the Joseph Smith Academy. Until about three and a half years ago, this building was known as St. Mary's Academy, a Catholic girls' school, operated by the Sisters of St. Benedict. The LDS Church bought the Academy and the Monastery, which has been torn down.

Elders Golden and Dahle - Joseph Smith Academy Facilities Management Reps.

Elders Golden and Dahle see that the building functions properly. They are our link to special events "set up," public address system and are masters at trouble-shooting and fixing things.

BYU Personnel:

Brother Larry Dahl and Sister Roberta Dahl

Brother Dahl is the director of the BYU Semester at Nauvoo program and teaches one section of the Religion 390 class. He retired after twelve years with Seminaries and Institutes, three years in the Curriculum Department and Melchizedek Committee at Church Headquarters, and twenty two years on the Religion faculty at BYU. Sister Dahl keeps Brother Dahl straight, serves as program secretary and office manager.

Brother Lyle and Sister Brenda Godfrey

Brother Godfrey was born in Logan Utah. He grew up on a dairy farm in the northern end of Cache Valley where he learned to work doing all the jobs necessary to keep a family farm operating. He graduated from North Cache High School. Brother Godfrey then spread his wings and attended Ricks College for the next two years. Then it was off to the Central Atlantic States Mission.

Brother Godfrey then returned to further his education at Utah State University, graduating in 1966 with a B.S. Degree in Speech and History. During the time he was in school, as a result of a blind date, he met Brenda Turner. After a courtship of six months, they were married on August 21, 1964. Lyle began his employment with church Education in 1964, teaching Seminary at Granite Park/Bonneville Jr. Seminaries. After three years in Salt Lake, these two country kids were more than happy to move to Blackfoot, Idaho, to teach at Snake River High School. In 1988 he was awarded a Masters Degree in Physical Education from Idaho State University.

Sister Godfrey was born in Heber, Utah, but when she was about 18 months old the family moved to Rockford, Idaho, which is a small rural community west of Blackfoot. They eventually settled in that area and she was reared there and attended schools in the Snake River School District, graduating in 1961. She received a scholarship to BYU and attended for three years before meeting Lyle Godfrey and marrying him in 1964 in the Idaho Falls Temple. This was a small interruption in her college education, but she persisted through Home Study and summer schools, and graduated from BYU in 1966 with a BS in Sociology and a composite minor in Child Development and Psychology.

Brother and Sister Godfrey are parents of six children, three boys and three girls, and grandparents of six grandchildren.

Sister Godfrey has loved working along side Brother Godfrey as they have served the youth of the Church. They are now, looking forward to this assignment in Nauvoo with the Joseph Smith Academy.

Brother Alyn and Sister Gloria Andrus

Brother Andrus was born and raised in the Upper Snake River Valley in eastern Idaho. Sister Andrus was born and raised in eastern Arizona but graduated from Mesa High School. They met in southern Arizona while Brother Andrus served a mission among the Papago Indians. After he graduated from BYU, they spent three years in Western Samoa teaching school for the Church. When they returned he taught at Bonneville High School and earned a Master's degree from Idaho State University. Sister Andrus worked in an insurance office and became a paralegal, working with an attorney. Brother Andrus taught history at Ricks College for 29 years. Sister Andrus served as Registrar at Ricks for sixteen years. Both retired from Ricks in 1997 and served eighteen months in the Arizona Tucson Mission. Brother Andrus has served in a bishopric for eight years, as a bishop twice for ten years, and on a high council three times for twelve years. Sister Andrus has served as Stake Camp Director, Stake Young Women's President, Stake Public Communications Director, and Relief Society advisor to a college ward. They came to the Joseph Smith Academy in August 2001. They love the Academy. They love Nauvoo. They love the students,

Brother Kent and Sister Carolyn Dunford

We were both raised in Provo, Utah, attending BY High School and graduating from BYU, Kent with a degree in History and Carolyn with one in education. Kent went on to the University of Colorado to earn an MA degree in American

History, and then back to BYU to obtain a PhD in History and Philosophy of Religion. The Dunfords are the parents of four boys, two girls and grandparents of 24 beautiful grandchildren, who live in Utah, Arizona, and California. They have taught for the Church in Copperton, Provo, Salt Lake City, Boulder, Chicago, Boston, Honolulu, and Jerusalem. We have loved traveling and enjoyed many experiences with the college students of the church. The Dunfords served in most of the organizations of the church and are looking forward to serving with all of you here in Nauvoo.

Brother Evan and Sister Betty Jo Ivie

Brother Ivie has degrees from BYU, Stanford and M.I. T. in Physics and Electrical Engineering. He worked for 13 years for Bell Laboratories in New Jersey in the areas of compilers, operating systems, programming tools and office automation. He took one year off in 1992 to teach at Kiev Polytechnic in Ukraine. For the past 5 years Brother and Sister Ivie served missions and worked as consultants. The Ivies are the parents of 11 children and 36 grandchildren. They have served in a wide variety of ward and stake callings, most recently as Bishop of the Provo Edgemont 13th Ward and then as Area Welfare Agents in the Europe central area in Frankfurt. As Area welfare Agent, the Ivies had responsibility for humanitarian aid in Eastern Europe, the Balkans and the Middle East. Since returning from Europe Brother Ivie has been the technical expert for a case between the State of California and Microsoft. Although they have visited Nauvoo many times, this is the first chance they have had to live here.

Brother Tom and Sister Roberta James

Sister James has had a life-long love affair with learning. She received Bachelors and Masters Degrees in English and American Literature from BYU twenty-five years apart. In between college years, Sister James lectured extensively on the history of America's quilts, served on the Mapleton city planning commission and city council, and as a volunteer at the local Family History Center. After returning from their mission to Tokyo, Japan, Sister James was called to develop a curriculum and train family history missionaries and the Senior Missionary Training Center in Provo, Utah. Brother and Sister James are the parents of five children and grandparents of twenty-one. They live on a farm in Mapleton, Utah, where they raise horses and hay. Tom is the retired owner and founder of Fort Knox Security Products, which manufactures and distributes home and business safes and security products.

Brother David and Sister Patricia Willmore

Brother Willmore retired in 2001 after nearly forty years as a teacher and administrator with the Church Education System - Seminaries and Institutes. The last twenty+ years have been spent at the IOS Institute adjacent to Snow College in Ephraim, Utah. There he has been in administration, taught Church History and doctrine courses, and led the Institute Show Choir. He will be teaching two sections of Religion 340 (LDS Church History), and Music 311, the University

Chorale class. Sister Willmore will also help with Religion 391R (Everyday Life in Nauvoo) and in the Library.

Brother Robert and Sister Narda Woodford

Brother and Sister Woodford are both natives of Salt Lake City, lived in Holladay, and attended Olympus High School. Robert served a mission to Australia where his parents were born and raised. Narda went to Europe for a year with her parents where her father, who was a native of Hamburg, Germany, served as an architect for the Church. Robert graduated from the University of Utah in math and physics. Both he and Narda attended BYU where he graduated with a MA in education administration and a PhD in Bible and modern scripture, with an emphasis on the Doctrine and Covenants. The Woodfords are the parents of four boys and four girls who are all married except for the youngest son. They now have fourteen grandchildren. Narda has served in the Primary, Relief Society Presidency and as a Young Women's President. Robert has served in three bishoprics, as a Bishop, and counselor in a Stake Presidency. He is currently serving on the Material Evaluation Committee of the Church. Robert has taught forty years for the Church Education System, retiring August, 2002. His last two assignments were eight years at the LDS Business College Institute of Religion and then fourteen years at the Institute of Religion at the University of Utah.

Food Service Personnel

Brother Reed and Sister Jean Hayes

Brother and Sister Hayes came to us from Paradox, Colorado. Sister Hayes was born in the area, but graduated from high school in Moab, Utah. She met Brother Hayes at the end of her senior year in high school. They were married in 1962 in the Salt Lake Temple. Brother Hayes was serving in the Army at the time and when he was shipped overseas, Sister Hayes returned to live with her parents until his return. Their first child was born while Brother Hayes was gone. When he returned they lived in Moab, then Smithfield, then back to Moab. In 1982, they moved to Provo, where Brother Hayes was employed at BYU, working for physical plant in the air conditioning shop as a student supervisor, doing preventive maintenance on every building on campus and at the MTC. Sister Hayes worked for the BYU Dining Services for 15 years, the last eight of which were spent at the MTC cafeteria where she was the Assistant Director. After their retirement in 1999, they moved to Paradox, where they served as ordinance workers in the Monticello Temple. They served there for almost two years. When the temple was shut down for remodeling, the Hayes' decided it was time to go on a mission. Fortunately for us, they ended up here at the Joseph Smith Academy. They have four sons and two daughters and sixteen cute, smart, and talented grandchildren.

Brother Bert and Sister Sandy Ellsworth

Bert, recently retired civil engineer with the State of California, and Sandy, retired travel agent, left Sacramento for Pleasant Grove, Utah a year ago to be closer to family. They have seven children and nineteen grandchildren, most of who live

within 30 minutes of them in Pleasant Grove. Their youngest daughter attended JSA two years ago and had such a positive experience that they felt a great desire to come to Nauvoo and support this program. Since they were not teachers, they wanted to make a contribution through food services. They enjoy traveling, learning new things, service, and meeting people, all of which they have been experiencing here in Nauvoo. They hope to serve several missions over the course of their retirement, so Nauvoo is a good taste tester.

Bert is from Rexburg, Idaho and graduated from the University of Idaho in Civil Engineering and worked 40 years for the California State Health Department.

Sandy grew up in Southern California and attended BYU before marriage. Santa Barbara was home for 15 years before moving to Sacramento, and then on to Utah last year.

Sister Bonnie Baird

Sister Baird is from Brigham City, Utah. "You'll find me in the kitchen!" Married (widow) to Orrin Baird in 1950. She has five sons and twenty-two grandchildren plus 5 adopted (through marriage) grandchildren. We are Y fans!

Brother James and Sister Patricia Flick Childs

Brother Childs was born in Dillon, Montana in 1938. He spent his first twenty years in Dillon. He worked at several jobs while growing up-paper boy, grocery delivery and sales clerk, custodian at the public library and LDS church. He also spent several summers helping his grandmother cook at a gold mine and a couple of different ranches. He was also a radio disk jockey at KDBM in Dillon. He had three younger sisters. His father died when he was nine. At age 20 he was called to the California Mission, serving in various areas in California and Arizona. While serving in San Fernando, California, he met Patricia Flick. After returning to Montana and staying there for eight months, he returned to California and married Pat Flick on September 9, 1961. Sister Childs was born in Hollywood, California in 1941, and raised in San Fernando, California. She has two older brothers. Sister Childs has always enjoyed life. She was very active in church and school. She attended Valley College in Northridge California, majoring in Psychology. She worked as a teaching assistant and librarian after the boys were all in school. Brother and Sister Childs raised four sons. They now have eleven grandchildren -- six girls and five boys. They are currently serving their fifth mission together, and are pleased to be back in Nauvoo serving in the Joseph Smith Academy.

Student Handbook

STUDENT HANDBOOK

(1-17-03)

BYU SEMESTER AT NAUVOO

THE JOSEPH SMITH ACADEMY

145 North Wells Street

P.O. Box 215

Nauvoo, IL 62354

Phone: 1-217-453-2860, extension 400

BYU SEMESTER AT NAUVOO

The BYU Semester at Nauvoo is a one-semester offering. The same required core courses are taught each semester along with a number of electives that may vary from semester to semester. Currently the program is offered each fall semester (September through the middle of December) and winter semester (January through the middle of April). No classes are offered May through August.

Although the program is administered by BYU, students from other colleges and universities are most welcome, and encouraged to come.

COST

The cost of the program is about \$4200, which includes tuition, room and board, textbooks, and the cost of the field study travel. Not included is the cost of travel to and from Nauvoo at the beginning and end of the semester, personal travel during the semester, personal expenses, souvenirs, etc.

Local residents who meet the entrance requirements and who would like to take one or two classes at the academy may do so at a cost of \$150 per credit hour.

FIELD STUDY

Students spend about 20% of the time in field study:

1. One-day visits to:
 - Sites near Nauvoo
 - Hannibal, Missouri (Mark Twain Country)
 - Springfield, Illinois (Abraham Lincoln Country)
2. A eight-day travel study tour to LDS Church History sites in New York, Pennsylvania, and Ohio.
3. A four-day field study to LDS Church History sites in Missouri; Kaneshville (Council Bluffs), Iowa; and Winter Quarters (Omaha), Nebraska, traveling along the pioneer trail through Iowa, stopping at Garden Grove and Mt. Pisgah.
4. Visiting the historic sites – businesses and homes – in Old Nauvoo throughout the semester

CURRICULUM

All students must enroll in:

- Religion 340 (3 credit hours), LDS Church History; and
- Religion 390 (2 credit hours), Revelations received in the Nauvoo period and the teachings of Joseph Smith.

All students must take one of the following courses, but may take both.

- History 220 (3 credit hours), United States History to 1877
- English 235 (3 credit hours), Masterpieces in American Literature

All students must take at least 10 credit hours (those on scholarship must take at least 12 credit hours)

Students may choose to enroll in one or both of the following elective courses offered each semester:

- Religion 391R (2 credit hours), Everyday Life in Nauvoo – A study of the day-to-day activities of the early residents of Nauvoo, especially the sisters, including hands-on experience with such things as candle making, rope making, darning socks, making butter, spinning, quilting, cooking, etc.
- Religion 324 (2 credit hours), Doctrine and Covenants, first half.

In addition, other elective courses may be offered, which will vary each semester, depending upon the needs of the program and the availability of faculty. Such courses may include a computer class focusing on LDS Historical Sources; Computer Science 100, VAStu 103 (introduction to drawing); Music 311R (University Chorale - choir); or other courses carrying general education credit.

Whenever not offered for university credit there will still be a student/faculty choir each semester for the fun of singing and sharing talents with others in Nauvoo. A concert, including choir numbers, soloists, and small ensembles, is held each semester. The choir meets twice a week for one hour each time.

REQUIREMENTS FOR ADMISSION

1. High School Graduation. Preferably, students should have at least one semester at a college or university, or equivalent experience away from home, where they have learned to manage their time and have developed study skills required for successful university life. The BYU Semester at Nauvoo is a rather intense program, with regular academic expectations coupled with an abundance of service, social, spiritual, and cultural “hands-on” experiential educational activities. To be happy and successful, students must come with a healthy degree of self-discipline in scheduling their time (study time, bedtime, service time, social time), and with seriousness of purpose, both academically and spiritually.

Students who have graduated from college or university may apply for admission to the Nauvoo program within one year following their graduation.

2. A 2.5 GPA (High School and/or college or university)
3. Ecclesiastical endorsement and an honest commitment to continue to abide the standards upon which that endorsement is based, on and off campus. Those standards include honesty; chastity; clean language; abstaining from alcoholic beverages, tobacco, tea, coffee, and substance abuse; abiding by BYU dress and grooming guidelines; regular attendance at church meetings; and obeying the law.
4. A willingness to abide by the policies associated with the BYU Semester at Nauvoo regarding student activities, field study, travel, accountability for one's whereabouts, resident hall rules – quiet time, respect for others, appropriate posters and movies, etc.
5. A commitment to the academic expectations of the program – class attendance, assignments, and study time.
6. Congeniality – a pleasant, cooperative, “easy to be entreated” approach to life. Living together, eating together, attending classes together, having activities together, and traveling together for four months sometimes requires an extra dose of compassion and unselfishness. Even one “sour apple” has a tendency to “spoil the barrel.”

POLICIES RE: VISITORS AND FIELD STUDY TRAVEL

If family or friends plan to come to Nauvoo during the semester they should be made aware of the following policies:

1. All students are to participate in the scheduled field study tours as part of the academic expectations of the program. Students are not to leave the group for personal forays or to visit family or friends in the areas traveled.
2. Family or friends *may not* accompany students on field study tours, neither on the bus nor in cars following along.
3. Family or friends *may not* stay overnight in the residence halls.
4. Family or friends *may* eat in the cafeteria at posted guest prices. Arrangements are to be made with the Dining Services Manager.

Experience has shown these policies are necessary to avoid the logistical nightmare that could exist if such policies were not in place, as we anticipate the large numbers of people who will want to visit Nauvoo in the up-coming months and years.

FOR MORE INFORMATION

BYU Travel Study, whose offices are in the Harmon Continuing Education Building on the Provo campus, handles the applications and information services for the BYU Semester at Nauvoo.

Send requests for information or application forms to:

**Debbie Bennion Lauret
BYU Travel Study, 333 HCEB
Brigham Young University
Provo, UT 84602
Phone: 1-801-378-2048**

Or contact Dr. Larry E. Dahl, Director of the BYU Semester at Nauvoo, P.O. Box 215, Nauvoo, IL 62354. Phone 1-217-453-2860, extension 400.

WELCOME TO NAUVOO!!

You have embarked on a wonderful journey. To be able to study LDS Church history where it happened is a splendid opportunity. There is a special “spirit of place” that attends visiting the sites where prophets, apostles, and faithful early saints served the Lord with unflinching courage and happiness in the face of profound challenges. The power of their legacy of faith is felt in Palmyra, at the Sacred Grove, the Hill Cumorah, and Fayette, New York; in Harmony, Pennsylvania, where Joseph and Emma lived, where much of the Book of Mormon was translated, and where the priesthood was restored; at the Kirtland Temple, the Whitney Store, and the Morley farm site in Kirtland, Ohio; at the John Johnson farm home in Hiram, Ohio; at Independence, Liberty Jail, Far West, and Adam-ondi-Ahman in Missouri; at pioneer camp sites along the trail west, and at Winter Quarters. You will visit all these places, and more. All the while you will live in Nauvoo, literally in the shadow of the newly constructed Nauvoo Temple that is located just across the street from the Joseph Smith Academy. You will become intimately acquainted with the early saints, the history, the sites, and the life and teachings of the Prophet Joseph Smith in the Nauvoo era. As a special bonus, to help put LDS Church History in perspective, you will be able to study U.S. History and American Literature, including visits to Springfield, Illinois (Abraham Lincoln country), and Hannibal, Missouri (Mark Twain country).

Fasten your seat belt and enjoy the journey!

SPECIAL EXPECTATIONS IN A SPECIAL CIRCUMSTANCE

Why are requirements different for some than others?

Some have asked why it is that they can get a temple recommend, but are denied admittance to BYU, if they have a beard. Others might wonder why a person in a prominent church position may face more severe consequences than other members of the church for the same transgression. And those called to serve missions for the church are required to observe standards of dress and behavior not expected of the general membership of the church. Why? Because each of these scenarios involves a special circumstance with unusual visibility, with the potential to significantly enhance or detract from the image of the university and the church. Whatever image is fostered greatly affects attitudes toward the church, and a person's willingness to listen to the fullness of the gospel of Jesus Christ. The Savior has made it clear that his followers are to be "the light of the world," "the salt of the earth," "a city . . . on a hill" which "cannot be hid" (Matt. 5:13-16). He has challenged the saints of the latter days to "Arise and shine forth, that thy light may be a standard for the nations" (D&C 115:5). "For of him unto whom much is given much is required" (D&C 82:3)

We radiate to others what we really are

Those most visible people and programs have the greater opportunity and responsibility to let their lights "so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Those enrolled in the BYU Semester at Nauvoo are highly visible. Truly we live and travel in a glass house, as it were. People already know, or often ask, who we are; they watch us very closely. Our deportment, our language, our dress, our attitude, our dealings with the public, all have a powerful influence wherever we go. In a very real sense we are on the "Lord's errand" (D&C 133:57-59); we represent the Lord, the LDS Church, Brigham Young University, the Nauvoo program, our families, and, perhaps most importantly, ourselves -- what we really are (see "Personal Radiation," by President David O. McKay, included in this handbook).

The most important reason for doing what is right

The most important reason to do what is right is because it is right, not just because of image. And if we do what is right, the image issues will take care of themselves. Hopefully, we can be authentic in our strivings to live above reproach, radiating the spirit and power of the gospel of Jesus Christ in all we do.

The BYU Semester at Nauvoo – a special circumstance

The policies governing the BYU Semester at Nauvoo reflect the fact that this is not just another post-high school educational experience. It is a special circumstance that involves special expectations, sometimes different from what might be the norm elsewhere. Understanding that fact, and having an honest commitment to abide the policies, is an integral part of being successful and happy in the program. Thank you for adding your light to a city on a hill!

PERSONAL RADIATION

There is one responsibility which no man can evade; that responsibility is his personal influence. Man's unconscious influence is the silent, subtle radiation of his personality—the effect of his words and his acts on others. This radiation is tremendous. Every moment of life man is changing, to a degree, the life of the whole world.

Every man has an atmosphere which is affecting every other man. He cannot escape for one moment from this radiation of his character, this constant weakening or strengthening of others. Man cannot evade the responsibility by merely saying that it is an unconscious influence.

Man can select the qualities he would permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility, and make them vitally active in his character. And by these qualities he will constantly affect the world.

This radiation, to which I refer, comes from what a person really is, not from what he pretends to be. Every man by his mere living is radiating either sympathy, sorrow, morbidness, cynicism, or happiness and hope—or any one of a hundred other qualities.

Life is a state of radiation and absorption. To exist is to radiate. To exist is to be the recipient of radiation. (David O. McKay, *Church News*, 16 May, 1948)

GUIDELINES RE: THE JOSEPH SMITH ACADEMY

1. PARKING

There is a parking lot provided for faculty and students at the NW corner of the academy. We are not to park on the streets along Wells Street or around the temple block. Thanks.

2. ROUTE FROM THE DORM AREA TO LABS & CLASSES

Although students are welcome anywhere in the academy building, ordinarily they should use the "tunnel" to get from the dorm area to the academic wing.

This approach will lessen the traffic and noise on the main floor where there are offices.

3. KEYS

Guard your dorm room key with care. The security of the building depends upon it! Your dorm room key opens the outside door by the mailroom. This door will be open all day and into the evening, but will be locked by 10:00 p.m. If you ever have to let yourself in with a key, be sure the door is locked after you are in (keys generally turn to the left to open and to the right to lock – listen for a "click" when locking.)

4. GARBAGE DISPOSAL

Each dorm room and faculty apartment resident is responsible to take his/her/their own garbage out to the dumpsters located at the NW corner of the academy. Garbage can liners will be available in the telephone rooms on each floor.

5. TELEPHONE USE

It is very important that we adhere to the following guidelines in the use of the telephones provided on each floor of the dorms.

There are phones provided in the telephone rooms near the middle of each floor, and at the ends of each hallway on each floor in the dorm area. Please be considerate of others by not monopolizing the phones.

The phones are set up to accept phone cards and access 1-800 numbers, but cannot be used for regular long distance dialing.

The phones in the dorms are part of the NRI phone system, which has a limited number of lines available. Except in a true emergency, **PLEASE LIMIT THE USE OF THE DORM PHONES TO WEEKENDS AND AFTER 5 P.M. MONDAY THROUGH FRIDAY.** That way we will not be tying up phone lines needed for regular NRI business during the day.

If your family wishes to call you directly, you can arrange a time, then stand by the phone. They can call 1-217-453-2233 (that will get them into the NRI system). Then they can dial 411 for the first floor phones, 421 for the second floor phones, and 431 for the third floor phones. All three phones will ring (or two or one or how many ever are not in use), and any of them will take the

call. If they cannot get through to you that way, they can call the office (1-217-453-2860, extension 400) or the Dahl's home number (1-217-453-2853) or Brother Dahl's cell phone (1-309-221-5459) and we will let you know they are trying to get in touch with you.

6. USE OF THE VANS

The primary use of the vans is to accomplish our educational purposes. However, there will be regularly scheduled trips to Keokuk, etc., for students to purchase needed personal supplies. The only ones authorized to drive the vans are those who have completed the van driving course at BYU and have a "Van Driver" card.

Van scheduling and use is under the direction of the Associate Director for Student Services.

7. LAUNDRY FACILITIES

Student laundry rooms, with two washers, two dryers, some ironing boards, and irons in each room, are located toward the west end of each dorm floor. Students will need to furnish their own laundry soap. There is no charge for using the washers and dryers. Posted in the laundry room is a sign-up sheet to schedule your time of use. There is also a faculty laundry room on each floor to be used by BYU faculty and the missionary couples living in the JSA. Students are not to use the faculty laundry facilities.

8. MAIL

Mail for those associated with the BYU Semester at Nauvoo will be brought to the academy each day. It will be brought into the cafeteria area and placed on the tables under the bulletin board, alphabetically arranged.

There is also UPS service to and from the Academy. The address for receiving UPS packages is 165 North Wells St. Nauvoo, IL 62354. Any packages you wish to send UPS from here can be taken to the mailroom where the NRI missionary in charge of mail will weigh the package, establish the cost, and have it sent. Usually someone will be in the mailroom everyday from 10:00 to 11:00 a.m. Other times may be arranged by appointment.

9. E-MAIL

The computer labs are connected to the internet, so all students can have an e-mail address. Each student will have a user name and password to access the internet and the BYU server. Students will be shown how to set up an e-mail address. It may take a day or two to get everyone up and running, but it will get done. Those of you who have BYU e-mail or some other e-mail system already could continue to use it.

STUDENT TRAVEL DURING THE SEMESTER

Students traveling from Nauvoo and back during the semester must make their own travel arrangements. The following information may be helpful:

The least expensive travel is to fly in and out of St. Louis, and take a shuttle to and from Nauvoo. The shuttle will pick students up at the airport and deliver them to the Joseph Smith Academy in Nauvoo. They will also pick students up right at the academy and deliver them to the airport. The cost of the shuttle between St. Louis and Nauvoo between 6:00 a.m. and 10:00 p.m. is \$50.00 per person, one way, or \$70.00 for two people who are traveling together to and from the same address. For travel between 4:00 a.m. and 6:00 a.m., and between 10:00 p.m. and 12:00 midnight, there is a \$10.00 surcharge. There is no shuttle service between midnight and 4:00 a.m. Prices quoted here are as of 1-17-03, but are subject to change. Please call the shuttle for current prices.

Students must call the shuttle to arrange a time to be picked up at Nauvoo and/or at the airport. The toll free shuttle number is: 1-888-882-6386.

When students arrive at the airport, they should call the shuttle and let them know they are ready to be picked up. Also, if arrangements have been made to be picked up at the airport, and a flight is delayed or changed, students should call the shuttle and let them know the new information.

Students may also fly from and into Burlington (30 miles to the north), but the airline costs and shuttle costs are significantly more. The shuttle will go between Nauvoo and Burlington at a cost of \$63.00 each way.

Chicago (five and one-half hours northeast by car) is another option, but getting to and from Chicago is costly – requiring a connecting air flight from Chicago to Burlington, then a \$63.00 shuttle fee from Burlington to Nauvoo, or a shuttle from Chicago to Nauvoo which costs between \$150 and \$200. **(Shuttle prices are subject to change by the shuttle company. Call for current prices)**

PLEASE REMEMBER THAT ANY STUDENT LEAVING THE ACADEMY OVER NIGHT IS TO INFORM THE ASSOCIATE DIRECTOR FOR STUDENT SERVICES, IN WRITING, ON THE FORM PROVIDED FOR THAT PURPOSE, BEFORE LEAVING.

SOCIAL RELATIONSHIPS AND DORM RULES

Social Relationships

Dating

Experience has shown that a no-dating policy is best for this program. With a limited number of students living together in close quarters, the ratio of men to women, the lack of places to go and no way to get there, and the focus of the program, all argue for group activities, rather than pairing off in exclusive relationships. If there is a special attraction one for another that develops in the course of the semester, and if that attraction is the “real thing,” not just a brief infatuation, seriously pursuing the relationship can wait until the semester is over. In fact, postponing and anticipating may be a very healthy thing to do. If it is real it will last. It may be helpful to consider this semester as a four-month special circumstance, devoted to personal academic, social, emotional, and spiritual development, in preparation for the future. The no-dating policy means students do not date students, nor do they date those who are not students on the program. Leaving the academy to “hang out” with those of the opposite sex constitutes dating under this policy.

Inappropriate physical familiarity

Whether in public or in private, inappropriate physical familiarity is in violation of the code of honor agreed to and signed by every student admitted to the program. Continued ecclesiastical endorsement is contingent upon abiding by that code of honor.

Concern and kindness for one another

When we enter the waters of baptism we covenant to “bear one another’s burdens, that they may be light,” to “mourn with those that mourn; yea, and comfort those that stand in need of comfort” (Mosiah 18:8-9). This also means that we ought to rejoice in others’ accomplishments, talents, and successes. It means, in short, that we ought to be nice. The answer to the question, “Am I my brother’s (or sister’s) keeper?” is a resounding YES! The so-called golden rule is still a wonderful measuring rod – “Therefore all things whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12), i.e. “Do unto others as you would have others do unto you.”

Dorm Rules

1. Male students are not to be in dorm rooms of female students, and vice versa. Male students are not to be on the second or third floors in the housing area, except in the common lounge areas. Female students are not to be on the first floor in the housing area, except in the common lounge areas. If you need to contact someone in a dorm room, please find someone who can go to the dorm room and ask for them. Standing at the end of the hall, or even in the stairwell in the middle of the hall, and yelling for someone is not acceptable behavior.
2. Inasmuch as there are couples (faculty and senior missionaries) living on each floor, and may be walking down the halls, students should make sure they are appropriately covered when going from their dorm rooms to the showers and back.
3. 11:00 p.m. Quiet Time
In order to respect the rest and sleep needs of others who live in the dorms, quiet time by 11:00 p.m. each night is to be strictly observed by all throughout the dorm living area. This includes the exercise room, lounges, and the “parlors” at the end of the dorms on each floor.
4. Times to be in their own dorm rooms to stay for the night.
Sunday through Thursday, students should be in their own dorm rooms to stay by midnight. Friday and Saturday they should be in their own dorm rooms to stay by 1:00 a.m.
5. Any pictures, posters, signs etc., that are put up in dorm rooms or on dorm doors must be 13th Article of Faith appropriate – “virtuous, lovely, or of good report, or praiseworthy.”
6. There will be occasional room inspections for both health and happiness reasons.
7. Furniture and equipment from other places in the Joseph Smith Academy are not to be moved into the dorm rooms.
8. Visitors are to be gone from the academy by 11:00 p.m., unless there is a program-sponsored event that lasts beyond that time.

Dress and Grooming Standards

Every student on the BYU Semester at Nauvoo program signed a commitment to the BYU Honor Code, including the dress and grooming standards, before coming to Nauvoo. For easy access, the dress and grooming standard is quoted below, taken from the Brigham Young University Bulletin, Undergraduate Catalog:

“The dress and grooming of both men and women should always be modest, neat, and clean, consistent with the dignity of representing Brigham Young University and The Church of Jesus Christ of Latter-day Saints.

“Modesty and cleanliness are important values that reflect personal dignity and integrity, through which students, staff, and faculty of BYU represent the principles and standards of the Church. These members of the BYU community commit themselves to observe the standards, which reflect the direction of the BYU Board of Trustees and the Church publication *For the Strength of Youth*. The BYU Dress and Grooming Standards are as follows:

“Clothing should be modest in fabric, fit, and style, and appropriate for the occasion. Clothing should be knee-length or longer. Clothing that is sleeveless, strapless, or revealing is not acceptable. Shoes should be worn in public campus areas.

“A clean and well-cared-for appearance should be maintained. Hairstyles should be clean and neat, avoiding extreme styles or colors. Men’s hair should be trimmed above the collar, leaving the ear uncovered . . . Earrings for men are unacceptable.”

Students should expect to be reminded if they are in violation of the “Social Relationships and Dorm Rules” or “Dress and Grooming Standards.” Any student who persists in violation of these policies, after being counseled, will be placed on probation, being notified by a letter from the Director, and further violations will justify their being dismissed from the program and sent home. All students should familiarize themselves with the policies, abide by them themselves, and encourage others to do the same.

Various Schedules

(samples)

CALENDAR FOR FALL 2003 SEMESTER

September 3	Travel Day
September 4 (Th)	Orientation (8:30 a.m. – JSA Auditorium)
September 5 (Fr)	Classes begin
September 20 (Sat)	Field Study (Nauvoo Environs)
October 9-16	Field Study (NY/PA/OH)
October 25 (Sat)	Field Study (Hannibal)
November 5-8	Field Study (MO/Winter Quarters)
November 22 (Sat)	Field Study (Springfield, IL)
November 27 (Th)	Thanksgiving (no classes)
December 5 (Fri)	Last day of classes
December 8-11	Final Exams
December 12	Clean, pack, check out
December 13	Return home

BYU AT NAUVOO
FALL SEMESTER 2002
FIRST WEEK'S ACTIVITIES

Thursday, Sept. 5:

8:30 a.m. to Noon: Orientation Meeting/Pictures/Text Book Distribution

12:00 to 12:45: Lunch

2:00 to 3:30 p.m. Walking Tour of "Old Nauvoo"

Everyone meet in the Auditorium where small groups will be organized.

5:15 to 6:00 p.m. Dinner

7:30 to 9:00 p.m. Getting to Know You Activity: Gym

Friday, Sept. 6:

8:30 a.m. to 6:00 p.m. Classes and meals as scheduled.

Classes are held in the classrooms on the first & third floor of the academic wing of the Academy. From the cafeteria, go through the game room, through the tunnel (Harmony Hall) and west along the hall to the west end, then up two flights of stairs (Nauvoo Restoration Inc. has asked that we not use the main floor hallway where their offices are located to go to and from classes because of the noise generated by healthy, normal, exuberant students.) Please feel welcome in the building, but be respectful of others who office and work here. Thanks.

7:00 to 9:00 p.m.: Rendevous : Cultural Hall

Saturday, Sept. 7:

8:30 a.m. Free Day. Vans can be scheduled to go to Keokuk

8:30 p.m. Sunset at the Mississippi

Sunday, Sept. 8:

8:30 to 9:30 a.m. – Continental style breakfast

1:00 to 4:00 p.m. – Sunday Meetings at the chapel (Stake Center – two blocks north of the Academy.)

4:00 to 4:30 p.m. - Stay in Sunday dress for individual pictures to be taken in the cafeteria for the student picture directory

4:30 to 5:15 p.m. – Dinner

7:00 p.m. – CES Fireside at the chapel

BYU SEMESTER AT NAUVOO

Class Schedule — Winter 2003

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:30 am	Hist 220 Andrus	Faculty Meeting	Hist 220 Andrus		Hist 220 Andrus
9:40 am	Rel 340 (1) Willmore Rel 391R (1) C. Dunford	Rel 390 (2) Woodford	Rel 340 (1) Willmore Rel 391R (1) C. Dunford	Rel 390 (2) Woodford	Rel 340 (1) Willmore
10:50 am	Eng 235 (1) James Rel 391R (2) C. Dunford	Rel 390 (1) Dahl Rel 390 (3) K. Dunford	Eng 235 (1) James Rel 391R (2) C. Dunford	Rel 390 (1) Dahl Rel 390 (3) K. Dunford	Eng 235 (1) James
12 noon	Lunch	BYU Dev. Lunch	Lunch	Lunch	Lunch
1:30 pm	Eng 235 (2) James Rel 340 (2) K. Dunford	Rel 324 Woodford	Eng 235 (2) James Rel 340 (2) K. Dunford	Rel 324 Woodford	Eng 235 (2) James Rel 340 (2) K. Dunford
2:40 pm	Rel 340 (3) Willmore		Rel 340 (3) Willmore	Student Assembly	Rel 340 (3) Willmore
3:50 pm	CS 100 Ivie	Music 311 Willmore	CS 100 Ivie	Music 311 Willmore	CS 100 Ivie

FINAL EXAM SCHEDULE
Winter Semester 2003

WEDNESDAY, APRIL 2ND:

Rel. 391R (Everyday Life in Nauvoo)	During regular class
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THURSDAY, APRIL 3RD:

History 220	9:00 – 11:00 a.m.
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Rel. 340 (Church History)	6:00 – 8:00 p.m.
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FRIDAY, APRIL 4TH:

English 235	9:00 a.m. – 12:00 noon
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Rel. 324 (D&C)	2:00 – 4:00 p.m.
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MONDAY, APRIL 7TH:

CS 100 (Computer Science)	9:00 – 11:00 a.m.
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Rel. 390 (Teachings of Joseph Smith)	1:00 – 3:00 p.m.
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Field Studies Material

Field Study Itinerary--Settlements Around Nauvoo

Winter Semester Saturday, January 25, 2003

Bus 1 -- Brother Willmore			Bus 2 -- Brother Woodford			Bus 3 -- Brother Dunford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
	8:00 AM	Nauvoo		8:00 AM	Nauvoo		8:00 AM	Nauvoo
8:20 AM	8:50 AM	Warsaw	8:15 AM	8:15 AM	String Town	8:20 AM	8:40 AM	Ft Madison
9:10 AM	9:10 AM	Green Plains	8:35 AM	9:25 AM	Ramus (Webster) Church and Cemetary	9:00 AM	9:20 AM	Linger Longer Rest Area
9:15 AM	9:45 AM	Lima/Yelrome (Tioga)	9:45 AM	11:30 AM	Carthage/Lunch	9:23 AM	9:50 AM	Montrose
10:05 AM	10:35 AM	Rest Stop Keokuk (Dollar General)	11:55 AM	11:55 AM	Green Plains	9:55 AM	10:15 AM	Galland school
10:40 AM	11:00 AM	Keokuk Statue (Rand Park)	12:03 PM	12:30 PM	Lima/Yelrome (Tioga)	10:25 AM	10:45 AM	Keokuk Statue (Rand Park)
11:10 AM	11:30 AM	Galland school	12:45 PM	1:15 PM	Warsaw	10:50 AM	11:35 AM	Keokuk/Lunch (Dollar General)
11:35 PM	12:05 PM	Montrose	1:25 PM	1:55 PM	Rest Stop Keokuk (Dollar General)	11:45 AM	12:15 PM	Warsaw
12:08 PM	12:55 PM	Linger Longer Rest Area/Lunch	2:00 PM	2:20 PM	Keokuk Statue (Rand Park)	12:25 PM	12:25 PM	Greer Plains
1:15 PM	1:35 PM	Ft. Madison	2:30 PM	2:50 PM	Galland school	12:30 PM	1:00 PM	Lima/Yelrome (Tioga)
2:05 PM	3:20 PM	Carthage	2:55 PM	3:00 PM	Montrose	1:30 PM	2:45 PM	Carthage
3:40 PM	4:25 PM	Ramus (Webster) Church and Cemetary	3:33 PM	3:50 PM	Linger Longer Rest Area	3:05 PM	3:45 PM	Ramus (Webster) Church and Cemetary
5:00 PM	5:00 PM	String Town	4:10 PM	4:30 PM	Ft. Madison	4:05 PM	4:05 PM	String Town
5:15 PM		Nauvoo	4:50 PM		Nauvoo	4:20 PM		Nauvoo

THE SETTLEMENTS AROUND NAUVOO

We will travel to Webster, Carthage, Morley's settlement, Lima, Warsaw, Keokuk and Fort Madison. We'll discuss the importance of LDS settlements around Nauvoo and why non-LDS communities had conflicts with Mormons.

STRING TOWN AND DAVIS MOUND (LDS)

Some five or six families, who were converts from England, gave all their money to help build the Nauvoo temple in exchange for land about 5 miles east of Nauvoo. Being very poor, they "lived on a shoestring," and their community became known as String Town.

String Town then was 2 miles east of where Nauvoo-Colusa High School is today. Davis Mound was .2 miles further east (Barrett, pp. 198-200).

WARSAW, HANCOCK COUNTY, ILLINOIS (Non-LDS)

Warsaw was a hotbed of anti-Mormon activity. Thomas C. Sharp, a prominent man in the community, and editor of the *Warsaw Signal* (204 Main Street), cultivated anti-Mormon feelings through his paper. He challenged Mormon power by criticizing the Nauvoo Legion, the city charter, Joseph Smith's "expansive land transactions," and the "solid Mormon vote." He denounced Joseph's "excessive power, manifest in his role as mayor, lieutenant-general of the legion, presiding judge of the highest city court, land speculator and political boss." Finally, he justified the killing of Joseph and Hyrum, through vigilante action, by claiming Mormons were threatening Hancock County citizens with loss of "life, liberty and property" (Oakes, pp. 22, 23).

At the Flemming Tavern (130 Main Street) the murderers of Joseph and Hyrum Smith gathered and planned the murder, then met back there to celebrate what they had done.



The Flemming Tavern – now a residence



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7.	Carthage
8.	Ramus /Webster

(The following information was prepared by Alyn and Gloria Andrus and Patricia Willmore)

Even after Joseph's death, the Church continued to grow both numerically and politically. However, anti-Mormon resentment did not subside. The *Warsaw Signal* continued to print articles denouncing Mormons. Sharp seemed determined to drive the Mormons from Illinois and make Nauvoo desolate.

FORT EDWARDS (U.S. History)

In the spring of 1814, as the War of 1812 drew to a close, U.S. troops under command of Zachary Taylor, built Fort Edwards to strengthen the country's position along the Mississippi River against Indians and foreign powers such as Britain, France and Spain. All these countries, earlier, had claimed the Mississippi River drainage basin. A monument to Fort Edward, erected in 1914, stands in the northwest part of Warsaw (Third North). Its message reads:

The monument was erected September 1914 to commemorate the establishment of FORT EDWARDS. Built by Mayor Zachary Taylor, 3rd U.S. Infantry September 1914. Abandoned July 1824. Named in honor of governor Ninian Edwards.

WARREN (a paper town)

Warren was south of Warsaw. It was a town that never existed. Joseph Fielding brought a company of 204 British emigrants to Warren to settle on November 24, 1841, but because of hostile feelings among Warsaw residents, Warren was never established. On December 13, 1841, the Presidency of the Church asked the British emigrants to move to Nauvoo. A few Saints remained in Warren and were persecuted. For example, Daniel Avery and his son, Philander, were kidnapped from Warren on December 2, 1842, and were carried into Missouri by a company of Missourians and anti-Mormons from Illinois.

GREEN PLAINS

The Green Plains cemetery is located between milepost 6 and 7 (6.8) in Hancock Co. on the west side of Highway 96. The town itself disappeared due to a cholera epidemic during Civil War times and today nothing but farmland remains. A branch of the Church called Prairie Branch, numbering about 80 members, was established here by Mormons fleeing from Missouri in the spring of 1839.

John Smith, president of the Adam-ondi-Ahman Stake in Missouri (and later the Zarahemla Stake in Iowa and the Salt Lake Stake in Utah), fifth Patriarch

of the Church, and uncle to the Prophet Joseph, settled in Green Plains about March 1839. He planted a crop of corn, split rails, and performed much hard labor unsuited to the health of a 58-year-old. Joseph Smith and family stayed at John Smith's home on May 9, 1839, while on their way from Quincy to Commerce.

The house of Levi Williams, a notorious anti-Mormon mob leader, served as post office for the area. Several expeditions, organized to arrest the brethren or destroy property of the Saints during the persecutions of 1844 to 1846, originated in this area. A mob burned this farming settlement on September 10, 1845. (*Berrett*, p. 214)

MORLEY SETTLEMENT, HANCOCK COUNTY, ILLINOIS (LDS)

Morley's Settlement was a Latter-day Saint community from 1839 to 1845 and was one of a ring of settlements around Nauvoo. It was founded 25 miles south of Nauvoo, by Isaac Morley. A plaque commemorating the Morley settlement reads as follows:

This was the site of Morley's Settlement, 1839-1846. The log homes and cabins, fenced farms and corrals of 400-500 Mormons (members of The Church of Jesus Christ of Latter-day Saints) spread out for more than a mile northeast, north, and west of here. Their people had come as religious refugees, forced from Missouri.

The Settlement was named after founder and president Isaac Morley (and was sometimes called "Yelrome" – Morley spelled backwards). LDS prophet Joseph Smith often preached here. LDS poet Eliza R. Snow lived here in 1843-44. Morley's barrel shop sold barrels in Quincy; Frederick Cox operated a chair-making shop. The settlement had four stores. Cordelia Morley taught school here. "Morley Town," the settlement's heart, had north-south and east-west streets running for three blocks east and three blocks north of this marker.

In September, 1845, when Mormons and non-Mormons clashed in Hancock County, the latter torched scores (some say 125) of Morley's Settlement houses and out buildings. Suddenly homeless, the residents fled to Nauvoo for safety. Morley's Settlement mostly reduced to ashes, disappeared. Of the John and Hannah Carter family, son Philip stayed behind on his land southwest of here. Philip's posterity lived there for several generations. The present town of Tioga

was founded here in 1855 and soon afterwards many German immigrant families settled in the area.

Edmund Durfee

Morley's Settlement resident Edmond Durfee (Durfey) was born in Twerton, Rhode Island in 1788. A farmer, carpenter, and millwright, he married Magdalena Pickle. They became the parents of thirteen children. The Durfees joined the Church of Jesus Christ of Latter-day Saints in the 1830s in Ohio. They moved to LDS Settlements in Missouri and then here to Morley's Settlement, living about one-half mile northeast of this marker. In September, 1845, anti-Mormon arsonists targeted Morley's Settlements. The Durfee home was the first of dozens burned down. The Durfees, with other homeless residents, fled to Nauvoo for safety.

Edmund and other men returned here to harvest their crops on November 15, 1845. They lodged with Mormon Solomon Hancock in his unburned home about one-half mile northeast of here. Late that evening, nightriders set fire to hay in the Hancock barn. Awakened, Mormon men rushed outside to fight the fire. Edmund Durfee, age 57, was shot and killed. Durfee's attackers were identified and arrested, but never brought to trial, even though "their guilt was sufficiently apparent," according to Illinois Governor Thomas Ford.

Edmund was buried near his brother, James Durfee, in Nauvoo's Parley Street Cemetery. Edmund's family participated in the Latter-day Saints forced exodus from Nauvoo in 1846. During the hard journey across Iowa, widow Magdalena died near present day Council Bluffs, and daughter Tamma Durfee Miner buried a baby, Melissa, at Montrose and her husband Albert Miner at Iowa City.

Five Durfee children went west with the Latter-day Saints and settled in Utah.

Isaac Morley suffered many trials for the Kingdom, including three weeks of imprisonment in Richmond, Missouri; the burning of his home, cooper's shop, and barn in Nauvoo; and the loss of his wife at Winter Quarters. In Utah, Brigham Young put Brother Morley in charge of settling Sanpete Valley, a region that became known as the granary of the Church. He baptized the famous Indian Chief, Joseph Walker, and served in the territorial government. He died 24 June 1865 in Fairview, and is buried in Manti, Utah.

Of Bishops Morley and Partridge the Lord said, "Behold I am well pleased with my servant Isaac Morley and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard." (Roberts, Vol. 2, p.302)

Isaac Morley's wife was a sister to Eliza R. Snow and Lorenzo Snow who also lived in Morley's Settlement and taught school in Lima. Lorenzo Snow was the fifth president of the Church. Eliza, his sister, was a famous Latter-day Saint poet whose poems frequently were published in the *Times and Seasons*, a Nauvoo newspaper. Eliza authored ten hymns listed in our present-day hymn book. One of these is "O My Father".

LIMA SETTLEMENT, ADAMS COUNTY, ILLINOIS (LDS)

Lima is on Highway 96, about 3 miles from Morley's Settlement in Adams County. It was an important agricultural community during the Mormon period. A stake was organized in the fall of 1840. When mob violence broke out in Hancock County, it quickly spread to Adams County, and to Lee County, Iowa. A large anti-Mormon party was well established in Quincy by the summer of 1845. Because the settlement of Lima was between Quincy and Warsaw, the other site of anti-Mormon activity, Mormon leaders were concerned that crops would be destroyed.

Titus Billings, second counselor to Bishop Edward Partridge from 1837-1840, lived here until the "house burnings" in 1845, which caused most Saints to move to the Nauvoo area. The Lima Cemetery is the burial site of several Saints, but there are no buildings left in Lima from the Mormon period.

Brigham Young explained the policy of the Church concerning mob violence:

"The object of our enemies (burning our settlements) is to get opposition enough to raise popular excitement but we think it best to let them burn up our homes while we take care of our families and grain. Let the sheriff of Hancock County attend to the mob, and let us see whether he and the Jack-Mormons, so called, the friends of law and order, will calmly sit down and watch the funeral procession of Illinois liberty." (*Old Mormon Nauvoo*, pp. 189-199)

KEOKUK, IOWA (Non-LDS)

The first permanent white settlement established in 1829 was named after the Sauk Indian chief Keokuk.



Chief Keokuk was renowned for his military and oratorical abilities, and was referred to as “the watchful fox” or “one who moves warily.” He was born at Rock Island and died in Franklin County, Kansas, April 1848. A man of great ambition, he opposed the Sauk leader Black Hawk during the War of 1812, trying to play off the British against the Americans in an effort to make himself an indispensable middleman. He felt that Indian survival lay in an arm’s-length attitude—contrary to Black Hawk. Black Hawk was defeated in 1832. Keokuk became the leader of the Sauk-Fox and moved farther west on a reservation in Kansas.

The following speech by Keokuk in 1812 won him the position of war chief:

“I have heard with sorrow that you have determined to leave our village, and cross the Mississippi merely because you have been told that the Americans were coming in this direction. Would you leave our village, desert our homes and fly before an enemy approaches? Would you leave all, even the graves of our father, to the mercy of the enemy, without trying to defend them? Give me charge of your warriors and I will defend the village while you sleep.” (*Plaque, Rand Park*)

An account of Chief Keokuk coming to Nauvoo to meet the Prophet Joseph is recorded in Joseph’s history.

“Thursday, August 12, 1841. – A considerable number of the Sac and Fox Indians have been for several days encamped in the neighborhood of Montrose. The ferryman brought over a great number on the ferryboat and two flat boats for the

purpose of visiting me. The military band and a detachment of Invincibles [part of the Legion] were on shore ready to receive and escort them to the grove, but they refused to come on shore until I went down. I accordingly went down, and met Keokuk, Kis-ku-kosh, Appenoose, and about one hundred chiefs and braves of those tribes, with their families. At the landing, I was introduced by Brother Hyrum to them; and after salutations, I conducted them to the meeting grounds in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon. I advised them to cease killing each other and warring with other tribes; also to keep peace with the whites; all of which was interpreted to them.

“Keokuk replied that he had a Book of Mormon at his wigwam which I had given him some years before. ‘I believe,’ said he, ‘you are a great and good man; I look rough, but I also am a son of the Great Spirit. I have heard your advice—we intend to quit fighting, and follow the good talk you have given us’.” (*History of the Church*, Vol. IV, pp. 401-402)

GALLAND SCHOOL (Non-LDS)

The first school in Iowa was built in 1830. The following passage was penned by Bergman Jennings 44 years after the school first opened. It described the school house as it first stood.

“It was a small building, 10’ by 12’ dimensions, made entirely of unheeded logs, notched close and mudded for comfort. The cabin was roofed with clapboards and weighted down with cross poles to economize time and nails, both scarce at the time. There was a puncheon (split log) floor and directly opposite the door, a fireplace made of packed dry dirt, 3’ deep and 4’ wide. Large flat rocks set on edge, formed the fireproof casing. A fire in the huge fireplace was ample to keep the room warm. The chimney was topped out with sticks and mud on the outside. On each side of the building, a section of logs was left out to form the ‘windows’. These were greased paper mounted on a framework of slender strips of wood.

The furniture was very primitive. Seats were long pieces of split log with slanting holes bored in the ends where sticks were put for legs. The writing desks, a piece of whip-sawed plank, 10-12 inches wide, the top dressed smooth to serve as a

table, were placed on stout wooden pins driven into the wall under the windows. The few scholars interested in learning the art of writing stood up at the desks or furnished their own high stools. Books were few, pupils brought whatever books they had at home. There were no globes or maps." (*State Conservation Commission Brochure*)

Mr. Jennings, a scholarly Kentucky gentleman, was born in 1807. Little is known about his early life until he settled at Commerce, Illinois at the age of 20. Three years later Dr. Isaac Galland brought him to Ahwipetuck to teach in the new school. His pay was room and board in the Galland home and use of Dr. Galland's medical library. Mr. Jennings became a storekeeper in Burlington, Iowa. Later he moved west to Oregon where he served in the State Legislature.



Galland School- The second replica of Galland School was built in 1977 by the State Conservation Commission and in 1986 constructed a small amphitheater to hold special programs.

Dr. Galland was a true adventurer and were he alive today he would certainly have a prison record and fingerprints on file in Washington. Galland was a gold seeker in Mexico, reputed Illinois counterfeiter, physician or at least medicine man, fur trader, scripture-quoting forger of Indian land claims, explorer, sociologist, and a quick-tempered publisher and writer. People who knew him might have questioned his methods, aim and veracity, but practically all of them agreed he was a gentleman. He was a leader in all enterprises, tending to build up the country and promote the interests of its inhabitants. Along with all this he joined the Mormon faith and was secretary to the Prophet Joseph Smith. He was buried in the Old City Cemetery in Ft. Madison. (*State Conservation Commission Brochure*)

MONTROSE, LEE COUNTY, IOWA (LDS/Non-LDS)

Montrose is across the Mississippi River from Nauvoo. Isaac Galland moved his family here from Commerce (Nauvoo) in 1829. He and other speculators began to buy up land in the area. He sold thousands of acres to the Church.

In 1839 several Mormon families, including those of Israel Barlow, John Taylor, Wilford Woodruff, and Brigham Young, took up temporary residence in the vacant barracks of Fort Des Moines.

The Saints were physically exhausted from their Missouri hardships. Almost every family suffered with malaria or other illnesses during this period. Joseph and Hyrum Smith, Brigham Young, and other elders of the Church administered (gave a priesthood blessing) to many of the sick. Wilford Woodruff records the following in his journal:

[July] 22 (1839) Joseph was in Montrose and it was a day of God's power. There were many sick among the Saints on both sides of the river and Joseph went through the midst of them taking them by the hand and in a loud voice commanding them in the name of Jesus Christ to arise from their beds and be made whole and they leaped from their beds made whole by the power of God. Elder Elijah Fordham was one among the number and he with the rest of the sick rose from his bed and followed Joseph from house to house and it was truly a time of rejoicing (*Old Mormon Nauvoo*, p. 202).

Quickly a settlement was established with farming and orchards. A ferryboat ran between Montrose and Nauvoo. A Mormon presence was found in several communities in this area.

FORT DES MOINES (U.S. History/LDS)

On Main St. and across the railroad tracks along River Front Park, Montrose, Iowa is the site of the abandoned (1837) fort where many of the Saints found shelter in 1839. The following plaques commemorate the Mormon people:

A Beginning and an Ending

On February 4, 1846, the first Mormon wagon belonging to Charles Shumway was ferried across the mighty Mississippi River and landed here on the Iowa shore. Thus began the long, difficult journey for the first group of Mormon pioneers.

Flatboats ferried the often over-loaded wagons, one at a time, across the dangerous currents. In

Mid-February, temperatures plunged and the river froze, allowing the pioneers to drive their heavily burdened wagons across the great highway of ice.

The Mormons continued to cross the Mississippi as fast as they could raise supplies, teams, and wagons. By September 1846, the big, bustling and prosperous city of Nauvoo was almost a ghost town.

This ended a way of life for the Mormons in their beloved city of Nauvoo, but, it also marked the beginning of the epic Mormon flight from religious persecution in one of the largest, organized mass migrations in U.S. history.

The Mormon Pioneer Trail

Beginning in February of 1846, the vanguard of the Church of Jesus Christ of Latter-day Saints (Mormons) struggled across southern Iowa on their way to their "New Zion" in the Rocky Mountains.

The trek from Nauvoo, Illinois to Kaneshville (Council Bluffs), Iowa, tested the endurance of humans, animals and equipment. The frozen landscape of an Iowa February sun turned into a thawing mixture of nearly impassible mud and muck. Their unshakable faith and determination sustained them, however, and thousands of men, women and children arrived at the Missouri River, having completed this portion of the journey west under extremely difficult conditions.

After wintering in the present day Omaha/Council Bluff district, the saints continued across Nebraska and Wyoming to the Valley of the Great Salt Lake. Today a marked 1624 mile long auto tour route closely parallels this historic route.

POTTER'S SLOUGH (LDS)

By the fall of 1846 almost all Saints had evacuated Nauvoo. In late August 1846, several vigilante groups stepped up pressure on the remaining Saints who were finally driven across the River. Seven hundred of them encamped on the west bank in Iowa. Many had neither wagon nor tents to protect themselves from the elements. Food was scarce. Friends from Quincy filled a boat with food and clothing and shipped it to Montrose. It was the only source of help these Saints had for some time. Many starved or died from exposure during the next few days. On Oct. 9, 1846, before starting their movement westward, these starving Saints witnessed a miracle from God which has been called Miracle of the Quails. As the Lord fed the children of Israel in the wilderness with manna, a

flock of quail landed in the Saints' camp. The birds were exhausted and easy to kill. These birds provided much needed nourishment for the camp (*Old Mormon Nauvoo*, pp. 201-204)

Potter's Slough was located about a mile north of Montrose on the west bank of the Mississippi River. A plaque commemorating this incident is located in the Linger Longer Rest Area. It reads:

Potter's Slough

On September 17, 1846, hostile mobs marched into the city of Nauvoo. Jeered, harassed, beaten, possessing only what they could hastily tie into bundles, the last of the Nauvoo saints were driven from their homes. Five to six hundred sick and destitute Mormons crossed the Mississippi River and huddled into camps just north of this site. Although Church trustees did what they could for the poor camp, they had little shelter, and food was in very short supply. Starving and near desperation, their fate seemed dependent on a miracle.

This miracle came on October 9 when many hundreds of quail flew into the camps and dropped from the sky apparently exhausted. The quail proved easy prey, so they could be scooped up by hand or easily shot. When each refugee had eaten their fill, an order was given to stop killing the birds.

ZARAHEMPLA AND NASHVILLE SETTLEMENTS

Zarahemla and Nashville were near Montrose (Nashville was south and Zarahemla was southwest of Montrose). These were early gathering places for Saints at the same time Nauvoo was being established. Saints continued to live in these settlements during the Nauvoo era, and a ferry was operated by the Church between Nauvoo and Montrose until the Saints left in 1846. Zarahemla Stake comprised these small settlements which, by 1841, had 325 residents, with John Smith as stake president.

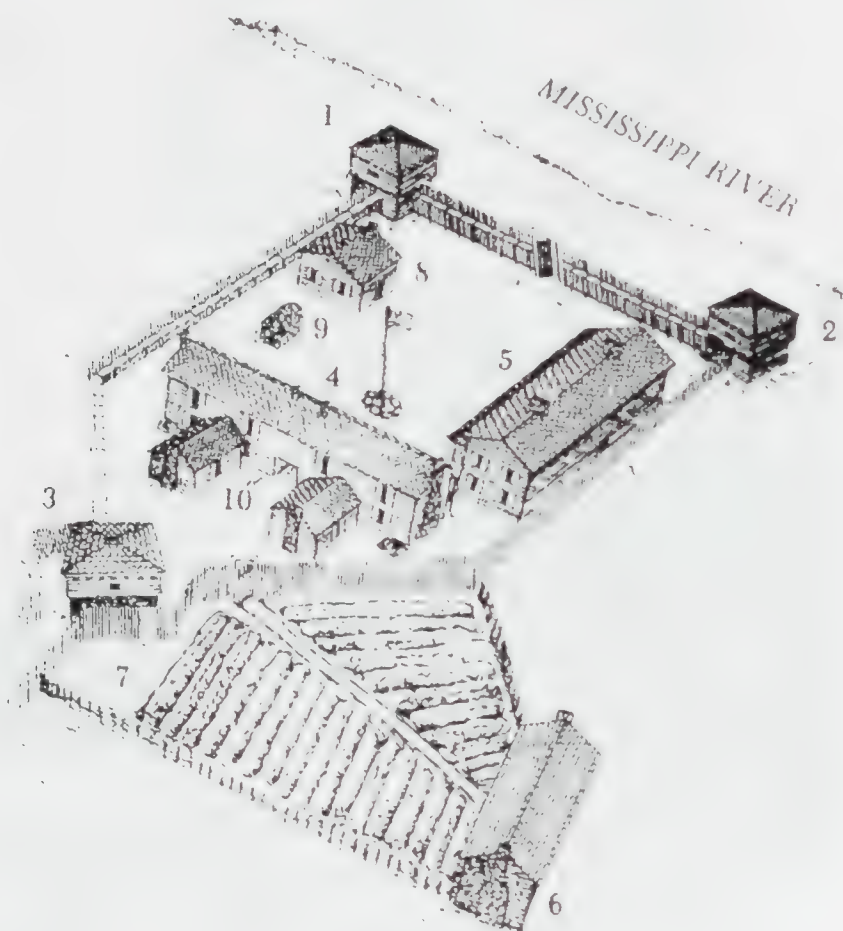
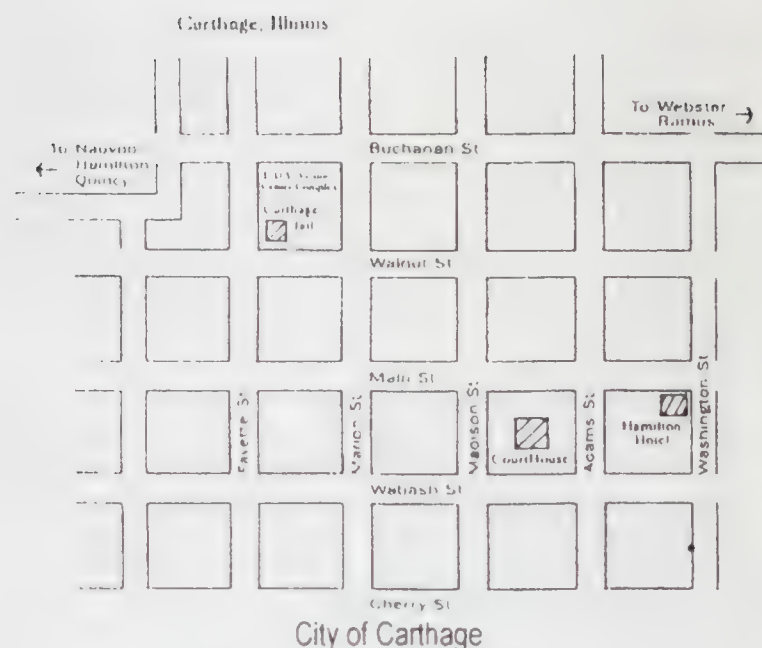
Scripture	Event
D & C 125:3-4	Build a city opposite Nauvoo.

OLD FORT MADISON, LEE COUNTY, IOWA (U.S. History)

In 1808 Fort Madison, the first U.S. military post on the Upper Mississippi River was established in what is now the state of Iowa. The fort was built to protect a government trading post where area Indians could

exchange furs and hides for hunting knives, animal traps, blankets, iron tools, fishhooks and other manufactured goods. The post was also intended to secure America's frontier in the region.

In September, 1821 hostile bands of Sauk and Fox Indians besieged Fort Madison. They killed one soldier caught outside the stockade, slaughtered the garrison's cattle, and burned several nearby cabins. In 1831, the fort was abandoned because of continual harassment by Indians. It was rebuilt in 1983 from government grants. (*Riverview Park and Hiway 61 Brochure*)



Old Fort Madison 1808-1813.

- 1,2,3 -Corner Blockhouses, 4-Officers' Quarters, 5- Enlisted Men's Barracks, 6 Factory (or trading post), 7- The Garden, 8- Guardhouse (jail), 9-Stone Powder Magazine, 10-Kitchens

CARTHAGE, HANCOCK COUNTY, ILLINOIS (Non-LDS)

Carthage was founded in the early 1830's. Between 1839-1846 the community had only a few hundred inhabitants, except during the few weeks each year when the circuit court was in session. During the two-week sessions beginning the third Monday of May and October, Carthage was filled with hundreds of people who found their beds anywhere they could: in barns, haystacks, and wagons.

Three buildings in Carthage were important during the Mormon period: Carthage Jail, Hancock County Courthouse, and the Hamilton Hotel.

HANCOCK COUNTY COURT HOUSE

The first courthouse in Hancock County was a log structure built in 1833. In 1839 Moses Stephens built a second courthouse on the site of the present county courthouse on Main Street near the Hamilton Hotel. The Stephens courthouse was razed in 1906 and the courthouse that stands today was built. Joseph was taken there to answer the charge of treason. The following year, 19 May 1845, another court term began in Carthage which included the trial of those accused of murdering Joseph and Hyrum Smith. The second floor courtroom was filled to capacity. The trial of those accused of the murders took 11 days before the verdict of not guilty was pronounced. Brigham Young noted in his journal that the defendants had been acquitted, as expected. (*Old Mormon Nauvoo* pp. 191-192)

HAMILTON TAVERN or HAMILTON HOTEL

(at the northeast corner of the intersection of Main and Washington St.)

The Hamilton Tavern was destroyed a few years ago. This is where the Prophet, Hyrum, Governor Ford, and others stayed a few nights before the killings. The bodies of Joseph and Hyrum were taken there the evening of June 27th. Rough coffins were made and the bodies placed inside. The next morning they were taken back to Nauvoo where Saints lined the road mourning the deaths of their prophet and patriarch. (*Old Mormon Nauvoo*, p. 192)

CARTHAGE JAIL

The jail was begun in 1839 and completed two years later at a cost of \$4,105. It was used for about twenty-five years. To provide a secure area, the foundation was made three feet thick and three feet deep. The walls of the jail are 2½ ft. thick at the first

level and 2ft. at the second level. The interior of the jail originally consisted of 7 separate rooms, including living quarters for the jailer and his family, a debtors' cell and a larger cell on the second level.

Later the jail was used as a private residence and became one of the nicest homes in Carthage. Under the direction of President Joseph F. Smith, the Church purchased the building and property in 1903 for \$4,000. In 1938 the jail was restored.

In 1844, several prominent defectors from the Church, under the direction of William Law, brought complaints against Nauvoo city officials, including Major Joseph Smith, for destruction of an anti-Mormon newspaper called the *Nauvoo Expositor*.

On June 24, 1844, with assurances of safety from Governor Thomas Ford, Joseph Smith and other leaders turned themselves over to county authorities and went to Carthage. At the same time, Thomas Sharp and others conspired with law enforcement officers to take advantage of the arrests. Through legal maneuvers they managed to have the Mormon leaders illegally detained, giving them time to prepare for assassination of the Smith brothers.

The following is an account of what happened at the Carthage jail, Thursday June 27, 1844:

1. At 5:00 am Phelps and Green called on their way to Nauvoo.
2. At 5:00 am breakfast was served.
3. At 8:20 Joseph wrote Emma.
4. At 1:15 pm Joseph, Hyrum and Willard(Richards) dined in their room while Stephen Markham and John Taylor dined "below"
5. At 1:30 pm Stephen Markham left the jail.
6. By 3:15 pm the guards were becoming more threatening. John Taylor sang "A Poor wayfaring Man of Grief." Hyrum read from *Josephus*.
7. At 4:00 pm the guard was changed.
(*Old Mormon Nauvoo*, p. 189)

Shortly after 5 p.m. a mob attacked the jail; Joseph and Hyrum were murdered, John Taylor wounded, but Willard Richards was unharmed.

John Taylor wrote of the Martyrdom in *Doctrine and Covenants* 135:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch.

They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150-200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord My God! They were both shot after they were dead, in a brutal manner, and both received four balls. . . . Joseph, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that lived in it. . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!"

RAMUS, HANCOCK COUNTY, ILLINOIS

(Macedonia or Webster, as it is called today, is about 15 miles northeast of Carthage)

Ramus, originally known as the Perkins settlement, was settled in 1826 by Ute and Sarah Perkins and their large family from Tennessee. The town is located about 20 miles southeast of Nauvoo. The first Latter-day Saint missionary in Ramus was Joel Hills Johnson. In April 1839 he converted Ute Perkins and some of his family and organized a small branch.

Johnson, his mother, and his seven siblings joined the Perkins family in Ramus in February 1840. The Perkins and Johnson families were the backbone of the community, accounting for 10% of the population. Joseph Smith considered Ramus the "first spoke" of a wheel of settlements with Nauvoo as the hub. Hyrum Smith organized a stake at Ramus 9 July 1840.

The Ramus Saints built an early meeting house, an unusual practice for the time. The Webster Community Church is purported to be built upon its foundation.

During the Mormon period a road to Ramus connected with a road to Carthage, making it convenient for Joseph to visit friends and family there. Two of Joseph Smith's sisters, Sophronia and Catherine, lived in Ramus. Catherine (married name was Salisbury) passed away in 1900, at the age of 87 and is now buried in the Ramus cemetery, 2 or 3 blocks west of town. Estel Neff (who owns an LDS bookstore in Nauvoo) joined the Church and is a descendant of Catherine Smith Salisbury.

At the Church's peak there were between 500 and 600 members living in Ramus. Joseph Smith visited

frequently, staying with the Perkins and Johnson families. There he gave some significant doctrinal addresses, a few excerpts now composing Doctrine and Covenants 130 and 131. **Please read these two sections.** (*Old Mormon Nauvoo*, pp. 193-194)

Revelations received in Ramus:

Scripture	Event
D & C 130: v. 1-3,22-23	The Father and the Son
v.12-13	Prophecy on the Civil War
v. 4-17	The Celestial sphere and a white stone
v. 18-19	Time of second coming withheld from Prophet
v. 20-21	Intelligence gained in this life
D & C 131 v. 1-4	Celestial marriage is essential to exaltation in the highest heaven
v. 5-6	How men are sealed up unto eternal life
v. 7-8	All spirit is matter

Church History	US History
Joseph Smith Seven years old	Building of Fort Madison and the War of 1812
LDS settled Kirtland and Jackson Co.	Black Hawk War in 1832
Nauvoo and other LDS Settlements 1839-1845	Joseph met with Pres. Van Buren; Catholics/Methodists in Oregon to convert Indians;
Martyrdom of Joseph and Hyrum Smith June 27, 1844	James K. Polk elected President of the U.S.; migration to Oregon is underway
Expulsion of the Saints from Nauvoo 1846	Pres. Polk asked Congress to declare war on Mexico
Nauvoo Temple dedicated 1846	Ex.Gov. Lilburn Boggs' business failed. He moved to California

POINTS TO PONDER:

1. What did you learn concerning the settlements around Nauvoo?
2. D & C, Sections 130-131 were given at Ramus. What "new" doctrine was given at that time?
3. Why is it possible for people to have both sad and joyful experiences at Carthage? What are your feelings?

RESOURCES:

History of the Church References:

Carthage	v.5: 528; v.6:221; 606-610 v.7:83; 113-18; 100-108; 142-3; 420-2
Chief Keokuk	v.4:401-402
Ramus	v.4:453; 467; 477; 491
Sharp, Thomas	v.4:487; v.6:8; v.7:143; 314; 420
Warsaw	v.7:25-28, 30; 195; 462
Warsaw Signal	v.7:64
Williams, Levi	v.6:8; 123; 464; v.7:21; 314; 420; 441
Wolf hunt	v.7:45-47
Yelrome	v.7:441

Barrett, Perkins, and Cannon, *Sacred Places, Ohio and Illinois*, Vol. 3, 2002.

Garr, Cannon and Cowan, *Encyclopedia of Latter-day Saint History*, 2000.

Holzapfel and Cottle, *Old Mormon Nauvoo and Southeastern Iowa*, 1991.

Oakes and Hill, *Carthage Conspiracy*, 1975

Riverview Park and Hiway 61 Brochure

Roberts, B.H., *Comprehensive History of the Church*, 6 Volumes, 1965.

State Conservation Commission Brochure

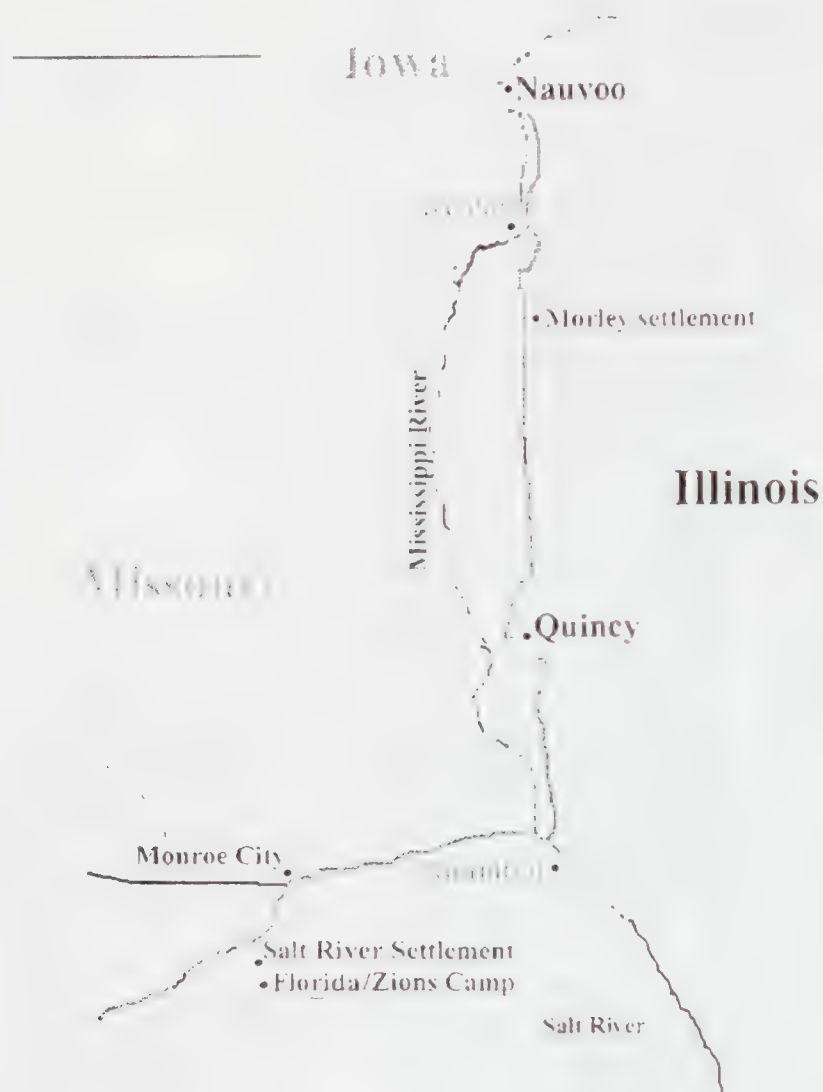
Field Study Itinerary--Hannibal & Quincy

Winter Semester Saturday, February 15, 2003

Bus 1			Bus 2			Bus 3		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
	8:00 AM	Nauvoo		8:00 AM	Nauvoo		8:00 AM	Nauvoo
10:00 AM	11:15 AM	Florida/Salt River Settlement Mark Twain Museum	9:00 AM	9:30 AM	Quincy/Washington Park	9:20 AM	11:20 AM	Hannibal/Mark Twain Museum
12:00 PM	1:30 PM	Mark Twain Cave/Lunch	10:00 AM	11:30 AM	Mark Twain Cave/Lunch	11:30 AM	1:00 PM	Mark Twain Cave/Lunch
1:40 PM	3:40 PM	Hannibal/Mark Twain Museum	11:40 AM	1:40 PM	Hannibal/Mark Twain Museum	1:45 PM	3:00 PM	Florida/Salt River Settlement Mark Twain Museum
4:05 PM	4:30 PM	Quincy/Washington Park	2:30 PM	3:45 PM	Florida/Salt River Settlement Mark Twain Museum	4:05 PM	4:30 PM	Quincy/Washington Park
5:30 PM		Nauvoo	5:30 PM		Nauvoo	5:30 PM		Nauvoo

MARK TWAIN, HANNIBAL, MORMONS AND SALT RIVER, QUINCY

This field study relates, primarily, to Samuel Clemens (Mark Twain) and Hannibal, Missouri. Because Clemens was born in Florida, Missouri, the field study involves a visit to that place as well. Also, Mormon families who settled along the Salt River at Florida provided a rest stop for other Mormons going to and coming from western Missouri. Finally, a visit to Quincy's city park will provide interesting historical information.



MARK TWAIN

Samuel Clemens is known as Mark Twain. Fame as an author and a humorist is so remarkable that his strength of character is seldom remembered. The truth is that the grand impulse behind all of that humor and the splendor of *The Adventures of Huckleberry Finn* is that which radiates from Mark Twain's heart. He used a slave from his uncle's farm in Florida, Missouri as model for Jim, but it was Twain who first recognized the greatness of Jim's personality and set it down for all of us to admire.

His personality and strength of character reach out to us from the past.

He dearly loved and was devoted to his wife, their son, and three daughters, a love that directed his actions for over fifty years from 1867 until his death in 1910.

His usual generosity is revealed in his treatment of others. Several years before Twain's publishing company failed, the company issued the multi-volume *Personal Memoirs of General Ulysses S. Grant*. When Grant became ill and in need of money, Twain saw to it that Grant received a higher royalty than agreed upon and higher than was then normal. The books were a success and Twain paid Grant's widow an additional check of \$250,000, believed the highest single such check paid in the nineteenth century.

After the publishing company of which he was a partner failed, Twain went back on the lecture circuit, something he had come to dislike enormously and had promised himself, for his family's sake, that he would never do again. Though not obligated to pay all the debts (some belonged to his partner), Twain's lectures allowed him personally to see that all creditors were paid in full.



Samuel Langhorne Clemens 1880 and 1900

Florida, Missouri

With only a handful of people today, Florida is said to be the smallest city in the U.S.A. Samuel Langhorne Clemens (Mark Twain) was born here 30 Nov. 1835 in a small, two-room cabin. Eight people lived in the cabin, which is today preserved inside a modern museum. Twain wrote in his autobiography, "Recently someone in Missouri sent me a picture of the house I was born in. Heretofore I have always stated it was a palace, but I shall be more guarded now."

Of the town, later used as a model for an Alabama town in *Huckleberry Finn*, he says in his autobiography:



Samuel Langhorne Clemens' Birthplace

I suppose Florida had less than three hundred inhabitants. It had two streets, each a couple of hundred yards long; the rest of the avenues mere lanes, with rail fences and cornfields on either side. Both streets and the lanes were paved with the same material; tough black mud in wet times, deep dust in dry. Most of the houses were of logs, all of them, indeed, except three or four; these later were frame ones. There were none of brick, and none of stone. There was a log church, with a puncheon floor and slab benches. A puncheon floor is made of logs whose upper surfaces have been chipped flat with the adz. There were two stores in the village. My uncle, John A. Quarles, was proprietor of one of them. It was a very small establishment, with a few rolls of bit calicos on half a dozen shelves; a few barrels of salt mackerel, coffee, and New Orleans sugar behind the counter; stacks of brooms, shovels, axes, hoes, rakes and such things here and there; a lot of cheap hats, bonnets, and tin ware strung on strings and suspended from the walls; and at the other end of the room was another counter with bags of shot on it, a cheese or two, and a few pigs of lead, and behind it a barrel or two of New Orleans molasses and native corn whiskey on tap. If a boy bought five or ten cents' worth of anything, he was entitled to half a handful of sugar from the barrel; if a woman bought a few yards of calico she was entitled to a spool of thread in addition to the usual gratis trimmin's; if a man bought a rifle he was at liberty to draw a swallow as big a drink of whiskey as he wanted.

Everything was cheap: apples, peaches, sweet potatoes, Irish potatoes, and corn, ten cents a bushel; chickens, ten cents apiece; butter, six cents a pound; eggs, three cents a dozen; coffee and sugar, five cents a pound; whiskey, ten cents a gallon.



Hannibal

In 1839 John Clemens, Sam's father, realized that his financial opportunities were limited in Florida and moved the family to Hannibal, a port city on the Mississippi, which had a population of well over 1,000, ten times the size of Florida. He hoped he could make a living as a lawyer; however, his dreams never materialized; he died nearly bankrupt in 1847.

Mark Twain immortalized Florida and Hannibal in his two novels, *Tom Sawyer* and *Huckleberry Finn*. *Tom Sawyer* essentially recounts Samuel Clemens' boyhood in Hannibal. Most of the incidents in the novel really took place in Sam's Hannibal during the 1840's; nearly every locale in the novel was a real Hannibal place. The novel is episodic, a series of events only related chronologically. Twain only slightly disguised people in the Clemens family or other people in Hannibal as characters in the book:

Tom disguised as **Sam Clemens** himself, plus other boyhood friends in a composite character;
Aunt Polly as **Jane Clemens**, Sam's mother (This old lady was a young forty, and known for her wit.);

Sid as **Henry**, Sam's younger brother (Twain said, Henry was Sid, but Sid was not Henry.);

Cousin Mary from **Pamela**, Sam's older sister;
Becky was **Laura Hawkins**;

Huck disguised as **Tom Blankenship**, son of drunken, lay-about parents, and Sam's admired but forbidden friend;

Huck's Pap as **Jimmy Finn**, the semi-official town drunkard;

Muff Potter was **Bence Blankenship**, Tom Blankenship's older brother;

Widow Douglas as the **Widow Holliday** (a poor widow who had received threats of sexual abuse).



Historic Downtown Hannibal: 1. New Mark Twain Museum 2. Main Street Dinner Theater 3. Optical Museum/Light Show 4. Hannibal Trolley Depot 5. Tom Sawyer Dioramas 6. Becky Thatcher House 7. Haunted House Wax Museum

Mark Twain Cave

The cave is real enough, and in Sam's boyhood, the townspeople entered it freely. In *Tom Sawyer*, Tom and his childhood sweetheart, Becky Thatcher, go into the cave as part of a Sunday School picnic party, become separated from the group, and get lost. The cave was not lighted; and it is vast. [We will see only a small part of it on our tour.] After three days and nights in the cave, Tom heroically finds a new way out, pulls Becky to freedom, and gets her home. Before this happy ending, Tom's terror has been increased by discovering that the murderer Injun Joe is hiding out in the cave. Tom and Becky are ill for some days after their ordeal. While they lie in bed recuperating, the town fathers, to

keep others from such a tragedy, put up an iron, padlocked door on the cave. By the time Tom learns of the door and blurts out in horror that Injun Joe is hiding in the cave, the murderer has died of thirst.



Student in Mark Twain's Cave

Mark Twain's Boyhood Home and Museum Annex

The home is beautifully and faithfully restored to represent the period. Sam lived there with his family. The tour of the home and museum begins in the annex. You will see an interesting photo display of the people Twain used as models for many of his characters.



Tom Sawyer's Fence

John Marshall Clemens' Law Office

Twain's father practiced law here. The courtroom was used as the setting for the Muff Potter trial in *Tom Sawyer*.

Grant's Drug Store/Philaster House

Because Sam's father had to sell their home, the family lived on the upper level of this structure in 1846-47. His father died here in 1847.

The New Mark Twain Museum

This is on Main Street and has a good exhibit of Twain-related paintings by Norman Rockwell, one of America's most successful artists.



Norman Rockwell's Collection in the New Mark Twain Museum

Cardiff Hill

Many of the episodes in *Tom Sawyer* take place at this lonely place which is heavily forested. This hill, which was really Holiday Hill, was a wild place but has unfortunately been developed; however, there is a statue of Tom and Huck at the bottom of it, and you can climb to the top and visit the lighthouse and the statue of Mark Twain.

Becky Thatcher Home

Becky, actually Laura Hawkins, lived at 211 Hill Street. The home is restored and open to the public.

The Unsinkable Molly Brown

The heroine of this musical lived in Hannibal. Her Irish immigrant father's cabin is restored and is just a few blocks from downtown, Highway 36 and Denkler Alley. There is an admission charge.

Points to Ponder:

1. Why is it important that Mark Twain got the material for *Tom Sawyer* and *The Adventures of Huckleberry Finn* from American life along the Mississippi River Valley?
2. What specifically did Mark Twain use from life along the Mississippi in these two books?
3. How did Sam Clemens come to call himself Mark Twain?
4. Who were other literary acquaintances who possibly influenced Mark Twain's literature?
5. Why did Mark Twain's attitudes later in his life become bitter and sarcastic and his mood become dark?

6. What one thing makes Mark Twain's writings unique?

Bibliography:

1. Mark Twain, *Life on the Mississippi*.
2. Mark Twain, *Roughing It*.
3. Mark Twain's *The Autobiography of Mark Twain*, Edited by Charles Neider.

LDS HISTORY

Much of the following history about the Mormons in Monroe County, Missouri is taken from Len Evans, *The Ivie Chronology, History of an American Migration, 1800-1900*, copyright 1999.

Salt River Settlement, (Florida, Missouri)

The Salt River Settlement was sometimes referred to as the Allred or Ivie Settlement. The Allred/Ivie settlement was on the major east-west road through northern Missouri. As the Church grew, missionaries and LDS settlers traveled along the east/west roads to get to Jackson County, Missouri. It is not surprising that Mormon missionaries soon found the Allred and Ivie families. Reddick N. Allred related in his diary the following:

My Parents were members of a school of Presbyterians and brought up their children to reverence a God and were very exemplary in their lives, so that when a new religion was introduced they naturally looked at it with suspicion, having been taught that Prophets and Apostles were no longer needed....

In 1831 two men preached in our settlement saying a new Prophet had organized a new church and introduced a new gospel or rather the old come again. His name (the new prophet's name) was Joseph Smith. Their names (the two men who preached) were Hyrum Smith, brother of the Prophet, and John Murdock....

On August 14, 1831, the future apostle, William E. McLellin, stopped at the Ivie settlement on his way to Independence. McLellin, recently widowed and grieving, went to Independence to be with the Saints. He had experienced a spiritually-moving conversion by Harvey Whitlock and David Whitmer, of which he wrote:

Mr. Whitlock gave some particulars respecting the book (Book of Mormon) and some reasons why he believed it to be a divine revelation. Spoke some of

the Signs of the times then he expounded the gospel the plainest I thot I had ever heard in my life, which astonished me. D. Whitmer then arose and bore testimony to have seen an Holy Angel who had made known the truth of this record to him.” Writing of Whitlock’s declaration, McLellin said, “I never heard such preaching in all my life. The glory of God seemed to encircle the man and the wisdom of god to be displayed.”

While at the Ivie settlement, McLellin was “badgeared by Mrs. Ive to sell her his own treasured copy of the *Book of Mormon*.” He did and continued his journey to Independence.

Frequently, as missionaries stopped at the Allred/Ivie settlements, they were ill and were cared for by the women of these families. John Murdock spent a week, sick, at the Ivie’s. McLellin, too, spent time with the Allreds while ill. He wrote that he was “as sick as he had ever been in his life.” His bowels were “much affected,” and vomiting was frequent. These missionary visits likely were not “unadulterated bliss for the women who had to care for and clean up after these itinerate invalids, and endure two and three hour long sermons as well.”

Rendezvous of Zion’s Camp

During May and June of 1834, more that 200 men organized themselves into what was called Zion’s Camp. They marched the thousand miles from Kirtland, Ohio, and other areas toward Jackson County, Missouri. The main body under the command of Joseph Smith left from Kirtland. Hyrum Smith and Lyman Wight were sent to Michigan to recruit more volunteers.

These two groups joined together (June 5-10) at the Salt River Settlement. Ten men from the Settlement also joined them. Now they were in full force, about 200 men, women and children. They camped “in a piece of woods by a spring of water and prepared for the Sabbath. ...” The expedition also received publicity in the local press. Shortly after it crossed the Mississippi a *Salt River Journal* reporter wrote about the event, calling attention to the large number of supply wagons and the almost total absence of women and children. In the *Journal* it was noted that Zion’s Camp was no ordinary group of settlers: ‘They were with few exceptions, well provided with fire arms and accouterments of war.’ As to their mission, it was observed that ‘they have their rights and privileges, and

whilst they desire to exercise these, we cannot desire to see them disturbed, on the contrary, we wish them success in resisting every lawless (invasion) of their rights.’ The article closed with a statement that the Saints should be admired for their courage, for the government machinery, which would ordinarily have protected the Saints’ freedom, had not done so; the Mormons had no alternative but to do what was necessary to protect themselves. Of the non-Mormon citizens of Jackson County who had harassed the Saints, the *Journal* writer declared that it was ‘doubtful whether in this contest they have the sympathies or even the respect of a large portion of the state’. . . .

“On Sunday, June 8, Joseph held the usual church services. That afternoon the men were ordered to wash their clothes, bake bread, and write letters to their families. ...” (*The Ivie Chronology*)

During the next several days members of the expedition relaxed and “reorganized.” “The men repaired their weapons in a shop in the Allred settlement. On June 10 Joseph completely reorganized the expedition into companies. The camp elected the prophet once more as the commander-in-chief, his brother, Hyrum, became the captain of his personal bodyguard, and until the conclusion of the expedition members of this guard were always at Joseph’s side to protect him. George A. Smith [Joseph’s 16 – year old cousin] was named the Prophet’s armor-bearer. As such he had exclusive control over Joseph’s weapons, taking care that they were always loaded and in order.

“During the five-day encampment at Salt River, Levi Hancock, having already demonstrated his skill by making a fife fashioned from an elegantly decorated flagstaff, also procured a square piece of white clothe and tipped it with red paint and hung it as a flag. After the march had resumed, Hancock further decorated this flag by painting on it an eagle and with the word ‘Peace’ in big letters. Hancock wrote in his diary that the flag aroused great interest among the settlers who saw it. ‘When we passed settlements many would come and exclaim ‘peace’ and walk off until we came to the Western part of the state where they were bitter enough.’” (*The Ivie Chronology*)

While bivouacked at the Allred settlement, the leaders ordered the expedition’s first real military exercise.

Parley P. Pratt's Escape

Parley P. Pratt wrote: "On the third or fourth day after my escape from prison [in Columbia, Missouri], I found myself in the neighborhood of a settlement where I had formed some acquaintances years before, and where once lived a small branch of the Church, but they had all moved West, and, as I supposed, were driven out of the State with the others. But I recollected a family by the name of Ivy, who would still be living on the road, and who had been members, but were now dissenters.

"I walked past their dwelling on Sunday evening, about two hours before sundown. As I got nearly past, the little children who were playing in the front door yard discovered me and cried out with surprise and joy, 'There is Brother Pratt!'

"(Ivie) told me that his brother, who was also a member, and had been driven with him from the upper country, lived in an obscure place in the woods, some two miles distant. He took me on his horse. He brought me out some bread, milk and cream, on which I refreshed myself...

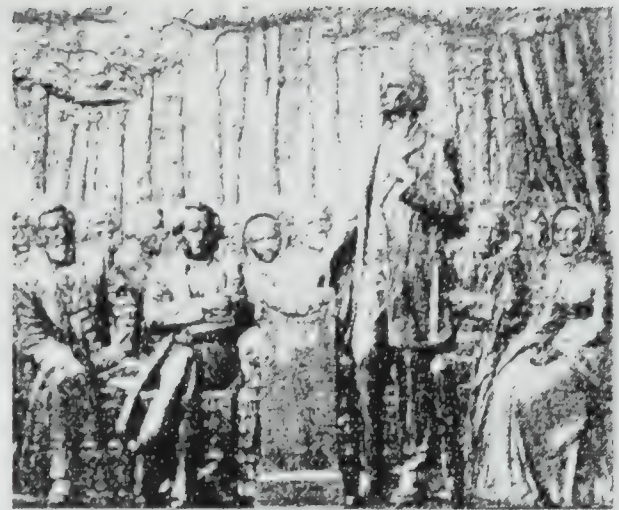
"(He) saddled his horse (and) ran before me ... to take me on my journey. ... He had given me directions which would lead to the Mississippi River much nearer than the Louisiana ferry, and also more in a direct course towards my family, who resided at Quincy, and, besides all these advantages, the route was more obscure and safer for me." (*Pratt*, pp. 268-271)

QUINCY: A FRIEND TO THE MORMONS

Quincy's population is 39,700. On the Mississippi River, Quincy is noted for its many 19th-century river estates.

Three historical memorials are located in Washington Park in the center of old Quincy:

1. A statue commemorates John Wood, who helped found Quincy in 1822, and became Quincy's first mayor. In 1859, he became Governor of Illinois. He befriended the Mormons.
2. A large marker and plaque commemorate one of the famous Lincoln-Douglas debates held between August 21 and October 15, 1858. This debate occurred in Quincy on October 13, 1858.



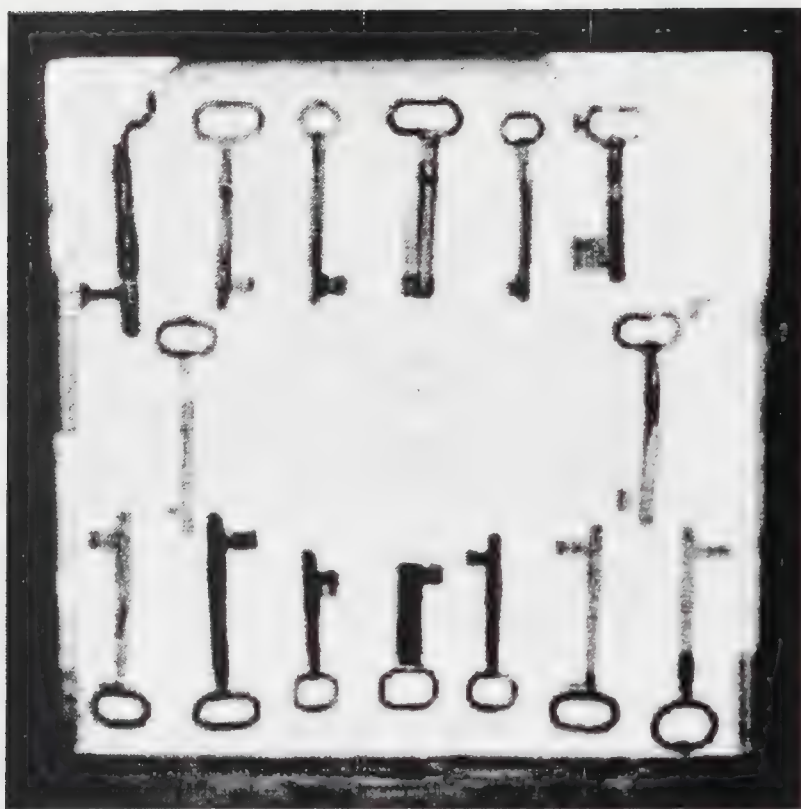
Lincoln – Douglas Debate in Quincy

3. A plaque commemorates a Mormon campground in Quincy. It reads:

Mormons in Quincy

Mormons in Missouri were forced to flee their homes or face death because of an "extermination" order issued in 1838 by Governor Lillburn Boggs. Many of them crossed into Illinois at Quincy and were made welcome by the people here. In April 1839 they were joined by their leader, Joseph Smith, who had been imprisoned on charges of treason since November 1838. Smith had long envisioned a great Mormon community. In May of 1839 he purchased land upriver from Quincy and set about building his city - Nauvoo. It became the center of Mormon life, and by his death in 1844, was the largest city in Illinois. (Erected by The Church of Jesus Christ of Latter-day Saints and the Illinois State Historical Society, 1976)

In the John Wood Visitor Center/Archives building adjacent to the John Wood mansion, there is an interesting historical collection of the original keys to the Nauvoo temple. The keys are displayed under glass and the text of the display reads: "Upon departure of the Mormons from Nauvoo, these keys were given to Mr. Artois Hamilton by the Elders of the church for safekeeping, and in appreciation for the tender care Mr. Hamilton gave the bodies of Joseph and Hyrum Smith after they were killed in Carthage, Illinois, on June 27, 1844. Presented by E. Bentley Hamilton." (*Quincy Historical Society*)



Keys of the Old Mormon Temple

In the winter of 1838-39 the Mormons found friends in Quincy who cared for them when they were in desperate need of food and shelter. Quincy citizens opened their homes and offered assistance to these destitute people with extraordinary compassion. In 1845-46 citizens of Quincy organized two groups called the "Quincy Committee" and the "Committee of 100" to serve as mediators between the Saints and the local citizens. They also assisted the Saints by sending supplies to the "Poor Camps" in October 1846. During this time the "Quincy Committee" collected clothes and food and shipped it to the Saints north of Montrose. This was the major source of food and warmth the "poor Saints" had for several weeks. There are countless stories of compassion and service recorded about this special town.



Emma with her children crossing the Mississippi River

When Emma Smith arrived in Quincy in February 1839 she was taken in by John and Sarah Cleveland. Sarah joined the Church and was chosen as a counselor to Emma Smith when the first Relief Society was organized in Nauvoo, March 17, 1842. (*History of the Church* 4:567)

Church History	US History
1831-34 Missionaries in the west; Saints move to Jackson County	South Carolina threatens secession from Union. Lincoln to Illinois State Legislature.
1832-Salt River Branch organized near Florida, Missouri	Samuel Clemens (Mark Twain) born Nov.30, 1835 in Florida, Missouri
1834-Salt River Branch was a rest stop for Zion's Camp.	Anti-Catholic riots in New York.
1833-36-Saints in Clay County, Missouri	Alamo fell in the Texas War of Independence 1836

Bibliography:

Smith, Joseph, *History of the Church* references:
 Quincy: v.4: p.233; v.7: p.25; 142, 449
 Salt River Branch: v.2:87; 183-4
 Evans, Len, *The Irvie Chronology-History of an American Migration, 1800-1900*, copyright 1999.
 Garr, Cannon & Cowan, *Encyclopedia of Latter-day Saint History*, Deseret Book Co., 2000.
 Holzapfel & Cottle, *Old Mormon Nauvoo and Southeastern Iowa*, Fieldbrook Press, 1991.
 Pratt, Parley P., *Autobiography of Parley P. Pratt*.

Points to Ponder:

1. What might Church history have been had there been no Salt River Settlement and Quincy?
2. What may we learn about early missionary work from this Field Studies trip?
3. What stories of compassion can you recall from the events in 1838 in Quincy?

Field Study Itinerary - Western Missouri, Eastern Nebraska, Western Iowa

Winter Semester Wednesday, March 5, 2003

Bus 1 - Brother Willmore			Bus 2 - Brother Woodford			Bus 3 - Brother Dunford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
9:30 AM	7:00 AM	Nauvoo		7:00 AM	Nauvoo		7:00 AM	Nauvoo
11:00 AM	10:30 AM	Museum at Corydon/Rest Stop		9:15 AM	Rest Stop Centerville, Iowa (Highway 2)	9:30 AM	9:45 AM	Rest Stop Merion Missouri (Highway 36)
12:00 PM	11:30 AM	Garden Grove		1:00 PM	Adam-on-di-Alman/Lunch	12:00 PM	1:15 PM	Lunch Noland Road Independence
3:30 PM	1:00 PM	Mt. Pisgah/Lunch		2:30 PM	Far West	1:30 PM	2:50 PM	LDS Visitors Center
5:00 PM	4:30 PM	Tabernacle at Kanesville		4:45 PM	Richmond	3:00 PM	4:20 PM	Community at Christ Temple
7:00 PM	6:30 PM	Temple/Mormon Trail Visitor's Center		6:00 PM	Independence Motel	4:30 PM	5:00 PM	Temple site
		Council Bluffs Motel				5:30 PM		Independence Motel

Winter Semester Thursday, March 6, 2003

Bus 1 - Brother Willmore			Bus 2 - Brother Woodford			Bus 3 - Brother Dunford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
11:00 AM	8:30 AM	Motel		8:15 AM	Motel		8:00 AM	Motel
12:30 PM	12:00 PM	Lunch Cameron (I-35 Exit 54)		8:55 AM	Tempe site	8:15 AM	12:15 PM	Walking Tour/ Truman Museum
2:15 PM	1:30 PM	Adam-on-di-Alman		10:20 AM	LDS Visitors Center	12:30 PM	1:30 PM	Lunch Noland Road Independence
3:45 PM	2:45 PM	Far West		11:50 AM	Community of Christ Temple	2:30 PM	4:00 PM	Richmond
6:15 PM	5:15 PM	Richmond		12:00 PM	Lunch Noland Road Independence	4:45 PM	6:00 PM	Liberty
		Independence Motel		1:30 PM	Walking Tour/ Truman Museum	6:30 PM		Independence Motel
				5:45 PM	Independence Motel			

Winter Semester Friday, March 7, 2003

Bus 1 - Brother Willmore			Bus 2 - Brother Woodford			Bus 3 - Brother Dunford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
8:30 AM	8:00 AM	Motel		8:30 AM	Motel		8:00 AM	Motel
9:00 AM	8:55 AM	Temple site		10:30 AM	Liberty	9:45 AM	10:15 AM	Far West
10:30 AM	10:20 AM	LDS Visitors Center		12:30 PM	Lunch St. Joseph	11:00 AM	12:00 PM	Adam-on-di-Alman
12:00 PM	11:50 AM	Community of Christ Temple		3:30 PM	Tabernacle at Kanesville	12:45 PM	1:45 PM	Lunch Cameron (I-35 Exit 54)
1:30 PM	1:15 PM	Lunch Noland Road Independence		5:30 PM	Temple/Mormon Trail Visitor's Center	4:00 PM	5:00 AM	Tabernacle at Kanesville
5:45 PM	5:20 PM	Walking Tour/ Truman Museum		6:00 PM	Council Bluffs Motel	5:30 PM	6:30 PM	Temple/Mormon Trail Visitor's Center
		Independence Motel				7:00 PM		Council Bluffs Motel

Winter Semester Saturday, March 8, 2003

Bus 1 - Brother Willmore			Bus 2 - Brother Woodford			Bus 3 - Brother Dunford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
9:00 AM	8:30 AM	Motel		8:30 AM	Motel		8:00 AM	Motel
5:00 PM	11:00 AM	Liberty		11:00 AM	Creston Iowa (Buy food for lunch)	10:00 AM	10:30 AM	Creston Iowa (Buy food for lunch)
		Lunch on the way to Nauvoo		12:30 PM	Mt. Pisgah/Lunch	11:00 AM	12:00 PM	Mt. Pisgah/Lunch
		Nauvoo		1:30 PM	Garden Grove	12:30 PM	1:00 PM	Garden Grove
				3:30 PM	Museum at Corydon	2:00 PM	3:00 PM	Museum at Corydon
				6:00 PM	Nauvoo	5:30 PM		Nauvoo
Contact Phone #'s		Hilton Gardens - Independence Fairfield Inn - Council Bluffs		8:16-350-3000 712-366-1330	Brother Dahl Cell # Brother Godfrey Cell #		309-221-5459 208-680-0009	

HISTORIC SITES: WESTERN MISSOURI

We will see major historical sites in western Missouri such as Independence, Far West, Adam-ondi-Ahman, Richmond and Liberty Jail.



Counties in northwestern Missouri

JACKSON COUNTY: INDEPENDENCE

For almost two decades Jackson County and Independence, Missouri had been a gathering place for people migrating to the west. Independence became the staging area for wagon trains traveling over the Oregon Trail to the Oregon Country and northern California, and also for wagon trains traveling over the Santa Fe Trail to the Southwest and southern California.

Missouri had been admitted to the Union as a slave state in 1820 as part of the Compromise of 1820, or Missouri Compromise, as it was sometimes called. When Maine was brought into the Union as a Free state, tipping the balance in favor of free states, Congress compromised with slave holders by admitting Missouri as a slave state.

In October 1830, about six months after Joseph Smith organized the Church, he received a revelation stating that the City of Zion was to be built by the Latter-day Saints "on the borders of the Lamanites," (D&C 28:9) but didn't specify the exact location. This sparked interest of the Saints in the American Frontier.

The first Mormons to enter Missouri and the area around Independence were Oliver Cowdery, Peter Whitmer, Jr., Ziba Peterson and Parley P. Pratt who were sent by Joseph Smith on a mission to the Lamanites. They made the grueling thousand mile

journey from Kirtland, Ohio on foot during the winter of 1830-1831, arriving at Independence on January 13, 1831.

When the Colesville, New York branch of the Church failed to establish a colony to practice the Law of Consecration in the area around Kirtland, Ohio in 1831, they were directed to journey to the land of Missouri, "even to the borders of the Lamanites." In the summer of 1831 Joseph and several others arrived at Independence and the Prophet identified Missouri "as the land of promise" with Independence as "the center place of Zion" with a temple to be built just west of town (D&C 57:2-3).

With Independence being a frontier town it became a haven for lawless individuals who were traveling west to escape the arm of the law. Also, many of the inhabitants were the poor whites from the south and their culture clashed with speech, manners, and customs of the Latter-day Saints, most of whom were from the northeastern United States. Some of the old settlers perceived the Mormons as possessing unconventional religious teachings and practices which intensified feelings against the Latter-day Saints.

Violence against the Saints became prevalent and came to a head in the summer of 1833 when a citizen's manifesto was circulated, containing grievances against the Latter-day Saints over political, religious, economic, and social concerns, including a marked objection to their immigration to the county. In July Bishop Edward Partridge (the leading Church officer) and Charles Allen were tarred and feathered in the public square and the Church printing house was torn down. The old citizens believed that the only acceptable solution was for the Latter-day Saints to leave the county.

During the fall of 1833, violence raged and a mob attacked a Latter-day Saint settlement eight miles west of Independence. Several houses were destroyed, men were whipped, and women and children were terrorized. Expecting protection from the state government, an armed company of Latter-day Saints turned over its weapons to the military authority at Independence. The mobs then more fearlessly attacked unprotected villages and drove 1,200 suffering and unprepared Saints from the county. Church members fled northward to the Missouri River at a place known as the "Missouri Bottoms," where they were forced to spend the winter in makeshift shelters. The sleet, rain and snow caused almost unbearable conditions for those camped on the

"Bottoms." The harsh conditions caused the Saints to dub the area the "Misery Bottoms."

When the Saints finally crossed the river into Clay County the citizens of that county received them kindly and assisted them both financially and in kind

Scripture	Teachings
D&C 57, 58	Place of Zion
D&C 59	Sabbath Day
D&C 82	Where much is given

COMMUNITY OF CHRIST (REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS –RLDS)

"The Reorganized Church of Jesus Christ of Latter Day Saints emerged following the death of Joseph Smith, Jr. The RLDS Church believes that Joseph, Jr. set apart his oldest son, Joseph III, to be his successor. At the time of the Prophet's death, however, his son was only 11 years old and could not accept the prophetic mantle.

"A number of Saints who did not follow Brigham Young west awaited divine instruction regarding continuation of their faith. Jason W. Briggs was one of them. In 1850 he united with a small group led by the Prophet's younger brother William B. Smith (who had been excommunicated by Brigham Young), which strongly advocated the principle of lineal succession in the presidency. . . . Many joined . . . in espousing the lineal principle of presidential succession. This group provided the nucleus for a 'New Organization' of the church. They first met in June 1852. In this conference several important principles became foundational to the emerging church: common consent; orderly transition of prophetic leadership; continuity of Priesthood function with its origins through Joseph Smith Jr.; allegiance to the Bible, the Doctrine and Covenants, and the Book of Mormon; and an unabashed denunciation of plural marriage and any group that practiced it.

"With renewed zeal, missionaries were sent out from the New Organization with a pamphlet describing their beliefs and calling for a "reorganization" of the Church. In 1856 the group approached Joseph Smith III at his home in Nauvoo, Illinois, encouraging him to join them. The young Smith, now approximately 24 years old, rebuffed their offer, telling them he needed to feel a personal call before fellowshipping with any of the movements. Three years later, and with the support of his mother, Emma Hale Smith Bidamon, Joseph III went to William Marks, former Nauvoo Stake president

and close friend of the family, to discuss his decision to join the newly reorganized church. This contact was crucial, because Marks had already fellowshipped with the new movement. On 6 April 1860, Joseph III and his mother, Emma, attended a general conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in which Joseph received unanimous support to carry the prophetic mantle of the church. . . .

"Under Wallace B. Smith's leadership, priesthood ordination was extended to women, international ministries were expounded, and the temple in Independence was constructed. In 1996 Wallace B. Smith ordained W. Grant McMurray as prophet-president of the Church, departing for the first time from the principle of lineal descent. Under President McMurray's direction, the RLDS Church, with its quarter-million members, embraced peace, reconciliation, and healing of the spirit as it ministered in nearly 40 nations worldwide. At the April 2000 world conference the church decided that as of 1 January 2001 it would be known as the Community of Christ, although its legal name would remain unchanged." (*Encyclopedia of Latter-day Saint History*, pp. 1000–1002)



Community of Christ Temple

HEDRICKITES

"The founder of this faction was Granville Hedrick. He joined the church (LDS) in Illinois previous to the death of the Prophet Joseph. After the death of the Prophet he followed an irregular course, being connected first with one and then with another of the splinter groups, first with Gladden Bishop and subsequently within the factions (1857) from which emerged the 'Josephite' or the 'Reorganized Church of Latter-day Saints' . . . soon after this, however, Hedrick, it seems, became disaffected towards these factions and held aloof from

them. During these years 1863-64, Mr. Hedrick made independent claims to being the true successor of Joseph the Prophet, and effected an organization known as 'The Church of Christ.' . . .

"Joseph Smith was represented as a 'fallen prophet,' whom the Lord rejected together with his people, until another should be chosen to be a leader in Israel and raise up 'a righteous multitude' unto the Lord. Hedrick, it is needless to say, became that 'other leader' . . . he was chosen and ordained 'president, prophet, seer and revelator of The Church of Christ.'" (Roberts, 2:440-42)

TRUMAN MUSEUM AND LIBRARY

The Truman Museum and Library are located at 500 West U.S. Highway 24. It is an impressive complex, not only interesting, but informative. It is not only about Truman, but the century in which he lived. It is not, necessarily, about United States history, but world history as well. One could spend several days in the museum and several months in the Library.

HARRY S. TRUMAN

Harry S. Truman was born in Lamar, Missouri on May 8, 1884. He grew up on a farm (in a family with limited income), worked hard, attended the Baptist Church, and was a good student in school. When the United States entered World War I, he served as captain over a field artillery unit which saw action in France. In the military he earned a reputation for courage and good judgment. These traits would serve him well throughout life.

After the War, Truman married Bess Wallace (June 28, 1919) and they established residence in Independence, Missouri. In 1924, a baby daughter named Margaret was born to them. She was their only child.

Truman worked in local businesses, attended law school (1923-1925) at the University of Kansas, and became active in Jackson County civic affairs, eventually serving as a judge. With help from Democratic Party special interests, headed by Tom Pendergast in Jackson County, Truman was elected to the United States Senate. There he served honorably until 1944, when he was nominated Franklin D. Roosevelt's running mate. Roosevelt was elected to a fourth term, and Truman became vice president. Not more than three months after taking office, however, Roosevelt died of a cerebral hemorrhage. Truman then, suddenly, became President of the United States.

Truman served out Roosevelt's fourth term (four years minus three months), then ran for the Presidency in his own right. On election night, newspapers declared Truman's opponent, Thomas Dewey, to be the winner. Late night returns, however, gave Truman the election. The next morning newspapers showed a smiling Truman holding a copy of the newspaper which had declared Dewey to be the winner.

Truman was president during critical times in United States and world history. He helped bring an end to World War II. He helped Europe, through the Marshall Plan, recover from the war. He helped contain communism — the "cold war" took form, and the Korean War was fought while he was president. In fact, during that war, General Douglas MacArthur was relieved of command by Truman for failing to work harmoniously with his commander-in-chief. Truman was both applauded and criticized for that action. Just before he announced he would not seek re-election, his approval rating dropped to 25%. However, today historians have concluded that, in effectiveness, Truman should be rated among the top five presidents of the United States (*Encyclopedia Americana*, 1985, Vol. 27, p. 171).

As President, Truman exercised practical, decisive judgments. A sign on his desk read: "The Buck Stops Here." And he was known as "Give 'Em Hell Harry."

Truman loved Independence, Missouri. He loved his family. He loved his country. Following his nearly eight years as President, he retired to bring his museum/library to reality and write his memoirs which were published in 1955 and 1956.

Truman died in Kansas City December 26, 1972. He was 88 years old. He and Bess are buried in an open enclosure within the Truman Museum and Library complex located at Independence.

While Truman served a president, he and George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, met and engaged in conversation that has special meaning for Latter-day Saints.

When the war was over (World War II), I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously — I had met him before — and I said: "I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said: "Well, what do you want to ship it over there for? Their money isn't any good."

I said: "We don't want their money." He looked at me and asked: "You don't mean you are going to give it to them?"

I said: "Of course, we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the cooperation of the government."

He said: "You are on the right track," and added, "we will be glad to help you in any way we can."

I have thought of that a good many times. After we had sat there a moment or two, he said again: "How long will it take you to get this ready?"

I said: "It's all ready."

The government you remember had been destroying food and refusing to plant grain during the war, so I said to him:

"Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds, and now what we need is the [rail] cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church that has over two thousand homemade quilts ready."

(That organization was) . . . the Relief Society. . . . They had two thousand quilts made by their own hands ready to ship. The result was that many people received warm clothing and bedding and food without any delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe. (*Conference Report*, October 1947, pp. 5-6)

CLAY COUNTY, 1833-36

As indicated previously, when the Saints were forced from Jackson County they sought refuge in Clay County. The following journal account describes living conditions of some of the Saints who were forced from their homes in Jackson County and lived for a time in Clay County:

"The Saints located and built temporary homes as best they could, searching out and making habitable all the old shanties and hovels that could be found, endeavoring to keep as near together as possible. Edward Partridge and John Corrill 'procured an old log cabin that had been used for a stable and cleaned it up as best they could.' The floor in this one room cabin was nearly torn up, and Emily remembered that 'the rats and rattlesnakes were too thick for comfort.'

Blankets were hung a few feet from the fire place and the two families, fifteen or sixteen in number, often gathered near the fire to keep from freezing. John Corrill's family occupied one side of the fireplace and Edward Partridge's the other. Emily added that 'our beds were in the back part of the room' which reminded her of the 'polar regions.'" (Emily Young, "Autobiography," *Woman's Exponent*, 13 [1884]: 138)

CALDWELL COUNTY: FAR WEST

Although Latter-day Saints were received kindly by citizens of Clay County in 1833, it wasn't long before differences began to arise between the Saints and the old settlers. On 29 June 1836, a mass meeting was held at the Liberty courthouse, where local citizens passed a series of resolutions calling upon the Saints to withdraw from the county.

Alexander W. Doniphan, a lawyer, member of the state legislature and a Brigadier General in the Missouri State Militia, proposed to the Missouri Legislature that some of the sparsely settled area in northern Missouri, which some thought to be utterly useless, be created into a "Mormon" county especially for Mormons. Two counties were created, Daviess and Caldwell, with Caldwell being designated as a gathering place for Mormons.

William W. Phelps and John Whitmer selected a 640-acre site for the county seat of Caldwell and named it Far West. It was also agreed that the Mormons would purchase land owned by local residents. Consequently, by fall of 1838 the Saints had bought about 25,000 acres and built nearly 200 homes, several dry goods stores, three family groceries, half a dozen blacksmith shops, and two hotels. By 1838 there were more than 5000 people, most of whom were Latter-day Saints, living in the Far West area. The town was made one mile square, divided by streets running at right angles into regular blocks. A large public square was laid out in the center of town, designed for a temple site and other public buildings.

The Prophet Joseph Smith received a revelation (D&C 115), instructing that the city of Far West was to "be a holy and consecrated land unto [the Lord]; and it shall be called most holy, for the ground upon which thou standest is holy" (v.7), Verse 8 commanded them to "build a house [temple] unto me, for the gathering together of my saints that they may worship me." It was also in this revelation at Far West that the Church was officially designated: The Church of Jesus Christ of Latter-day Saints (v. 4). *Doctrine and Covenants* Sections 114 through 120 were all received at Far West. Section

119 gave the law of tithing to the Church. It said: "And this shall be the beginning of the tithing of my people." Section 118, given July 8, 1838, revealed that members of the Twelve were to depart the next spring "to go over the great waters, and there promulgate my gospel, . . . It also gave instructions that the Twelve were to "take leave of my saints in the city of Far West, on the twenty-sixth day of April next, (1839) on the building-spot of my house, saith the Lord."

Under pain of the infamous extermination order issued by Governor Boggs on 27, October 1838, the Saints again found themselves being driven from their homes under harsh winter conditions. By the middle of April, 1839 the Saints were on their way out of the state, and Far West was being guarded by mob elements who were boasting that the temple site would not be dedicated and that "this is one prophecy of Old Joe Smith's that won't be fulfilled." However, April 18, 1839 found Brigham Young, Wilford Woodruff, John Taylor, Orson Pratt, George A. Smith and Alpheus Cutler on their way to Far West. Nine miles west of Huntsville they came upon John E. Page, a member of the Quorum of Twelve, who joined them in their return.

Early in the morning of April 26th, seven members of the Twelve and eighteen Saints gathered on the building spot for the Lord's house. Corner stones were laid, the temple site dedicated and Wilford Woodruff and George A. Smith were ordained to the office of apostle. Thirty apostates were excommunicated and the hymn "Adam-ondi-Ahman" was sung. The Twelve took their leave of the eighteen Saints assembled and started toward Illinois. After reaching Tenney's Grove, word reached them that a mob had galloped into Far West and learned to their dismay that the Twelve had fulfilled the prophecy.

Scripture	Teachings
D&C 115	The name of the Church revealed. "The Church of Jesus Christ of Latter-day Saints"
D&C 119-120	Tithing

DAVIESS COUNTY: ADAM-ONDI-AHMAN

With Saints arriving from the Eastern states almost daily in the early months of 1838 the town of Far West almost tripled in size and Joseph Smith saw the need for additional town sites. On May 18, in company with Sidney Rigdon, Thomas B. Marsh, David W. Patten, Bishop Edward Partridge, and other leaders, he traveled north to the Grand River in Daviess County for

the purpose of finding areas of settlement for the Saints.

The Prophet and his company crossed the Grand River near its confluence with Honey Creek, and then traveled 18 miles further north to the home of Lyman Wight who had moved the year before with his family from Clay County. His log dwelling was located on an eminence which the Prophet named Tower Hill. Half a mile further up the river from Wight's ferry the Prophet selected a site for a Mormon community. By revelation it was made known to Joseph Smith that the place was called Adam-ondi-Ahman because it was the place where "Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet" (D&C 116). Earlier the prophet had learned that prior to his death Adam called his posterity together in this valley and blessed them and prophesied what would befall them in the latter day. (D&C 107:53-56, given March 28, 1835)

On 28 June 1838 a stake was created with John Smith, the Prophet's uncle, as president and Reynolds Cahoon and Lyman Wight as counselors. Vinson Knight was appointed bishop. A temple site was dedicated at Diahman, as it was frequently called, but today the exact site is not known. Presumably the Saints intended to build the temple on the public square in the center of the community. Adam-ondi-Ahman, by mid-1838, became the most populated community in Daviess County, numbering about 600 to 750 settlers. Hostilities in outlying areas in October forced many Saints to move to Diahman for protection. With the arrival of the Kirtland Camp the settlement's population may have swelled to as many as 1,500. In November ". . . the Saints were forced to evacuate Diahman, and most of them temporarily relocated in Caldwell County before making their way out of the state in early 1839. After the departure of the Mormons, Adam-ondi-Ahman became known as Cravensville, after John Cravens. By the early 1870s most inhabitants had moved away, and the community ceased to exist." (*Encyclopedia of Latter-day Saint History*, p. 7)

"Latter-day Saints believe that before the Lord makes his final appearance to all of the nations of the earth, he will make a special appearance at Adam-ondi-Ahman. Quoting Elder Bruce R. McConkie: 'He will come in private to his prophet and to the apostles then living. Those who have held keys and powers and authorities in all ages from Adam to the present will also be present.'" (*Encyclopedia of Latter-day Saint History*, p. 8)

Today Adam-ondi-Ahman is under the direction of the First Presidency of the Church of Jesus Christ of Latter-day Saints. There are generally about 6 sets of

missionaries there for maintenance purposes. The Church has about 3,700 acres that are leased to farmers in the area

Scripture	Teachings
D&C 116	The place where Adam came

DAVIESS COUNTY: GALLATIN

The first major confrontation in Daviess County occurred during the August 1838 election at Gallatin when some citizens tried to prevent Mormons from voting. Later, following the outbreak of "civil war" and the Mormons' expulsion from DeWitt, a Mormon militia from Adam-ondi-Ahman attacked settlers in Gallatin and Millport who they thought were planning to attack them. This provided the governor with another excuse to issue the extermination order.

RAY COUNTY: RICHMOND

Richmond is interesting to Latter-day Saints because of early events in church history that transpired there and in Ray County.

When the Saints were driven from Jackson County in 1833, they fled across the Missouri River into Clay County and into some of the sparsely settled areas of Ray County. "On 8 August W. W. Phelps and John Whitmer of the Missouri presidency negotiated the purchase of a one-mile square plot, situated a mile south of Shoal Creek and approximately 30 miles northwest of Richmond, the county seat. On 29 December, the Missouri legislature divided Ray County and created two new counties — Caldwell and Daviess, with Caldwell being established exclusively for Latter-day Saint occupation." (*Encyclopedia of Latter-day Saint History*, p. 982)

From 12 to 29 November 1838, sixty-four Latter-day Saint prisoners, including Joseph Smith, were arraigned before circuit court judge Austin A. King in the Richmond courthouse. It was during this confinement that Joseph Smith rebuked the guards for their vile conduct and foul language. One night while the prisoners were chained about two feet apart, they were kept awake by the guards' boisterous tales of rapine and murder. They rancorously bragged of defiling by force Mormon women and shooting or dashing out the brains of infants. Finally the Prophet could stand their insults no longer and he arose, chained hand and foot, and cried in a loud voice: "Silence, ye fiends of the infernal pit. In the name of Jesus Christ, I rebuke you, and command you to be still; I will not live another minute and hear such

language. Cease such talk, or you or I die this instant!" Parley P. Pratt, who recorded the incident said:

He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled, and dignified as an angel, he looked upon the quailing guard, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begging his pardon, remained quiet until a change of guard.

Parley had seen Congress in session, ministers of justice clothed in magisterial robes, and a solemn session of Parliament, but "dignity and majesty have I seen but once, as it stood in chains, at midnight in a dungeon in an obscure village of Missouri." (*History of the Church*, Vol. 3, p. 208)

Following their estrangement from the Church in 1838, Jacob Whitmer, John Whitmer, and David Whitmer took up residence in Richmond. Jacob and David remained Richmond residents the rest of their lives. Several members of the family of Peter Whitmer Sr. are buried in the Richmond Pioneer Cemetery, including Peter, his wife, Mary Whitmer, and Jacob Whitmer. Oliver Cowdery, who was married to a daughter (Mary Ann) of Peter Whitmer Sr., was re-baptized in 1848 and intended to travel to Salt Lake City and once again affiliate with the Saints. However, on a visit to his in-laws in Richmond he became ill and died on 3 March 1850. He, too, is buried in Richmond.

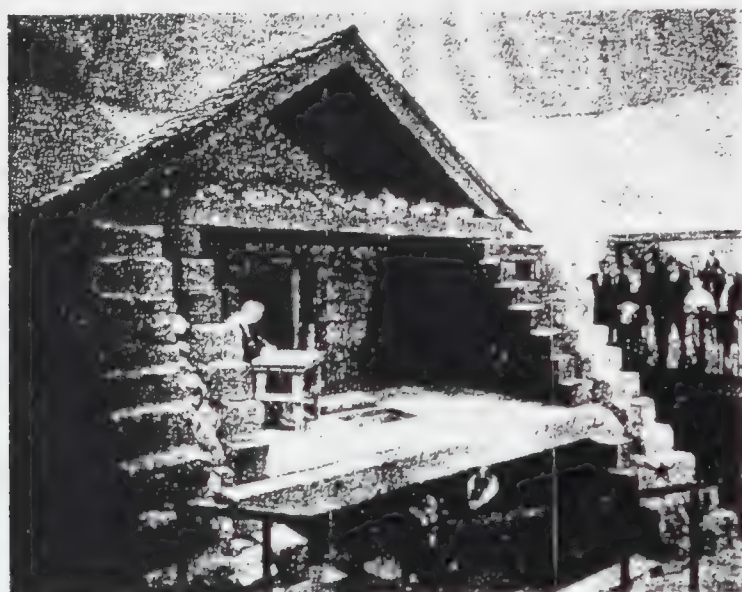
In November 1911, the Church erected and dedicated an 11-foot, 18-ton granite monument in honor of the Three Witnesses in the Richmond Pioneer Cemetery. The monument is the approximate location of Oliver Cowdery's grave.

A statue of Alexander Doniphan, who legally defended Joseph Smith and the Latter-day Saints in Missouri and refused a direct order from his commanding officer to shoot Joseph Smith, stands in the Richmond public square. (*Encyclopedia of Latter-day Saint History*, p. 983)

CLAY COUNTY, 1838-39: LIBERTY JAIL

Liberty Jail was a dismal place. The structure was of rock and wood, the walls of double construction, the outer part of stone and the inner of hewn oak logs. The space between the two walls was filled with loose rock. The total thickness was four feet. The jail was divided into two compartments. These were the approximate dimensions: the upper story was 14 feet square and 7 feet high with two small windows grilled with iron bars; the dungeon had two small grilled windows and was 14

feet square and 6-1/2 feet high; the outside measurements of the jail were 22-1/2 feet long and 22 feet wide with a door on the east.



Liberty Jail

On October 31, 1838, Joseph Smith was arrested at Far West, charged with treason, and condemned to die before a firing squad. But Brigadier General Alexander W. Doniphan refused to carry out the order of his superior officer, General Lucas, and Joseph's life was spared. After several changes of venue Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae, and Caleb Baldwin, on November 30, 1838, were locked up in Liberty Jail, where they remained for four months during the winter of 1838-39. There were no sanitary facilities other than a bucket; their beds consisted of straw on the cold floor; and their food which could not be eaten until "we were driven to it by hunger" was fit only for the garbage pail. Poison was at times put in the food which made them deathly ill and caused them to retch for days. On one occasion the jailers attempted to feed them human flesh. There was no heat in the jail and once Joseph wrote to his beloved Emma asking her if she could bring him a blanket to help keep him warm. She had to reply that she had none, for her blankets had been stolen.

While the Prophet's physical suffering was great his mental anguish may have even been greater. The plight of his beloved Saints weighed heavily upon his mind. Knowing they were being driven at gun point across cold, snowy ground to an unsure destination, brought him deep anguish of soul. There was nothing he could do physically to help them. But, while the months in Liberty Jail brought the Prophet to the depths of despair, he came out of the prison even more refined and tender than before. B. H. Roberts has called Liberty Jail a "prison temple." (Roberts, 1:521) In one of his darkest moments Joseph cried out: "O God, where art thou? And where is the pavilion that

covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?" (D&C 121:1-2)

Answering his plea the Lord said: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D&C 121:1-2). . . . "And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness; and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he?" (D&C 122:7-8)

Joseph's letter written to the Saints, that has become Sections 121, 122, and 123, contains some of the most profound doctrines and teachings ever penned. The prison walls had, indeed, become the walls of a "temple" in which God poured out his promise of comfort to Joseph and the Saints.

Amid the days of gloom there were happy times when friends came to see them and assured the Prophet of their esteem. The wives of some of the prisoners, including Joseph's and his brother Hyrum's, visited them, cheering their hearts and lifting their spirits.

Joseph was never brought to trial while in Liberty Jail and finally in early April 1839 the brethren were taken to Gallatin. Shortly after they arrived in Gallatin they received word that they were granted a change of venue to Boone County. On April 14 they left Gallatin in the custody of Sheriff William Morgan. It was pretty much agreed among the guards who accompanied them that the prisoners would be allowed to escape while en route to their destination. After traveling about twenty miles, the group stopped for the night. When it came time to retire, Sheriff Morgan said to the brethren: "Boys, I shall take a good drink of grog and go to bed. You may do as you have a mind to." Three of the guards also drank freely of the whiskey and then retired to their blankets for the night. The fourth guard helped the prisoners saddle two horses. The prisoners moved out of camp into the darkness of the night, and in the words of Hyrum, "We took our change of venue for the state of Illinois." (*History of the Church*, 3: 321)

Scripture	Questions
D&C 121	Why do the Saints have to suffer?
D&C 122	Why does Joseph suffer?
D&C 123	What to do when injustices come?

CHRONOLOGY OF THE MORMON EXPULSION FROM MISSOURI:

Aug. 6, 1838: Election at Gallatin, William P. Peniston organized mob preventing Mormons from voting, Fighting erupted, Mormons fled into the fields, and strife continued (with house warming parties).

Sept. 1838: Dr. Austin gained command of about 200 in Daviess County. General Alexander Doniphan intervened and maintained temporary peace.

Oct. 1838: Dr. Austin led army (increased to about 300 men) to DeWitt and forced about 100 LDS families from their homes. The refugees fled to Far West.

Oct. 25, 1838: Battle of Crooked River, Death of David Patten, Reports received by Governor Lilburn Boggs that the Mormons had burned Gallatin and Millport, Threatened attack on Richmond and killed members of the militia at Crooked River.

Oct. 27, 1838: Boggs' extermination order, "The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary, for the public good. Their outrages are beyond description."

Oct. 30, 1838: Haun's Mill Massacre. Militia prepared to attack Far West and George Hinkle's betrayal. General Samuel D. Lucas' terms of surrender: (1) Mormons were to give up their leaders who were to be punished. (2) Mormon property was to be surrendered to state of Missouri to pay for war. (3) Mormons were to leave the state under protection of the militia. (4) Mormons were to surrender their arms to the militia.

Winter 1838-39: Mormons attacked and began to exodus from the state. Doniphan saved the life of the Prophet. Joseph and others confined in Liberty Jail. Brigham Young and Heber C. Kimball directed exodus. (Backman)

Bibilography:

Smith, Joseph, *History of the Church*:

Adam-ondi-Ahman: 3:35; 385-88; 4:207-209

Crooked River: 3:170-171

Far West: 3:166; 188; 191; 193-4; 322-3; 336-9

Gallatin: 3:58-62

Haun's Mill: 3:183; 323

Jackson County: 2:92-3

Liberty Jail: 3:308-12

Richmond: 3:208-12

Backman, Milton V., Jr., *Notes, BYU Semester at Nauvoo Faculty, 2000-2001.*

Baugh, Alexander L., *A Call to Arms - The 1838 Mormon Defense of Northern Missouri*, Doctoral Dissertation, Dept. of History, Brigham Young University, 1996.

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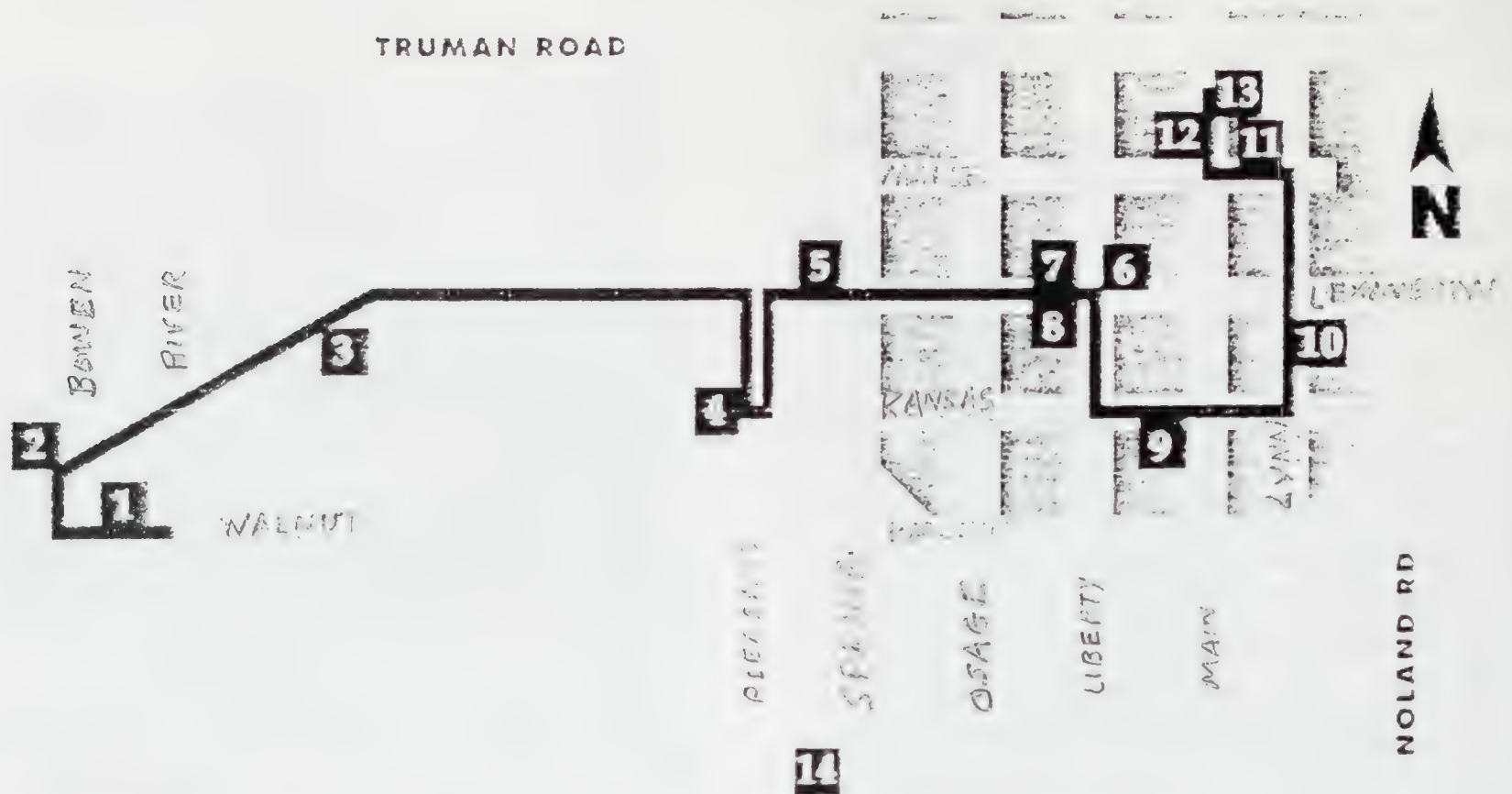
Roberts, B.H., *A Comprehensive History of the Church*, Deseret Book Co.

Young, Emily, "Autobiography," *Woman's Exponent*, 13 (1884):138.

Points to Ponder:

1. Could the Saints have done anything differently to stay in Missouri?
2. Why was Doniphan's refusal to kill Joseph allowed?

INDEPENDENCE MORMON WALKING TRAIL



Start the walking trail just west of the Mormon Visitor Center at the corner of Walnut and River St.

1. TEMPLE LOT

Arriving in mid-summer 1831, church leader Joseph Smith, Jr., identified Independence as the church gathering place. A temple complex was envisioned as the center of a city to be called Zion. On 3 August 1831, part of Jones H. Flornoy's farm was dedicated. This area has been known as the Temple Lot ever since. There was no progress on temple construction during the 1830s.

Soon "Mormon" immigrants began gathering to Independence. Some made their homes in town, while others helped plan new church settlements around the surrounding county. The envisioned colony reflected the new religion's largely northern heritage. Church administrative and social structures strove to harness the physical, spiritual, and economic potentials of the rapidly growing body to accomplish common goals. Business and economic cooperation were attempted to promote participants' success. The rapid growth of the colony and fear of its triumph fostered concern among non-member observers. Many believed such apparent clannishness and devotion to be unnatural.

2. FLOURNOY HOME (Present Location, 1030 Block West Lexington)

In 1826, the Flornoy family lived in this small brick building. Negotiations for the Temple Lot took place in

this building, between Flornoy and Bishop Edward Partridge on behalf of the church. Flornoy transferred 63 acres of land to Partridge in December 1831. After Flornoy disposed of his lands the Moses G. Wilson family resided in the house. In the 1860s, as part of a greatly expanded structure, this building was the home of Santa Fe trader William M.F. McGraw. John T. Smith purchased it in 1866 and constructed a large addition on the east facing Pleasant Street. In 1963 the First Christian Church needed the mansion space for parking. The original Flornoy house was rescued from demolition when William and Annette Curtis dismantled, moved, and reconstructed the building near their home. Relocated to its present site in 1990, this building is one of the few remaining examples of Independence pioneer home construction. "Mormon" social cohesiveness, coupled with competition over scarce resources such as land, proved a threat to rugged individualistic frontier values. Within a few short years, fears erupted into violence.

3. PARTRIDGE HOME SITE AND SCHOOL

The homes of local church leaders Bishop Edward Partridge and Counselors John Correll and Isaac Morley, were located along the main trail leading from Independence toward the Unorganized Territory to the west. In 1833 Partridge was forcibly taken from his home and tarred and feathered on the Public Square.

A log school was also built nearby and used as a meeting house during unpleasant weather. Near this location, Mormons surrendered their weapons to the Missouri Militia, in November 1833.

4. FLOURNOY HOME (Original Location, Lot 92)

In 1826, Jones Hoy Fournoy constructed a four room south-facing brick home here along the western edge of the town of Independence for his family. When the "Mormons" selected Independence as their center of gathering in 1831, Bishop Edward Partridge negotiated with Fournoy for rights to a site for a temple. Friction between the Mormons and other settlers in Jackson County escalated, ending with the expulsion of church members from the county in November 1833. Similar problems followed the church into Clay and Caldwell counties, in northern Missouri. Following their surrender and arrest at Far West, Missouri, November 1838, Joseph Smith and other leaders were returned to Independence as prisoners. By 1838, Moses G. Wilson and his wife Margaret Ann owned the Fournoy House and invited Joseph Smith to dine with them. General Wilson had taken a lead among citizens driving the Mormons out of Jackson County. In addition, the Wilsons had lost a son in the so called "Mormon War." During dinner, as Joseph recounted a stirring narration of what church members endured during their expulsions from Jackson County and Northern Missouri, Margaret Ann Wilson was so moved that tears ran down her face.

5. RATHBUN (Lot 43)

Among the earliest Mormons in Independence, Robert and Hannah Rathbun, owned this lot. Their blacksmith shop was broken into 20 July 1833. Along with other church members, the Rathbuns were eventually forced to leave the county.

6. PUBLIC SQUARE

The Public Square surrounding the courthouse was the focus of escalating tension among the Mormons and other Missouri settlers. Sidney Rigdon, a noted church leader, preached from the courthouse steps in 1832. Later, church members Edward Partridge and Charles Allen were tarred and feathered on the square, 20 July 1833. In November, Mormon leaders were arrested and subsequently appeared in the courtroom. And, while surrendering to the local militia, church members stacked their weapons around a large stump in the courthouse yard.

7. GILBERT AND WHITNEY STORE (Lot 51)

The northwest corner of Liberty and Lexington is the site of the Gilbert and Whitney & Co. church store, purchased in November 1832 by A. Sidney Gilbert. In 1833, Mormon leaders met here with opponents who demanded the church's removal from the county. On 20 July 1833, 500 men gathered to demolish the establishment. Gilbert agreed to close the store. In November 1833, the business was again targeted for destruction, its doors battered open and contents strewn into the street. During the exodus of the Mormons from Jackson County, Gilbert and his family fled to Clay County, where he died of cholera in 1834.

8. PRINTING OFFICE (Lot 75)

The first paper published in Independence, *The Evening and Morning Star*, appeared from the Mormon press located on the west side of south Liberty Street in June 1832. W.W. Phelps, the church printer, and his family resided here. On 20 July 1833, locals demanded a halt to publication of the paper. After Phelps declined an ultimatum to cease publication of the church newspaper and leave the county, the press was thrown into the street. Partially printed sheets of the church's Book of Commandments were removed and placed in an old log stable behind the building. A. Sidney Gilbert's nieces, Mary Elizabeth and Caroline, risked their lives to successfully rescue some copies of the publication. A large tree trunk was forced through the lower windows of the printing office and used to wrench the brick building from its foundation. The roof was drawn into the street. The press was heavily damaged and the office demolished.

For several days following the 20 July 1833 demolition of the printing office, church members were hunted and abused. Other businesses of church members and their private homes were substantially damaged. A compromise temporarily halted the violence, and, church members agreed to move from the county by the following spring.

9. LOG COURTHOUSE (Present Location)

10. LOG COURTHOUSE (Original Location Lot 59)

This building was constructed as Jackson County's first courthouse in 1827 by slave labor. The county built a new brick courthouse on the Public Square in 1830. In February 1832, Mormon merchant A. Sidney Gilbert purchased the vacated building in the name of the firm Gilbert and Whitney for \$371. It served as the

home of the extended Gilbert family, including niece Mary Elizabeth Rollins. It was also the location of a church mercantile business and storehouse. In November 1832, Gilbert relocated the church store activities to the Square on Lot 51, but his family continued to reside in the former log courthouse. The structure was moved to its present Kansas Avenue location in 1918 for preservation purposes.

11. BOGGS HOME (Lot 5)

In 1831, County Clerk Lilburn W. Boggs' home was located on the northwest corner of Maple and Lynn. Following the arrival of the Mormons, missionary Peter Whitmer, Jr. began working as a tailor offering the latest eastern fashions. Boggs furnished some space in his home for Whitmer's tailoring trade. Alexander Doniphan, a Clay County lawyer of growing repute wrote, "Peter Whitmer was a tailor and I employed him to make me a suit of clothes."

12. NOLAND HOUSE (Lot 10)

A popular inn, the Noland House was located on the northwest corner of Main and Maple. In 1838 Joseph Smith and Mormon leaders were held in this hotel under house arrest while awaiting trial. Occasionally free to walk about the town, the prisoners visited the Temple Lot. Parley P. Pratt wrote, "When we saw it last it was a noble forest but our enemies had since robbed it of every vestige of timber, and it now lay desolate, or clothed with grass and weeds...While at Independence we were once or twice invited to dine with General Wilson and some others which we did."

13. 1827 JAIL (Lot 2)

The 1827 County jail was located at the back of the lot at the southeast corner of present-day Main and Truman. An outside stairway to the upper room was the only way to enter the hewn log structure 16 x 16 feet square. Prominent Mormons, A. Sidney Gilbert, William McLellin, John Corrill, and Isaac Morley, were jailed in the lower dungeon in November 1833. A decade later, Orrin Porter Rockwell was held in the second jail built on this site. The present building on this site was a city fire station and today serves as the Truman Home ticket office.

When the two cultures clashed again in the fall of 1833, armed conflict highlighted the violence. Church leaders in Independence were arrested following a battle between opposing sides in Christian Whitmer's cornfield, in Kaw Township. A party of Mormons,

under the leadership of Lyman Wight, on their way to aid jailed church leaders, were met by and surrendered to the local militia just west of town on present day Lexington.

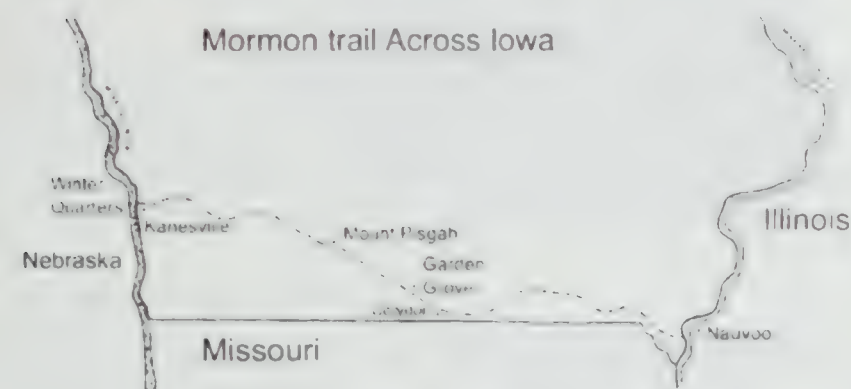
By means of night raids and heightened violence, citizens emboldened by disarming the Mormons forced church members to flee the county for their lives. The largest group of disciples fled north and crossed the Missouri as quickly as possible. Survivors endured the remainder of the season huddled in makeshift shelters along the cottonwood bottoms in Clay County. The Mormon stay in Clay County spanned two years, meanwhile hope for a return to their Jackson County lands faded. A new sanctuary was found in 1836. Caldwell County, a special county just for the Mormons, was carved from northern Ray County. Forced into flight again, the church was expelled from the state following the 1838 "Mormon War."

14. BOGGS HOME (Lot 131)

Lilburn W. Boggs lived in a small house facing south Spring Street in Independence following his term as Governor of Missouri. While Governor, Boggs issued the infamous Extermination Order of 27 October 1838 that resulted in expulsion of over 5000 Mormons from the State of Missouri. Boggs's home was also site of the alleged assassination attempt by Orrin Porter Rockwell on 6 May 1842. Rockwell was later tried and acquitted. (*The Missouri Mormon Frontier Foundation*)

HISTORIC SITES: IOWA AND EASTERN NEBRASKA

We will travel along southern Iowa's Mormon Trail and become aware of some of the events which happened at Garden Grove, Mt. Pisgah, Kaneshville (Council Bluffs), Iowa, and Florence (Winter Quarters), Nebraska. We'll also visit the Prairie Trails Museum in Corydon, Iowa.



HISTORY

From the moment Latter-day Saints left their homes in Nauvoo, Illinois, in early 1846 on their exodus to the west they met with delays. Delayed by incessantly wet spring weather and stymied by fear of being left behind they trudged through the 300 miles of mud in Iowa, in some ways the hardest section of their trip west.

Under the direction of Brigham Young and with the willingness to follow, the Saints set up a system to help one another in their travels. The first group of pioneers would make the road and build the bridges, then move on. The next group would clear the land, plant the crops and move on. A third group of saints would care for the crops, harvest and then share with all the saints. By this method the saints had set up temporary settlements across Iowa in Garden Grove and Mt. Pisgah as well as the Grand Encampment.

Come, Come, Ye Saints

"In April 1846, William Clayton and most of his family camped in the mud at Locust Creek, Iowa. He worried about his wife Diantha, who was still in Nauvoo awaiting the birth of her first child. The slow progress of the company and the burdens of caring for his large family disheartened him. When he received word that Diantha had given birth to a healthy baby boy, he penned the words of a song of praise, which he called *All Is Well*. The song became an anthem for later groups of Saints and continues to give hope to members today." (*Encyclopedia of Latter-day Saint History*, p. 231) Tharp Cemetery: 2 miles west of Seymour. (We do not visit this site).

PRAIRIE TRAILS MUSEUM (CORYDON)

This is an excellent museum depicting life in Iowa in the mid 19th century and following.

PITT'S BRASS BAND

"Pitt's Brass Band stands out amid Latter-day Saint history as an oddity and an inspiration. It was an outgrowth of the drum and pipe corps that accompanied the Nauvoo Legion, the city militia, in 1842.

"William Pitt was a British convert who brought a collection of musical arrangements for brass instruments with him to America. About 15 others were recruited to play in the band, the best known being William Clayton. Since the majority were not trained musicians, Pitt probably taught them to play by ear. The band was an important part of the social and cultural life of Nauvoo. Pitt kept the band organized during the Mormon trek across Iowa. On several occasions the band raised much needed money to feed the pioneers by performing in towns along the trail. Their music lifted sagging spirits of the weary immigrants. The band provided the music at the cotillion ball the night after the recruiting of the Mormon Battalion." (*Commemoration Brochure*, Kaneshville Tabernacle, 2000)

GARDEN GROVE

Garden Grove was the first semi-permanent camp along the Mormon Trail in Iowa. It was founded April 19, 1846 and located "about 145" miles from Nauvoo along the east fork of the Grand River. Within two days following its founding, "there were 359 laboring men, in addition to those guarding the stock, who had reported in camp. This was the spot chosen as a more permanent camping place where crops could be planted and a number of people who were not prepared to move on could stop until they had better prepared to do so. Also, the Saints still back in Nauvoo or on the road who were too poor to properly equip themselves could be encouraged to move this far to the west where they would be out of the hands of the enemy and could stop long enough to acquire

the necessary goods to move on to the new permanent home of the Saints.” (Rich, pp. 16–17)

“On 24 May President Young’s company moved on, leaving hundreds there with Samuel Bent as president. Garden Grove residents traded with people in eastern Iowa towns and with Missouri farmers 50 miles south. In the spring of 1846, thousands more from Nauvoo reached Garden Grove by a new, more direct route, and many stayed. That fall, Garden Grove wagons helped rescue the last Saints forced from Nauvoo.

“During Garden Grove’s first year, some 70 died, including President Bent. As of February 1847, 120 families lived there. David Kington presided from late 1847 until 1851, when the Saints vacated Garden Grove in a wagon train of some 100 people. A modern monument and park mark the Saints’ cemetery site. Today’s town of Garden Grove is one mile east of where the Mormon settlement was located.” (*Encyclopedia of Latter-day Saint History*, p. 410)

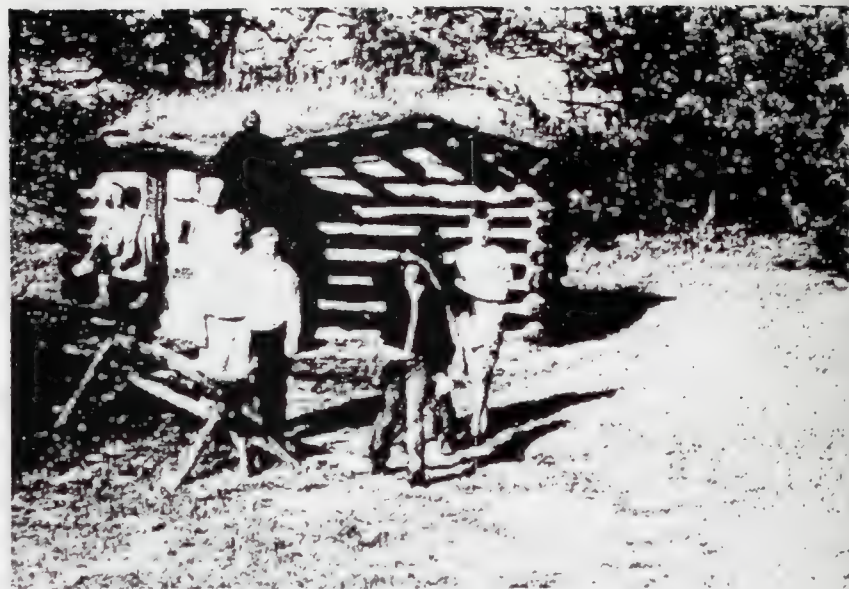
MOUNT PISGAH

A second, semi-permanent camp along the Mormon Trail in Iowa was established on May 18, 1846. It was located along the middle fork of the Grand River about 27 miles west and north of Garden Grove. The site was discovered by Parley P. Pratt who wrote: “I came suddenly to some round and sloping hills, grassy and crowned with beautiful groves of timber; while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. While beneath and beyond, on the west, rolled a main branch of the Grand River, with its rich bottoms of alternate forest and prairie. As I approached this lovely scenery, several deer and wolves, being startled at the sight of me, abandoned the place and bounded away till lost from my sight amidst the groves.

“Being pleased and excited at the very beauty before me, I cried out, ‘This is Mount Pisgah.’” (See Deuteronomy 3:27; 34:1)

As with Garden Grove, “the laboring force was divided up, streets were laid out, houses were built, rails were split, fences were built, and several thousand acres of farm land were enclosed by fence. Most of it was planted into grain.” (Rich, pp. 18, 20)

“... The living conditions were poor, and during the town’s first six months, between 160 and 300 individuals died.” (*Encyclopedia of Latter-day Saint History*, p 800)



Mount Pisgah, Iowa

MORMON BATTALION

In spring 1846, Pres. James K. Polk, responding to Mormon requests for help moving west, authorized Colonel Stephen W. Kearny to recruit Mormon men . . . as part of an overland army to California in the conflict against Mexico. Colonel Kearny dispatched Captain James Allen to raise five hundred volunteers from the LDS. . . . Because of the timing, initial reaction to Allen’s call was negative, but Brigham Young recognized that enlistment would bring military pay, which would be helpful in purchasing wagons and supplies for his desperate people. Church leader’s vigorously recruited volunteers . . . Official rolls record an enlistment of 497 volunteers, and as many as 80 women and children. Some of the women served as paid laundresses.



Signing up for the Mormon Battalion

They marched out to the tune of *The Girl I’ve Left Behind Me*. (*Grand Encampment Celebration Program*, July 1996, Kanesville Tabernacle)

“Though it never fought a battle, the Mormon Battalion . . . earned a place in the history of the West. Its men cleared a wagon road from Santa Fe to San Diego and helped secure California as U. S. territory. Members of the Battalion helped preserve a tenuous

peace in southern California before the Treaty of Guadalupe Hidalgo ended hostilities. A wagon road they established between the Rio Grande and San Diego influenced the U.S. government to make the Gadsden Purchase for a railroad. They also opened wagon roads via Carson and Cajon Passes that linked northern California with Salt Lake City. Several discharged members of the Battalion eventually participated in the gold discovery in 1848 and helped stimulate economic development in the Great Basin." (*Grand Encampment Celebration Program*, July 1996, Kanesville Tabernacle)

GRAND ENCAMPMENT

On June 14, 1846, the first of the travel weary Latter-day Saints arrived at the east bank of the Missouri River, by mid-July they numbered nearly 10,000 with tens of thousands of head of livestock. By fall the number had swelled to 13,000 people. (*Grand Encampment Celebration Program*, July 1996, Kanesville Tabernacle)

Col. Thomas L. Kane was present and described the camp: "They were collected a little distance above the Pottawattomie agency. . . .

"This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons; and each one of the Council Bluff hills opposite, was crowned with its own great camp gay with bright white canvas, and alive with busy stir of swarming occupants. In the clear blue morning air the smoke steamed up from more than a thousand cooking fires. Countless roads and bypaths checkered all manner of geometric figures of the hillsides. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross were women in greater force than *blanchisseuses* upon the Seine, washing and rinsing all manner of white muslins, red flannels, and particolored calicoes, and hanging them to bleach upon a greater area of grass and bushes than we can display in all our Washington Square.

"Hastening by these, I saluted a group of noisy boys, whose purely vernacular cries had for me an invincible home-savoring attraction. It was one of them, a bright-faced lad, who, hurrying on his jacket and trousers, fresh from bathing in the creek, first assured me I was at my right destination. He was a

mere child; but he told me of his own accord I had best go and seek my welcome, and took my horse's bridle to help me pass a morass, the bridge over which he alleged to be unsafe.

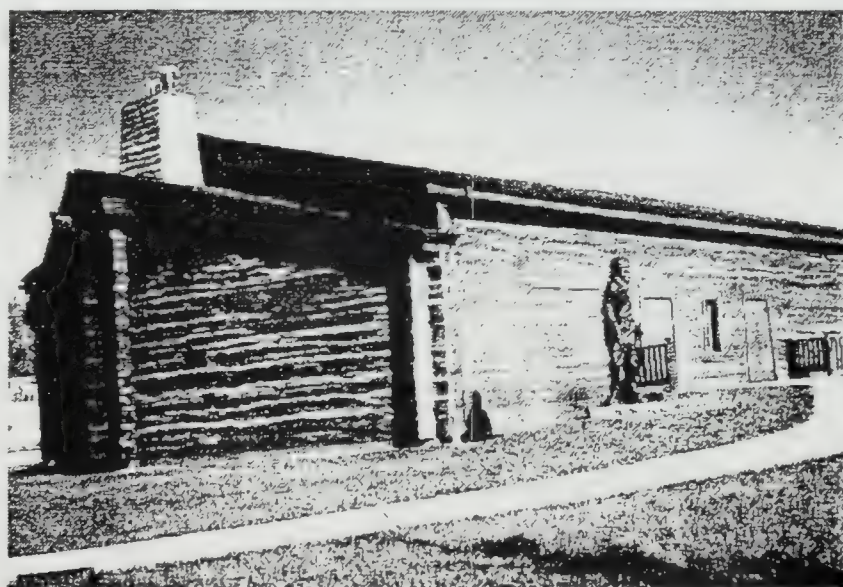
"There was something joyous for me in my rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me I could follow 'Mormon roads,' and find them beaten hard, and even dusty, by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would overtake and pass, one after another, what amounted to an army train of them; and at night, I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other. . . ." (Roberts, 3:132-133)

COUNCIL BLUFFS, IOWA

"Located across the Missouri River from Omaha, Nebraska, Council Bluffs took its name from an 1803 meeting of explorers Meriwether Lewis and William Clark with the Oto Missouri Indians. It was a focal point of pioneer activity between 1846 and 1853." While the Saints were there, the settlement was called Kanesville. (*Encyclopedia of Latter-day Saint History*, p. 254)

KANESVILLE TABERNACLE

Church conference held December 4, 1847, at Miller's Hollow was so crowded that Brigham Young adjourned the conference and appointed Henry W. Miller to build a larger, more commodious meeting house, to be completed as soon as possible. Miller enlisted the help of about 200 men, and within three weeks the Kanesville Log Tabernacle, large enough to seat 1000 people, was completed.



Kanesville Tabernacle

Warren Foote wrote in his Kanesville diary: "Dec. 4th. The house was so crowded today that Pres. Young proposed that the Conference be adjourned until the brethren build a house 40' x 60' which is thought to be large enough to hold the congregation. The house is to be built of logs of the cottonwood which are plentiful in two miles of here. Dec. 4th the house is commenced today. There are great many to work on it, I went and cut logs. The weather is very cold but the people work with a will. Dec. 23rd. The building which is called 'The Log Tabernacle' is completed . . . the adjourned conference commenced today."

In a solemn assembly in the Kanesville Tabernacle on December 27, 1847, Brigham Young was sustained as second president of The Church of Jesus Christ of Latter-day Saints. Many meetings and events were held there.

The building was damaged in the spring runoffs of 1848 and 1849. (*Grand Encampment Celebration Program*, July 1996, Kanesville Tabernacle)



Brigham Young sustained as President of the Church

COLONEL THOMAS KANE

Col. Thomas L. Kane: Born 27 January 1822 in Pennsylvania, Kane was a supporter of a host of humanitarian causes. Because of his concern for the downtrodden and misunderstood, Kane developed an abiding interest in the Latter-day Saints. His involvement with the Mormons began in 1846 when, hearing of their persecutions and being anxious that they retain their allegiance to America, he traveled overland to Council Bluffs. Kane greatly assisted Brigham Young by diminishing suspicions and helping enlist the 500-man Mormon Battalion.

"A 'Friend of the Mormons,' Kane is well remembered in Utah with both a city and a county named after him. In 1959 the state erected a heroic-

sized statue in his memory in the Utah State Capitol Building. (*Encyclopedia of Latter-day Saint History*, pp. 599-600)

WINTER QUARTERS (FLORENCE, NEBRASKA)

Winter Quarters, sometimes called Mormonism's "second Sacred Grove" and America's "other Valley Forge," was Nebraska's first city. This Mormon settlement on the west bank of the Missouri River was not part of Brigham Young's original plans for exodus. Because of bad weather, inadequate provisions, and overcrowded wagon trains, the pioneers finally reached Council Bluffs and Winter Quarters on their way west from Nauvoo — too late in the season to continue on across the plains. (*Encyclopedia of Latter-day Saint History*, p. 1349)

Winter Quarters will be best remembered for the trial of faith experienced there by so many Saints. Due to their weakened and malnourished condition, as well as inadequate shelter from the cold winter weather, disease in the form of malaria and scurvy began to decrease their numbers. Between October 1846 and May 1848, as many as 1,000 perished on both sides of the river, and many were buried in unmarked graves. Yet defections were uncommon — faith remained strong and most retained loyalty to Brigham Young.



Mormon Trails Center

This visitor's center was dedicated in 1997 by President Hinckley at the original site of Winter Quarters.

In 1999, construction began on the Omaha Nebraska Temple on two acres adjacent to the cemetery. The temple's name was soon changed to the Winter Quarters Nebraska Temple. (*Encyclopedia of Latter-day Saint History*, p. 1350)

WINTER QUARTERS CEMETERY

The visual centerpiece of this cemetery is a heroic-sized bronze sculpture of a pioneer father and mother looking down into the shallow grave of their dead baby. The father shelters the mother with his great

cloak as he holds the shovel he has just used to dig the grave. On the back of the granite pedestal (stone from the same quarry as that used for the Salt Lake Temple) is a bronze dedicatory plaque with a Latter-day Saint wagon train. The artist, Avard Fairbanks, has three of his great-grandparents buried in this cemetery. (*Encyclopedia of Latter-day Saint History*, p. 1351)

WHERE WERE THE SAINTS IN 1846?

An estimated 15,000 people lived in and around Nauvoo at the time of the exodus. Based on incomplete data, a reasonable estimate is that by the winter of 1846–47 perhaps 5,000 exiled Saints were at Winter Quarters; 7,500 were in camps east of the Missouri River, near Kanesville, and all across Iowa; 1,500 were in St. Louis or other Mississippi River towns; and perhaps 1,000 and possibly up to 2,000 had defected from Mormonism and scattered away from the Nauvoo area. There were more than 200 Mississippi Saints traveling to meet the main body of Saints. These Mississippi Saints wintered at Pueblo, Colorado.

Two hundred and fifty Saints set sail in New York on the *SS Brooklyn* headed for San Francisco on February 4, 1846. That very same day was the beginning of the Exodus from Nauvoo. Nearly 600 men, women and children enrolled with the Mormon Battalion bound for San Diego. And more than 400 missionaries were sent to the British Isles where thousands joined the Church during the potato famine and moved to meet up with the Saints along the trail west. (Black and Hartley, p. 78)

Church History	US History
D&C 136	Oregon Trail 1845
Exodus from Nauvoo	James K. Polk, President.
Mormon Battalion 1846	War with Mexico
Winter Quarters	Oregon Trail migration
Pioneers move west 1847-48	Gold Rush. Treaty of Guadalupe Hidalgo and end of war with Mexico
Handcarts 1856-60	Panic & depression in US
Isolated in Utah Territory	Civil War 1860-64

Scripture	Teachings
D&C 136	Organize the Camp of Israel into companies of 10-50-100

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Brigham Young, President of the Church: 3:160
Garden Grove: 3:41; 50; 54; 80-81; 148–9
Mt. Pisgah: 3:50; 55; 62; 77; 80–82; 148–49
Mormon Battalion: 3:64–66; 79-87; 94–98;
Winter Quarters (Florence): 3:147–153

- Points to Ponder:**
1. How widespread was Church activity in 1846-1847? (England, Brooklyn, Easter Island, Hawaii, Mississippi Saint, Mormon Battalion, San Francisco, the gold rush, etc.)
 2. Why was the Iowa trek so difficult?
 3. Why do most members of the Church today remain faithful and active while others apostatize? Why do some testimonies remain strong while others grow weak?
 4. Why was Thomas L. Kane, a non-member, so drawn to the Mormons throughout his life?
 5. What does the history of the Church from the evacuation from Nauvoo to the settlement of the Salt Lake Valley teach us about Brigham Young?

Church History Map: 1805-1847



Field Study Itinerary — Springfield Illinois

Abraham Lincoln/Stephen Douglas/Joseph Smith

Winter Semester Saturday, March 22, 2003

Bus 1 — Brother Andrus			Bus 2 — Brother Dunford			Bus 3 — Brother Woodford		
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Site
10:00 AM	7:00 AM	Nauvoo	10:00 AM	7:00 AM	Nauvoo	10:00 AM	7:00 AM	Nauvoo
12:20 PM	12:00 PM	New Salem/Lunch	12:20 PM	12:00 PM	New Salem/Lunch	11:00 AM	10:45 AM	Lincoln — Herndon Law Office
1:00 PM	12:50 PM	Lincoln's Tomb	1:00 PM	12:50 PM	Lincoln's Tomb	1:15 PM	1:00 PM	Old State Capitol/Lunch
2:00 PM	1:45 PM	Lincoln — Herndon Law Office	2:00 PM	1:45 PM	Old State Capitol	2:15 PM	2:10 PM	Lincoln Home
3:00 PM	2:45 PM	Old State Capitol	3:30 PM	3:15 PM	Lincoln Home	3:15 PM	2:50 PM	Lincoln's Tomb
7:15 PM	4:15 PM	Lincoln Home	7:30 PM	4:30 PM	Lincoln — Herndon Law Office	7:30 PM	4:30 PM	New Salem
		Nauvoo			Nauvoo			Nauvoo

THE PATRIOTS OF SPRINGFIELD – LINCOLN COUNTRY

We will visit places where Abraham Lincoln lived, practiced law, had debates and was buried. We will learn of his life and speeches. We will learn about Stephen A. Douglas and Joseph Smith's relationship to him.

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 - 7. *Second Inaugural Address*
 - 7. *Last Public Address*
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ABRAHAM LINCOLN

1. Abraham Lincoln was born February 12, 1809 in a log cabin near present-day Hodgenville, Kentucky. He was born on a bed of corn husks. February snow blew through cracks between cabin logs, drifting across a bearskin rug that covered mother and her newborn son.

2. Lincoln's father, Thomas, and his mother, Nancy Hanks, were poor and "barely literate." Thomas Lincoln was a "rover, a drifter," taking any job available at the time. He helped build roads, cleared land of brush and timber, plowed soil, planted corn, and built log cabins. At one time he was paid "six cents an hour for catching and whipping recalcitrant slaves" (Carnegie, p. 20). He also whipped his son sufficiently that the boy did not like his father, even in manhood. As Thomas Lincoln approached death, Abraham Lincoln reportedly

refused to visit his father saying that in view of their past relationship little good could come from such a visit.

3. In 1816, when Lincoln was seven years old, his father moved the family into Indiana's Buckhorn Valley. Snow was falling when they reached their destination, so Thomas Lincoln built a three-sided shelter made of poles and brush with a dirt floor. Here the family slept curled up on a bearskin spread out in a corner of the shelter.

4. In 1818, when Lincoln was nine years old, his mother died of milk-sickness, a common frontier disease caused by drinking milk from cows poisoned by eating snakeroot. When she died, Nancy Lincoln was 35 years old, young by our standards, but worn out by frontier living. Lincoln loved his mother and mourned her death.

5. At this point in his life, Lincoln had not been to school. His father, however, married Sarah Bush Johnston (1819), a widow with three children, and she saw that Abraham and his older sister, Sarah, attended whatever schools were available. His total formal education was less than a year. Nevertheless, with encouragement from his new mother, he learned to read, write and "cipher" (meaning, to do arithmetic).

6. Lincoln had a keen memory, was a good observer of human behavior, and loved to read. He read whatever books were available in frontier America at that time. His step-mother brought five books with her when she married Thomas Lincoln. These were the *Bible*, *Robinson Crusoe*, *Pilgrim's Progress*, *Aesop's Fables* and *Mason Weems' Life of Washington*. Lincoln read them all.



Young Abe, circuit rider and reader

7. During Lincoln's young years, his family moved frequently. They first lived on a small farm along Knob Creek in Kentucky. They moved from there across the Ohio River into Indiana where Lincoln helped his father clear heavily wooded land of trees. In 1830, the Lincoln family moved to Decatur, Illinois. After one winter there, the family moved into Cole County, Illinois. By this time, Lincoln was 21 years old and had left the family. He settled in New Salem, Illinois along the banks of the Sangamon River. Here he won the respect of the local rowdies by winning their foot races, jumping contests, and wrestling matches. He also enjoyed telling stories which they liked to hear.



Young Abe

Abe as Statesman

8. Through his early years, Lincoln worked at a variety of jobs. He was a woodcutter and rail-splitter. He was a farmer. He worked on a ferryboat along the Ohio River, and at age 19 was a crewmember on a flatboat carrying corn, wheat and meat down the Mississippi River to New Orleans. Reportedly, while in New Orleans he saw a slave auction and said to those with him, "Boys, let's get away from this. If ever I get a chance to hit that thing (meaning slavery), I'll hit it hard" (Carnegie, p. 34).

9. In New Salem, Lincoln worked in a mill, clerked in a store, was postmaster and a surveyor. In 1834 he became a state legislator and served four terms. In the meantime, he hired a tutor. He studied grammar and math. He joined a debating society. He improved himself as a public speaker. He read *Shakespeare*, which he loved. He wrote essays and poetry. Finally, he studied law, and in 1836 was admitted to the Illinois bar.

10. Lincoln was tall (6 feet 4 inches) and weighed 180 pounds. He looked awkward, moved slowly, liked to tell stories, was "laid back," but also suffered from

melancholy periodically. His melancholy may have developed in part by the death of his sweetheart, Ann Rutledge. She was a 19-year-old beauty when Lincoln fell in love with her. Three years later, in 1835, when Ann was 22, she fell ill with typhoid fever and died. According to some, Lincoln never recovered from Ann's death.

11. Though he was melancholy, he was accepted by colleagues in the law profession and politics. In time, he opened his own law practice.

12. On November 4, 1842 Lincoln, age 33, married Mary Todd, age 24 (1818-1882), a Lexington, Kentucky aristocrat, who was ambitious, aggressive and demanding. Her tastes were expensive. Lincoln, on the other hand, loved the simple life and was not particularly concerned about appearances. There were marital storms in their relationship, with Mary voicing invective, and Lincoln, for the most part, silently suffering the onslaughts. Nevertheless, they got along well enough to have four sons--Robert Todd (1843-1926), Edward Baker (1846-1850), William Wallace (1850-1862), and Thomas "Tad" (1853-1871), three of whom died young. Eddie died at age 4 in Springfield. Willie died at age 12 in the White House. Tad died at age 18 in Chicago, six years following his father's death. Robert Todd was the only one who lived to adulthood. He died at age 83 in Manchester, Vermont on July 28, 1926. Deaths of the children certainly did not alleviate Lincoln's melancholy, and played havoc with Mary Todd's psyche.



ABE AND MARY

13. In 1847, Lincoln ran for Congress as a Whig candidate and was elected. He served one term. He had strong feelings against slavery, but opposed the abolitionist extremism. He believed slavery was unjust, and to defend it was bad policy. Nevertheless, to promulgate the abolition of slavery tended to increase rather than eradicate its evils. Ideally, he felt that southern slave masters should be compensated for their slaves and the slaves returned to Africa. But his policy was to leave slavery alone. He opposed only its

spread into United States territories, suggesting that the territories be preserved as a refuge for those who might be disadvantaged by slave competition. In time, of course, Lincoln moved toward abolitionism until, as president, he freed slaves on January 1, 1863.

LINCOLN'S ILLINOIS



14. When the Republican Party was organized in 1856, its purpose was to oppose slavery. Lincoln became active in the Party and rose in popularity as a voice against slavery's expansion. In 1858, Republicans nominated Lincoln to oppose Stephen A. Douglas in a bid for the United States Senate. During the campaign, Lincoln and Douglas met in a series of "fiery debates" conducted at seven places throughout Illinois, each place representing an election district. These places were: Ottawa, Freeport, Jonesboro, Charleston, Galesburg, Quincy, and Alton. The two candidates debated slavery, an issue charged with emotion. "Throngs such as had never been known before in the history of the United States rushed to hear them. No halls were large enough to accommodate them; so the meetings were held in the afternoon in groves or out on the prairies" (Carnegie, p. 102).

15. For months before the debates began, Lincoln had prepared. He wrote ideas on scraps of paper, then re-copied them onto sheets of paper, speaking each sentence as he wrote it, using both the sense of sight and sound to facilitate learning and memory. He constantly revised what he had written.



Lincoln-Douglas Debates

16. The differences between Douglas and Lincoln were stark. Douglas was 5 feet 4 inches tall, and thick-set. Lincoln was 6 feet 4 inches tall, and thin. Douglas had a rich baritone voice. Lincoln had a thin tenor voice. Douglas was graceful and suave in movement. Lincoln was ungainly and awkward. Douglas dressed immaculately--like an aristocrat. Lincoln seemed to care little about how he appeared. Frequently, he looked unkempt. Douglas was intense, without humor. Lincoln loved humor. He was a superb teller of stories. Douglas tended to use the same speech or speeches over and over. Lincoln said he found his task easier to make a new speech each time than to repeat an old one. So same-like did Douglas's speeches become that Lincoln said they had become "as thin as soup made by boiling the shadow of a pigeon that had starved to death" (Carnegie, p. 106). Douglas, moreover, according to Lincoln, was using "specious and fantastic arrangements of words, by which a man can prove a horse-chestnut to be a chestnut horse. I can't help feeling foolish," continued Lincoln, "in answering arguments that are no arguments at all" (Carnegie, p. 106).

17. Nevertheless, Douglas won the election, even though Lincoln polled 4,000 more popular votes. At the time, U.S. Senators were elected by state legislatures, and through careful gerrymandering, Democrats controlled the Illinois Legislature. Nevertheless, though Lincoln did not win the election, his debates with Douglas made him sufficiently well-known throughout the country that in 1860 Republicans nominated him as a candidate for the Presidency. Douglas, too, was a candidate, representing northern Democrats, along with John Breckinridge who represented southern Democrats, and John Bell who represented the Constitutional Union Party. Douglas, because of his popularity, was expected to win the election, but

Lincoln, though he won only a plurality of the popular votes, won a majority of the electoral votes.

18. So, Lincoln was President. Nevertheless, he represented only northern interests, and nearly half the northerners who voted did not vote for him, so he was not only a sectional president, but a minority president as well.

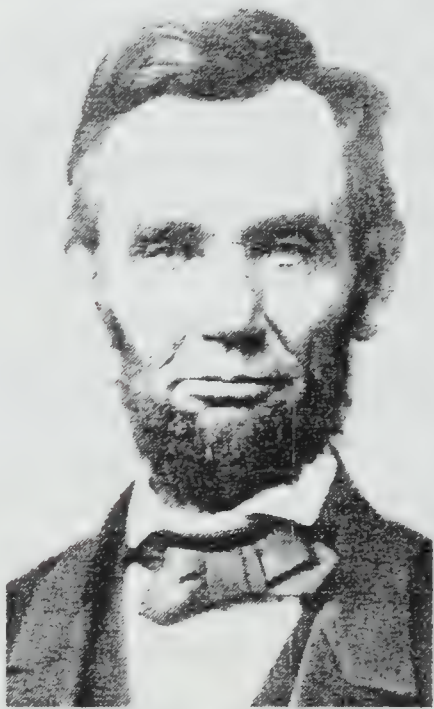


Early Picture Taken of Abraham Lincoln

19. The Union was fortunate to have Lincoln as president during the War. He never lost focus. To him, secession represented nothing more than rebellious citizens. If the Union could end the conflict, these citizens could be pardoned by the President's constitutional power to do that and the Country could get on with its business of making good history. Lincoln never lost hope that the Union could win, and faith in God that it would win. Soldiers, generally, loved him and provided the vote difference in his second presidential election to give him the Presidency.

20. Lincoln was a people's president. He undoubtedly understood the common man better than any previous president. People trusted and pestered him for government appointments or for help in solving personal problems. And Lincoln was inclined to listen and extend help. He was exceptionally sensitive to the needs of all, and reluctant to criticize anyone severely. While a young boy, he had written a brief essay on why we should not be cruel to animals. Later, as a young man, when Thomas Lincoln and family moved into Illinois, they took with them a dog. The weather was sufficiently cold to form a thin layer of ice over a stream that had to be crossed. The oxen broke through the ice leaving pieces floating in the water. In the meantime, the dog had lagged behind. By the time he reached the stream the family to which he belonged was on the other bank. He whined and jumped about in great distress, afraid to cross. Finally, Lincoln removed shoes and socks, crossed the stream and rescued the dog.

Lincoln said, "His frantic leaps of joy and other evidences of a dog's gratitude amply repaid me for all the exposure I had undergone" (Carnegie, pp. 30-31). As an attorney, a man once sent Lincoln "twenty-five dollars; and Lincoln returned ten, saying he had been too liberal. In another instance, he prevented a swindler from getting hold of ten thousand dollars worth of property owned by a demented girl. Lincoln won the case in fifteen minutes. An hour later, his associate, Ward Lamon, came to divide their fee of two hundred and fifty dollars. Lincoln rebuked him sternly. Lamon protested that the fee had been settled in advance, that the girl's brother was entirely satisfied to pay it. 'That may be,' Lincoln retorted, 'but I am not satisfied. That money came out of the pocket of a poor, demented girl; and I would rather starve than swindle her in this manner. You return half this money at least, or I'll not take a cent of it as my share'" (Carnegie, pp. 78-79). Now, as President, the cry of widow and orphan was constantly in his ear. Mothers, sweethearts and wives wept and pled incessantly with Lincoln to obtain pardons for men condemned to be executed. No matter how worn he was, how exhausted, Lincoln always heard their stories, and generally honored their requests.



United States Pres. Abraham Lincoln

21. In the White House, Lincoln grew gaunt and haggard. His enemies called him a "painful imbecile" and the "original gorilla." He never responded to such taunts, though they must have cut him deeply. He had much to worry about and never ate well. In fact, he was an abstemious eater, taking not more than an egg for breakfast, a biscuit and glass of milk for lunch with a few fresh grapes in summer. He slept little.

22. Militarily, skies did not brighten for the Union until Lincoln gave Ulysses S. Grant command of the Union Army. Grant lost so many soldiers he was known as "Butcher Grant," but he won battles and slowly pushed Robert E. Lee back to Richmond, then from Richmond itself until Lee surrendered at Appomattox on April 9, 1865.

23. In the meantime, Lincoln was re-elected. As the November election approached, Lincoln's chances did not look encouraging. Even Illinois, his home state, in the last intervening election had repudiated the Republican Party. Lincoln, himself, considered his case hopeless. He abandoned all hope for re-election. His Republican antagonists promoted John C. Fremont as an opponent. Fortunately, Fremont withdrew from the race. Otherwise, the consensus is that Lincoln would have been defeated and the Democrat, General George B. McClellan, would have won the election.

24. The war ended on April 9, 1865, about five months following Lincoln's re-election. Suddenly he was a hero. Four days later, on April 14, he was shot to death by a demented actor named John Wilkes Booth, in Ford's Theater. Booth gained entrance into the presidential box, put a pistol to Lincoln's head and pulled the trigger. Lincoln died at 7:22 the next morning. Booth was shot to death in a Virginia tobacco barn by a Union soldier 12 days later.

25. Lincoln died at the height of popularity and power which had come to him suddenly at war's end. He had saved the Union. He had made the United States a strong nation. He had preserved democratic government. He had, by presidential proclamation, freed slaves. And had formulated a plan of political reconstruction that would have preserved southern dignity and possibly avoided the trauma of reconstruction that developed without Lincoln at the helm. He was an effective president. Moreover, he was a great and good man. In time, he became enshrined among the world's great leaders, and is remembered as a symbol of democracy and man's striving for freedom. His patient, understanding, and charitable nature, exercised in a position of power, has endeared him to a nation of people.

26. Interesting is the fact that in 1858 when he was defeated by Douglas in his bid for the United States Senate, his political future seemed to have vanished. But two years later, he was elected president. Then five years after that, just as the war ended, he was assassinated. He sealed the nation's cause with his blood. For five years, this man came almost from nowhere, did the work that had to be done, then left the

scene a dead man. Perhaps his mission was Divinely appointed.

LINCOLN'S SPEECHES

An appropriate addendum to Lincoln's life sketch, as given above, includes excerpts from his famous speeches, as well as his Farewell Address and the Gettysburg Address in their entirety. In a day of oratory, Lincoln spoke simply, clearly, and to the point. His papers and speeches were models of clarity in the English language when spoken by a master. Ideas came slowly, but emerged concrete and devoid of excess verbiage and strong, fabricated emotional appeal. He spoke sincerely and with vigor.

HOUSE DIVIDED ADDRESS

In accepting his nomination to oppose Senator Stephen A. Douglas in the 1858 election campaign, Lincoln expressed the following, as part of his speech given on June 17, 1858. The idea expressed in the following words became a major campaign issue.

A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall--but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall alike be lawful in all the states, old as well as new--North as well as South. (Springfield, Illinois, 1858)

RIGHT MAKES MIGHT ADDRESS

In New York on February 27, 1860 Abraham Lincoln delivered an address in which he spoke about slavery and expressed his belief that "right makes might." He said:

Wrong as we think slavery is, we cannot afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the National Territories and to overrun us here in these Free States . . . Let us have faith that

Right makes Might, and in that faith, let us to the end dare to do our duty as we understand it. (New York, New York, 1860)

FAREWELL ADDRESS

On February 11, 1861, Lincoln and family left Springfield for Washington, D.C. At the train depot, a crowd had gathered to see Lincoln off. He had not prepared a speech, but felt the need to say something appropriate for the occasion. His farewell speech, then, was extemporaneous. He said:

My friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being whoever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell. (Springfield, Illinois 1861)

FIRST INAUGURAL ADDRESS

In his first inaugural address, President Lincoln pled for the Union. His words were a beautiful and impassioned plea that United States citizens not separate from each other, but remain united. He said:

In your hands, my dissatisfied fellow countrymen, (speaking of southerners) and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one 'to preserve, protect, and defend it.'

I am loathe to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic

chords of memory, stretching from every battlefield, and patriot grave to every living heart and hearth stone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature. (Washington, D.C., 1861)

MESSAGE TO CONGRESS

In a message to Congress on December 1, 1862, President Lincoln spoke of history's judgment upon him and his countrymen. He said:

Fellow citizens, we cannot escape history. We and this administration will be remembered in spite of ourselves. No personal significance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation . . . We--even here--hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free--honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. (Washington, D.C., 1862)

EMANCIPATION PROCLAMATION

On January 1, 1863, President Lincoln proclaimed the emancipation of slaves in the Confederate States (the southern states fighting against the Union). In the proclamation, he said:

. . . I do order and declare that all persons held as slaves within said designated States and parts of States, are and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defense; and I recommend to them, that in all cases, when allowed, they labor faithfully for reasonable wages.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke

the considerate favor of Almighty God.
(Washington, D.C. 1863)

GETTYSBURG ADDRESS

On November 19, 1863, President Lincoln gave his address in Gettysburg that has since become famous. At the time, all who heard and read it thought Lincoln had failed. Many thought it was only the introduction to a speech most of which Lincoln failed to give. Lincoln, himself, approached death believing he had failed at Gettysburg.

Actually, President Lincoln had not been invited to speak at the dedication service which would make Gettysburg a national cemetery. He was invited only after he indicated his intention to attend the service. The principal speaker was Edward Everett, a speaker of national renown. Everett spoke for two hours, but few know of his speech and fewer still know what he said. Lincoln's Gettysburg address (which consists of 10 sentences and took 2 minutes to deliver), on the other hand, is known about by nearly all Americans and has probably been read by most. Today we recognize it as more than a great speech. It is the expression of a "rare soul exalted and made great by suffering." Lincoln said:

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to

that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, and for the people, shall not perish from the earth. (Gettysburg, Pennsylvania, 1863)

SECOND INAUGURAL ADDRESS

On March 4, 1865 (just a little more than one month before Lee's surrender to Grant at Appomattox), President Lincoln delivered his second inaugural address to Congress and the Nation. In it, he said:

Fondly do we hope--fervently do we pray--that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two-hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.' With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan--to do all which may achieve and cherish a just and lasting peace, among ourselves and with all nations. (Washington, D.C., 1865)

LAST PUBLIC ADDRESS

On the evening of April 11, 1865, just three days before President Lincoln was assassinated, he delivered his last speech to a gathering of people at the White House. He said:

We meet this evening not in sorrow, but in gladness of heart. The evacuation of Petersburg and Richmond, and the surrender of the principal insurgent army, give hope of a righteous and speedy peace, whose joyous expression cannot be restrained.

In the midst of this, however, He from whom all blessings flow must not be forgotten. Nor must those whose harder part gives us the

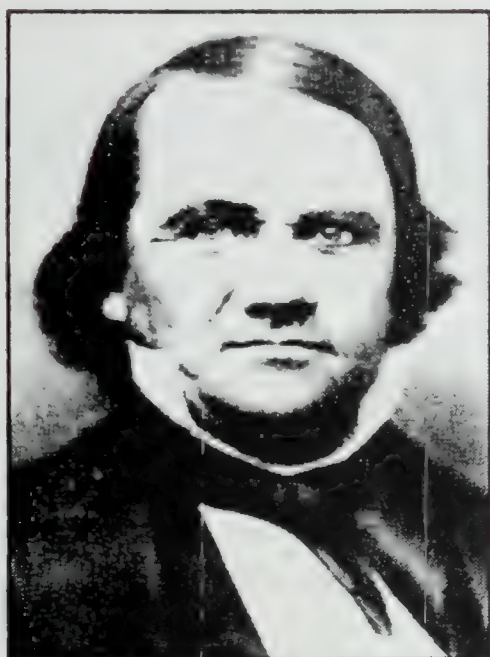
cause of rejoicing be overlooked; their honors must not be parceled out with others.

I myself was near the front, and had the high pleasure of transmitting the good news to you; but no part of the honor, for the plan or execution, is mine.

To General Grant, his skilled officers and brave men, all belongs. (Washington, D. C. 1865)

STEPHEN A. DOUGLAS

1. Stephen Arnold Douglas was born at Brandon, Vermont in 1813. He studied law at Canandaigua Academy in New York then moved to Jacksonville, Illinois in 1833 where he was admitted to the bar and practiced law. He entered politics in 1835 and was principally responsible for the organization and growth of the Democratic Party in Illinois. He served as a state legislator from 1836 to 1837, then as secretary of state in 1840 and as a judge on the state supreme court in 1841. From 1843 through 1847, he served Illinois in the United States House of Representatives. He was elected to the United States Senate in 1847 and served in the Senate until he died in 1861.



Stephen A. Douglas

2. In the Senate, Douglas served as chairman of the Committee on Territories. This was the ideal position for him to promote his idea of popular sovereignty as it applied to slavery in the territories. Up to this time, Congress in the Missouri Compromise had decided there would be no slavery in any United States territory above Missouri's southern boundary line, except for Missouri. And in 1857, the Supreme Court had upheld the Missouri Compromise. Now, Douglas proposed that a more democratic way to settle the issue of slavery in United States territory would be to let the

people residing within a territory decide whether they wanted slavery or not--they could either vote slavery in or out of the territory.

3. "Popular sovereignty" raised a storm of protest in and out of Congress, especially among anti-slave people. But in 1854 the idea became reality with passage of the Kansas-Nebraska Act which allowed these two territories to organize territorial governments. Popular sovereignty in Kansas resulted in a little civil war there between pro-slave and anti-slave interests.

4. However, Douglas always seemed to "carry the day." In 1858, for example, he and Abraham Lincoln (who opposed Douglas as a candidate for the United States Senate) debated the issue of slavery. In Freeport, Illinois, Lincoln forced Douglas to admit that according to his idea of popular sovereignty, Congress and the Supreme Court were wrong in their excluding slavery from the territories. Nevertheless, Douglas won re-election, then later ran for president of the United States in an election which featured four candidates. Among the four, Lincoln won a majority of the electoral votes, though Douglas was favored to win.

5. Douglas supported Lincoln as president because he was committed to saving the Union. During the War (in 1861) while on a speaking tour of northern states to muster support for the Union, Douglas contracted typhoid fever and died. He was 48 years of age.

JOSEPH SMITH, STEPHEN A. DOUGLAS, AND SPRINGFIELD, ILLINOIS

1. Latter-day Saints remember Stephen A. Douglas, initially, as a friend to Joseph Smith and the Latter-day Saints. When Joseph sought a charter for Nauvoo from the state of Illinois, Douglas was secretary of state and signed the charter granted. It was a liberal charter. B. H. Roberts wrote that so extraordinary were powers granted to Latter-day Saints in the Nauvoo City charter that Illinois created a "city state" within the State. Roberts wrote that no powers claimed by Nauvoo were "accorded to ordinary city governments in Illinois or any other of the states of the American Union. . . . Nauvoo was not an ordinary municipality. . . . Joseph Smith had sought for extraordinary grants of power for the city of Nauvoo and had obtained them" (Roberts, Vol. 2, p. 176).

2. An interesting footnote to this story is that Abraham Lincoln was a Whig member of the Illinois House of Representatives at the time Nauvoo's charter was approved and signed by Stephen A. Douglas.

Following the charter's approval, for which he had voted, Lincoln left his seat, went to the front of the room, and "cordially" congratulated John C. Bennett who represented Joseph Smith and the Saints at the Legislature in Springfield (consult Roberts, Vol. 2, p. 54).



Joseph Smith, 1844

3. The Nauvoo charter was granted in December 1840. The following year, Stephen A. Douglas became a justice of the Illinois Supreme Court. During this time, he and Joseph Smith cultivated a friendship. On the evening of May 18, 1843, the two men dined together. After dinner, Judge Douglas asked Joseph to recount for him the Saint's history of persecution in Missouri. Joseph did and Douglas indicated that Missouri should be brought to justice. Joseph then predicted that Douglas one day would run for the United States Presidency, and said if Douglas ever opposed the Saints, he would lose his bid for the Presidency. Moreover, he would feel the weight of God's hand upon him. Subsequently, on June 12, 1857 (fourteen years after Joseph's prediction and warning, and the very year in which Johnston's Army was dispatched to Utah to replace Brigham Young as territorial governor), Douglas delivered a speech in the House chamber of the old Illinois statehouse. In his speech, he misrepresented the Saints and their allegiance to the Union. He also indicated that if he were ever elected president, he would punish the Saints for their seditious activities. Apparently, emotions generated by prospects of political achievement overrode any positive feelings Douglas may have had toward the Saints. And, evidently, he placed little credence in Joseph's prophecy. But the prophecy proved to be valid, as witnessed by Douglas's defeat in 1860 and an early death at age 48 in 1861 (consult Roberts, Vol. 2, pp. 183-189).

4. Joseph and Judge Douglas befriended each other in Springfield, Illinois. Moreover, Springfield was

where Joseph prophesied against Douglas. Finally, in Springfield Joseph was tried and exonerated for attempted murder of Missouri Governor Lilburn W. Boggs. A description of that development follows.

5. In July 1842, Missouri's Governor, Thomas Reynolds, issued a writ for the arrest of Joseph and Orrin Porter Rockwell. This was presented to Illinois Governor Thomas Carlin who signed an order for the arrest of these two men. Joseph and Porter immediately went into hiding with a \$300 reward upon them. Meanwhile, the case came to the attention of Justin Butterfield in Chicago, United States attorney for the Illinois District. Butterfield wrote an "elaborate review" of the case in which he expressed his opinion that Governor Carlin's order for the arrest was not in response to a valid writ from Missouri's Governor. He advised Joseph to submit to a trial and clear his name. This Joseph did. The trial was held in Springfield with Judge Nathaniel Pope presiding. It was formally opened on January 4, 1843 and concluded the next day. During the trial Butterfield successfully defended Joseph. Pope found the Missouri writ to be invalid and Joseph was, therefore, acquitted (*History of the Church*, Vol. V, pp. 220-231). Porter, who remained in hiding throughout the trial, assumed his name had been cleared along with Joseph's. So he came out of hiding, was arrested in St. Louis, and taken to western Missouri where he was incarcerated for several months, even though Joseph collected \$100 and hired Butterfield to defend him.

6. An interesting twist to this story describes the following scene during Butterfield's opening remarks in the trial. Judge Pope was surrounded by several ladies who, because of crowded conditions in the courtroom, were seated on either side of the Judge. Also in attendance were members of the Quorum of Twelve Apostles. Of course, Joseph the Prophet was present. Butterfield said: "May it please the Court: I appear before you today under circumstances most novel and peculiar; I am to address the Pope (bowing to the Judge), surrounded by angels (bowing still lower to the ladies), in the presence of the holy apostles, in behalf of the prophet of the Lord." Mary Todd Lincoln was one of the ladies in attendance (*Illinois State Historical Library Proceedings*, June 2, 1903).

7. Another interesting note relating to Joseph's trial in Springfield is the fact that on January 1, 1843, (3 days before the trial began) Joseph was offered the House of Representatives chamber for worship services. Joseph assigned Elders Orson Hyde and John Taylor to preach. Orson Hyde preached to those

present at 11:30 a.m. and John Taylor preached during another meeting at 2:30 p.m. (consult *History of the Church*, Vol. IV, pp. 214, 216)

8. Also, Springfield was where Dr. Robert D. Foster, a physician, lived. Foster attended Sidney Rigdon during Rigdon's trip to Washington, D. C. with Joseph to meet with President Martin Van Buren and Congress. Rigdon became ill and, with Foster's care, got to Philadelphia where he remained to regain his strength. Foster, a convert to the Church, later apostatized (consult *History of the Church*, Vol. IV, p. 19).

9. Finally, Springfield was a place along the National Road over which Zion's Camp passed on its way to western Missouri during 1834. The Camp reached Springfield on Friday, May 30 and camped overnight about 3 miles from Springfield on Spring Creek. Joseph Smith wrote:

Frederick G. Williams and Almon W. Babbitt went ahead of the camp into Springfield in disguise to learn the feeling of the people and procure some powder. We passed through Springfield; our appearance excited considerable curiosity, and a great many questions were asked (*History of the Church*, Vol. II, p. 76).

10. Joseph undoubtedly did not know that nine years in the future he would be in Springfield tried for attempted murder. Relationships to places and events during our lifetimes may characteristically have precedents.

HISTORY OF ILLINOIS, AND HER CAPITOL CITIES

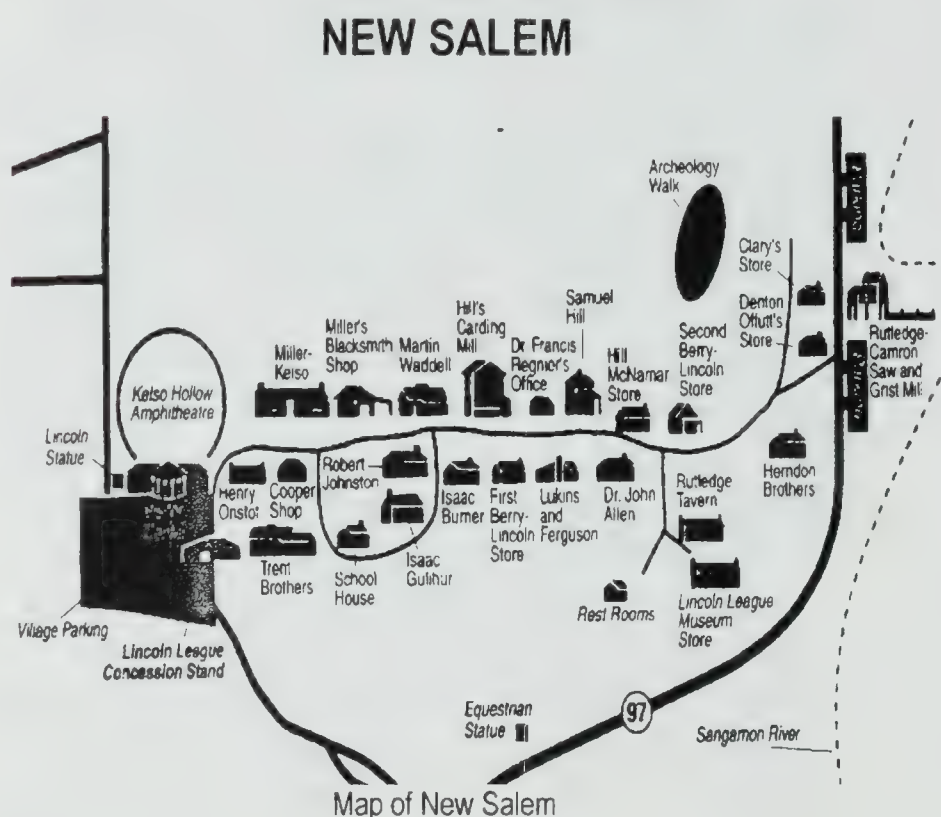
1. The first permanent white settlement in Illinois was Cahokia, established in 1699. Four years later (1703), Kaskaskia was founded. Both Cahokia and Kaskaskia were later captured by George Rogers Clark when he and his small army invaded the Northwest Territory (that area between the Great Lakes, Mississippi and Ohio Rivers) during the American Revolutionary War. By then these settlements belonged to England. Because of Clark's campaign, the United States was able to claim the Northwest Territory at the negotiating table with England following the war (consult Alberts, *George Rogers Clark and the Winning of the old Northwest*).

2. In 1800, migration into Illinois increased remarkably, and Illinois became an organized territory in

1809, with Kaskaskia as territorial capitol. In 1818, following provisions of the Northwest Ordinance of 1787, Illinois Territory became a state.

3. During years preceding the American Civil War, slavery was an issue in Illinois. Those who lived in southern Illinois were pro-slavery. Others in the state were anti-slavery. In 1824, a referendum (vote of the people) defeated a proposal to allow slavery in the state. Nevertheless, slavery continued to be an issue and was debated by Stephen A. Douglas (a United States Senator) and Abraham Lincoln (a candidate for the United States Senate).

4. Completion of the Erie Canal, in 1825, brought an increasing number of immigrants into central and northern Illinois. With this population shift from the southwest to the northeast the state's capitol, in 1820, was moved from Kaskaskia to Vandalia, then once again, in 1837, to Springfield. Today, Springfield thrives with a population of 105,400 (consult Howard, Chapters 5 and 9).



Lincoln's New Salem State Historic Site is located about 20 miles northwest of Springfield. Interest in the site was maintained by the Chautauqua Association who started reconstruction in 1906. In 1917, the Old Salem Lincoln League was organized to keep alive interest in the site. And in 1919 the site was "conveyed" to the State of Illinois. Permanent improvements in the site were approved by the Illinois legislature in 1931, and \$50,000 was appropriated for that purpose. Since then, research and construction have added buildings to the site.

New Salem is a "reconstruction of the village where Abraham Lincoln spent his early adulthood." The six years Lincoln spent in New Salem were a turning point in his life. He went to New Salem in 1831 (at age 22) as a "gangling youngster," with no clear life-time objective in mind. He left in 1837 for a career in law and statesmanship. New Salem, then, prepared him for future years. While there, he clerked in a store, split rails, served briefly in the Black Hawk War, was postmaster, carrying mail in his tall hat, failed as a store owner, and surveyed the town of Petersburg. He also ran for the Illinois legislature, failing in his first attempt (1832), but thereafter serving two terms, one in 1834 and the other in 1836. The six years Lincoln spent in New Salem "almost completely encompass the town's brief history." When he went there the town was "thriving." But in 1839 when the county seat was moved to Petersburg, two miles away, growth stalled and the town died.

LINCOLN-HERNDON LAW OFFICES

In March (some say April), 1837, Abraham Lincoln rode from New Salem to Springfield on a borrowed horse to begin what he called his experiment as a lawyer. In his saddle bags he carried all he owned a few law books, some extra shirts and underwear. He had no money except a few coins collected for postage back in New Salem before the post office had "winked out," as he said. When the Post Office Auditor came to collect this money, Lincoln handed over the very coins he had collected in New Salem.

He tied his horse to the store's hitching rack, walked into the store, set his saddle bags on the counter and asked Joshua F. Speed, the store's owner, how much "furniture for a single bedstead would cost." Speed took pencil and paper, made some calculations and told Lincoln the cost would be \$17. Lincoln said: "It is probably cheap enough; but I want to say that, cheap as it is, I have not the money to pay. But if you will credit me until Christmas, and my experiment here as a lawyer is a success, I will pay you then. If I fail in that, I will probably never pay you at all." Speed looked up at Lincoln and thought, as he later wrote, that he had never seen "so gloomy and melancholy a face." He felt sorry for Lincoln and invited him to share Speed's room above the store. Lincoln's face broke into a smile. He took his saddle bags, started up the stairs, saying: "Well, Speed, I'm moved."

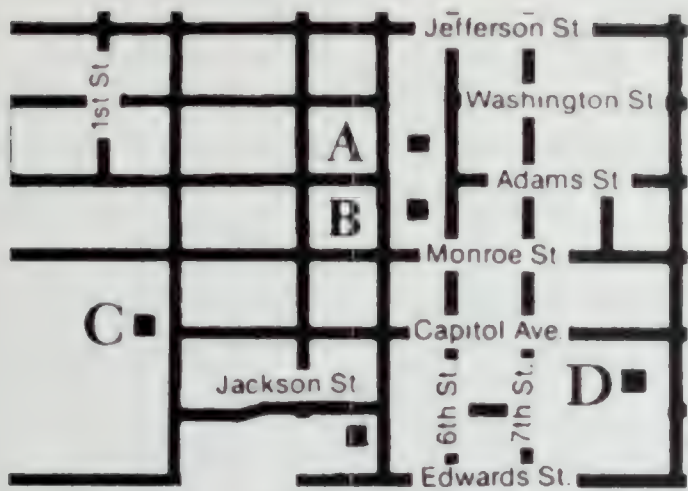
Lincoln's first law partner was John Todd Stuart. In 1841, Lincoln left Stuart to form a partnership with Stephen Trigg Logan. Three years later (1844) Logan and Lincoln dissolved their partnership, and Lincoln became the senior partner in a new undertaking with William H. Herndon. He and Herndon rented offices on the third floor of the building in which Logan and Lincoln had worked.



Where Joseph Smith was brought to trial

The Lincoln-Herndon law firm flourished, and the Lincoln-Herndon relationship was amicable, lasting until Lincoln's death in 1865. In fact, Herndon provided much of the information we have about Lincoln until Lincoln's departure for Washington, D.C. as president of the United States. When Lincoln left, he told Herndon to "keep their firm's sign-board hanging out" and promised that if he came back alive, "then we'll go right on practicing law as if nothing had ever happened." But that was not to be. Herndon described Lincoln's last visit to the office. The soon-to-be president grasped his hand warmly and with a fervent 'Good-by,' he disappeared down the street, and never came back to the office again."

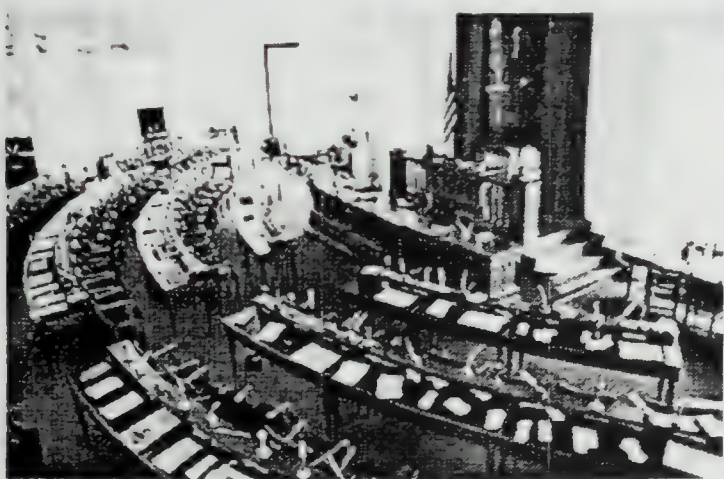
Lincoln's Springfield



- A Old State Capitol
- B Lincoln-Herndon Law Offices
- C Illinois State Capitol
- D Lincoln Home

THE OLD STATE CAPITOL

The Illinois state capitol, during Lincoln's residence in Springfield, was located about 100 yards from the Lincoln-Herndon law office. Lincoln spent a lot of time in the statehouse, much of which was in the State Supreme Court chamber arguing cases. But he also spoke in the House of Representatives chamber. In fact, that is where he made his "House Divided" speech when, in 1858, he accepted the Republican nomination as a candidate for the United States Senate. His opponent in the Senate race was Stephen A. Douglas. Following his assassination, Lincoln's body was returned to the state capitol, where it was viewed by hundreds of people from 10:00 a.m. on May 3 to 10:00 a.m. on May 4, 1865.



Legislative Chambers



Old State Capital in Springfield Ill

LINCOLN'S HOME

After Abraham Lincoln (age 33) and Mary Todd (age 24) were married on November 4, 1842, they lived in a boarding house for two years, when they bought a house belonging to Reverend Charles Dresser who had performed their marriage ceremony. They paid Dresser \$1500 for the house which boasted a kitchen, living room, parlor, and bedrooms. In the back yard were an outhouse and barn where Lincoln kept a cow and his horse named "Old Buck." This house and yard were located in a new neighborhood on the edge of town, but only a few blocks from Lincoln's law office. The Lincolns lived in this house for sixteen years--until they left for the White House in Washington, D.C. on February 11, 1861. At that time, they rented their Springfield house and stored the furniture until their expected return following Lincoln's presidential service. The house, of course, was never again occupied by the Lincoln family.



Lincoln's Home in Springfield, Ill.

LINCOLN'S TOMB

Forty-eight hours following Lincoln's assassination, a Springfield committee of citizens had made plans for a grave and memorial located where the new State Capitol stands. By the time Lincoln's funeral train pulled into Springfield on May 3, 1865, the grave was dug and Springfield residents were ready to lay the body to rest after appropriate services. But Mary Todd Lincoln would not accept the burial spot. It was located on land belonging to the Mather family whom Mary did not like. So a new grave was dug in the Oak Ridge Cemetery on the outskirts of town. From that initial grave, Lincoln's body was moved to a new temporary location in December 1865 "which was dismantled after he was moved to the partially completed permanent tomb in 1871." Grave robbers had attempted to disinter Lincoln's body and hold it for ransom). The present tomb was begun in 1869, dedicated in 1874, and was deeded to the State of Illinois in 1895. The tomb was reconstructed in 1899 and again in 1930 to correct deterioration and improve design. All members of the Lincoln family are buried in the tomb except for Robert Todd Lincoln who is buried in Arlington National Cemetery.



Lincoln's Tomb State Historic Site

Connecting US History with Church History:

US History	Church History
Abraham Lincoln born Feb. 1809 in Kentucky; Moved to Indiana 1816; Moved to Illinois 1830	Joseph Smith born Dec. 23, 1805 in Vermont; Moved to N.Y. 1816; First vision 1820; Organized Church 1830
Lincoln state legislator from New Salem 1834-38	Kirtland Temple built; Church persecuted in Missouri 1833-38
Lincoln in Springfield 1838-60; lawyer; legislator; congressman; debates with Douglas; elected President	Saints driven from Missouri; Nauvoo; Martyrdom; Exodus and settled in west; Utah War 1857
Lincoln as President 1861-65	Polygamy became a national issue

POINTS TO PONDER:

1. How did Lincoln's life connect with LDS history?
2. Did Lincoln come on the U.S. scene at just the right moment in history?

BIBLIOGRAPHY:

Books and brochures consulted for material relating to Lincoln, Douglas, and Joseph Smith were as follows:

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2. Dale Carnegie, *Lincoln the Unknown*
3. Benjamin Thomas, *Abraham Lincoln*
4. Donald Hawkins, *Famous Statements, Speeches and Stories of Abraham Lincoln*
5. *History of the Church*, Volumes II, IV, V
6. B. H. Roberts, *Comprehensive History of the Church*, Volume 2
7. Illinois State Historical Library, *Proceedings upon the Occasion of the Presentation of Portraits of Federal Jurists to the United States Courts for the Southern District of Illinois at Springfield on June Second, Nineteen Hundred and Three*
8. Robert Alberts, *George Rogers Clark and The Winning Of The Old Northwest*
9. Robert Howard, *Illinois: A History Of The Prairie State*
10. Illinois State Historic Preservation Agency brochures: (1) *Lincoln's New Salem* (2) *Lincoln-Herndon Law Offices* (3) *Lincoln Home* (4) *Lincoln Tomb*

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Thursday, April 10, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site		Arrive	Depart	Site		Arrive	Depart	Site	
	7:30 AM	Nauvoo			7:30 AM	Nauvoo			7:30 AM	Nauvoo	
9:30 AM	10:00 AM	Rest Stop (MP 30/74)		9:30 AM	10:00 AM	Rest Stop (MP 30/74)		9:30 AM	10:00 AM	Rest Stop (MP 30/74)	
12:00 PM	12:30 PM	Rest Stop/Lunch (MP 118/180)		12:00 PM	12:30 PM	Rest Stop/Lunch (MP 118/180)		12:00 PM	12:30 PM	Rest Stop/Lunch (MP 118/180)	
3:30 pm ET	6:30 pm ET	Notre Dame		3:30 pm ET	6:30 pm ET	Notre Dame		3:30 pm ET	6:30 pm ET	Notre Dame	
		Holland, Ohio — Fair field Inn 1401 E Mall Dr 888-228-0282				Holland, Ohio — Fair field Inn 1401 E Mall Dr 888-228-0282				Holland, Ohio — Fair field Inn 1401 E Mall Dr 888-228-0282	
9:30 PM				9:30 PM				9:30 PM			

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Friday, April 11, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site		Arrive	Depart	Site		Arrive	Depart	Site	
	7:30 AM	Toledo			7:30 AM	Toledo			7:30 AM	Toledo	
10:00 AM	11:00 AM	Lunch/Mentor — Great Lakes Mall		10:00 AM	11:00 AM	Lunch/Mentor — Great Lakes Mall		10:00 AM	11:00 AM	Lunch/Mentor — Great Lakes Mall	
1:00 PM	1:30 PM	Rest Stop		1:00 PM	1:30 PM	Rest Stop		1:00 PM	1:30 PM	Rest Stop	
3:30 PM	7:30 PM	Niagara Falls — Enter from South (Fl Erie)		3:30 PM	7:30 PM	Niagara Falls — Enter from South (Fl Erie)		3:30 PM	7:30 PM	Niagara Falls — Enter from South (Fl Erie)	
		Rochester, NY — Holiday Inn 1111 Jefferson Rd 716-475-1510				Rochester, NY — Holiday Inn 1111 Jefferson Rd 716-475-1510				Rochester, NY — Holiday Inn 1111 Jefferson Rd 716-475-1510	
9:30 PM				9:30 PM				9:30 PM			

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Saturday, April 12, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site		Arrive	Depart	Site		Arrive	Depart	Site	
	8:30 AM	Holiday Inn (Do not check out)			8:30 AM	Holiday Inn (Do not check out)			8:30 AM	Holiday Inn (Do not check out)	
9:00 AM	12:00 PM	Sacred Grove, Palmyra Visitor Center, Log/Frame Home, Palmyra Temple		9:00 AM	12:00 PM	Palmyra Visitor Center, Sacred Grove, Log/Frame Home, Palmyra Temple		9:00 AM	10:30 AM	Grandin Press Bldg. Cemetery (Alvin Smith)	
12:15 PM	1:45 PM	Lunch/Palmyra (Palmyra Park and Erie Canal Lock)		12:30 PM	2:00 PM	Lunch/Newark		10:45 AM	11:00 AM	Martin Harris Farm	
2:00 PM	3:45 PM	Grandin Press Bldg, Cemetery (Alvin Smith)		2:15 PM	2:45 PM	Martin Harris Farm		11:30 AM	12:30 PM	Lunch/Palmyra (Palmyra Park and Erie Canal Lock)	
4:00 PM	4:30 PM	Martin Harris Farm		3:00 PM	4:30 PM	Grandin Press Bldg, Cemetery (Alvin Smith)		12:45 PM	4:30 PM	Palmyra Visitor Center, Sacred Grove, Log/Frame Home, Palmyra Temple	
5:00 PM	6:15 PM	Pres Dale Dalton/Palmyra Stake Center		5:00 PM	6:15 PM	Pres Dale Dalton/Palmyra Stake Center		5:00 PM	6:15 PM	Pres Dale Dalton/Palmyra Stake Center	
6:45 PM		Rochester/Motel/Dinner		6:45 PM		Rochester/Motel/Dinner		6:45 PM		Rochester/Motel/Dinner	

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Sunday, April 13, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Arrive	Depart	Site	Site
	8:00 AM	Holiday Inn (Check-out)		8:00 AM	Holiday Inn (Check-out)				7:45 AM	Holiday Inn (Check-out)	
8:30 AM	10:10 AM	Palmyra Ward/Sacrament Service	8:30 AM	10:10 AM	Palmyra Ward/Sacrament Service			8:45 AM	10:10 AM	Fayette Ward/Sacrament Service	
10:30 AM	11:20 AM	Hill Cumorah/Visitor Center	10:30 AM	11:00 AM	Hill Cumorah/Angel Moroni Statue			10:15 AM	11:30 AM	Peter Whitmer Visitor Center/Home	
11:30 AM	12:00 PM	Hill Cumorah/Angel Moroni Statue	11:10 AM	12:00 PM	Hill Cumorah/Visitor Center			12:15 PM	1:30 PM	Lunch/Newark	
12:20 PM	1:15 PM	Lunch/Newark	12:20 PM	1:15 PM	Lunch/Palmyra Grocery Store			2:00 PM	3:15 PM	Hill Cumorah/Visitor Center	
2:15 PM	3:15 PM	Peter Whitmer Visitor Center/Home	2:15 PM	3:15 PM	Peter Whitmer Visitor Center/Home			3:30 PM	4:00 PM	Hill Cumorah/Angel Moroni Statue	
4:15 PM	5:30 PM	Testimony meeting/Hill Cumorah	4:15 PM	5:30 PM	Testimony meeting/Hill Cumorah			4:15 PM	5:30 PM	Testimony meeting/Hill Cumorah	
7:15 PM		Binghamton, NY — Courtyard Inn 3801 Vestal PKWY 607 644 1000	7:15 PM		Binghamton, NY — Courtyard Inn 3801 Vestal PKWY 607-644-1000			7:15 PM		Binghamton, NY — Courtyard Inn 3801 Vestal PKWY 607-644-1000	

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Monday, April 14, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Arrive	Depart	Site	Site
	7:00 AM	Courtyard Inn (Do not check out)		7:00 AM	Courtyard Inn (Do not check out)				7:00 AM	Courtyard Inn (Do not check out)	
7:30 AM	8:30 AM	Harmony (Oakland) Hale Residence, J S Residence, Monument A P, Cemetery, Susquehanna River	7:30 AM	7:45 AM	S Bainbridge (Afton) J Stowell Home, S Tarbell Home (Joseph & Emma were married here)			7:30 AM	7:45 AM	Colesville (Ninevah) Joseph Knight Home	
9:15 AM	9:30 AM	S Bainbridge (Afton) J Stowell Home, S Tarbell Home (Joseph & Emma were married here)	8:00 AM	8:15 AM	Colesville (Ninevah) Joseph Knight Home			8:00 AM	8:15 AM	S Bainbridge (Afton) J Stowell Home, S Tarbell Home (Joseph & Emma were married here)	
9:45 AM	10:00 AM	Colesville (Ninevah) Joseph Knight Home	9:00 AM	10:00 AM	Susquehanna River, Harmony (Oakland) Hale Residence, Cemetery, J S Residence, Monument A P			9:00 AM	10:00 AM	Harmony (Oakland) Hale Residence, J S Residence, Monument A P, Cemetery, Susquehanna River	
10:15 AM	10:45 AM	Courtyard Inn/Rest Stop/Checkout	10:30 AM	11:00 AM	Courtyard Inn/Rest Stop/Checkout			10:30 AM	11:00 AM	Courtyard Inn/Rest Stop/Checkout	
12:00 PM	1:00 PM	Lunch/Elmira (continue on NY 17 to I 90)	12:15 PM	1:15 PM	Lunch/Elmira (continue on NY 17 to I-90)			12:15 AM	1:15 AM	Lunch/Horseheads (continue on NY 17 to I-90)	
2:30 PM	3:00 PM	Rest Stop/near Belvedere	2:30 PM	3:00 PM	Rest Stop/near Belvedere			2:30 PM	3:00 PM	Rest Stop/near Belvedere	
6:00 PM	7:00 PM	Dinner/Mentor — Great Lake Mall	6:00 PM	7:00 PM	Dinner/Mentor — Great Lake Mall			6:00 PM	7:00 PM	Dinner/Mentor — Great Lake Mall	
7:30 PM	9:00 PM	Karl Anderson/Kirland Stake Center	7:30 PM	9:00 PM	Karl Anderson/Kirland Stake Center			7:30 PM	9:00 PM	Karl Anderson/Kirland Stake Center	
9:30 PM		Wickliffe, OH — Holiday Inn Ridgehills Dr 440-555-0600	9:30 PM		Wickliffe, OH — Holiday Inn Ridgehills Dr 440-555-0600			9:30 PM		Wickliffe, OH — Holiday Inn Ridgehills Dr 440-555-0600	

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Tuesday, April 15, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Arrive	Depart	Site	
	8:30 AM	Holiday Inn (Do not check out)		8:15 AM	Holiday Inn (Do not check out)				8:00 AM	Holiday Inn (Do not check out)	
9:00 AM	10:15 AM	Kirtland Temple	8:45 AM	9:15 AM	Stone Quarry			9:00 AM	11:00 AM	Hiram/John Johnson Home	
10:30 AM	11:00 AM	Stone Quarry	9:30 AM	10:15 AM	Morley Farm			12:00 PM	1:00 PM	Lunch/Mentor — Great Lakes Mall	
11:15 AM	12:00 PM	Morley Farm	10:30 AM	12:00 PM	Kirtland Temple			1:30 PM	3:00 PM	Kirtland Temple	
12:30 PM	1:30 PM	Lunch/Mentor — Great Lakes Mall	12:15 PM	1:15 PM	Lunch/Mentor — Great Lakes Mall			3:15 PM	3:45 PM	Stone Quarry	
1:45 PM	4:45 PM	Kirtland Visitor Center	2:00 PM	4:30 PM	Hiram/John Johnson Home			4:00 PM	4:45 PM	Morley Farm	
5:00 PM	6:30 PM	Dinner/Mentor — Great Lakes Mall	5:00 PM	6:30 PM	Dinner/Mentor — Great Lakes Mall			5:00 PM	6:30 PM	Dinner/Mentor — Great Lakes Mall	
7:00 PM	10:00 PM	Kirtland Temple/meeting	7:00 PM	10:00 PM	Kirtland Temple/meeting			7:00 PM	10:00 PM	Kirtland Temple/meeting	
10:30 PM		Wickliffe/Holiday Inn	10:30 PM		Wickliffe/Holiday Inn			10:30 PM		Wickliffe/Holiday Inn	

Field Study Itinerary — New York — Pennsylvania — Ohio

Winter Semester Wednesday, April 16, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Arrive	Depart	Site	
	8:30 AM	Holiday Inn		8:30 AM	Holiday Inn				8:30 AM	Holiday Inn	
9:30 AM	11:30 AM	Hiram/John Johnson Home	9:00 AM	12:00 PM	Kirtland Visitor Center			9:00 AM	12:00 PM	Kirtland Visitor Center	
12:00 PM	1:00 PM	Lunch	12:15 PM	1:30 PM	Lunch/Mentor — Great Lakes Mall			12:15 PM	1:30 PM	Lunch/Mentor — Great Lakes Mall	
3:00 PM	3:30 PM	Rest Stop	3:00 PM	3:30 PM	Rest Stop			3:00 PM	3:30 PM	Rest Stop	
5:00 PM	5:30 PM	Rest Stop	5:00 PM	5:30 PM	Rest Stop			5:00 PM	5:30 PM	Rest Stop	
7:00 PM		Joliet, IL — Holiday Inn Express 411 S Larkin Ave 815-729-2000	7:00 PM		Joliet, IL — Holiday Inn Express 411 S Larkin Ave 815-729-2000			7:00 PM		Joliet, IL — Holiday Inn Express 411 S Larkin Ave 815-729-2000	

Field Study Itinerary — New York — Pennsylvania — Ohio

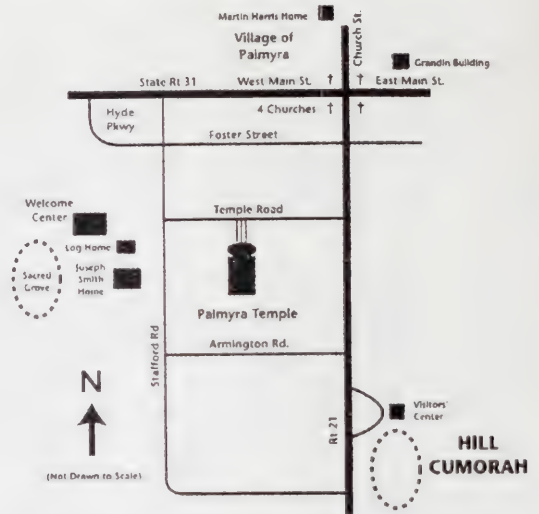
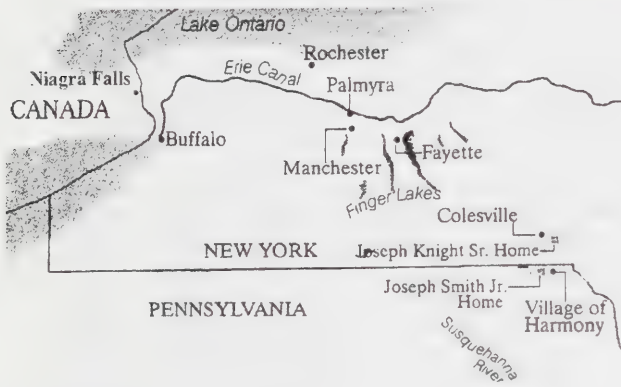
Winter Semester Thursday, April 17, 2003

Bus 1 — Brother Dunford				Bus 2 — Brother Willmore				Bus 3 — Brother Woodford			
Arrive	Depart	Site	Arrive	Depart	Site	Arrive	Depart	Arrive	Depart	Site	
	8:00 AM	Holiday Express Inn		8:00 AM	Holiday Express Inn				8:00 AM	Holiday Express Inn	
10:00 AM	10:30 AM	Rest Stop	10:00 AM	10:30 AM	Rest Stop			10:00 AM	10:30 AM	Rest Stop	
12:30 PM		Nauvoo	12:30 PM		Nauvoo			12:30 PM		Nauvoo	

NEW YORK — PENNSYLVANIA — OHIO FIELD STUDY

During this field study, faculty, staff and students of the Joseph Smith Academy will visit church history sites in/around Palmyra and Fayette, New York; Harmony, Pennsylvania; and Kirtland, Ohio.

THE CHURCH IN PALMYRA AND FAYETTE



PALMYRA

In 1816, after being plagued with three years of crop failure due to early and late frosts, Joseph and Lucy Mack Smith left Norwich, Vermont for a friendlier climate and more promising future in Palmyra, New York. When the Smiths arrived in Palmyra, it was a bustling community of twenty-five hundred inhabitants. It was on the surveyed route of Governor DeWitt Clinton's Erie Canal which would connect nearby Lake Erie with the Atlantic Ocean, over three hundred miles distant. Completion of the Canal in 1825 resulted in an economic boom for midwestern communities. Even Palmyra emerged as an important business hub between Syracuse and Rochester. By 1829, for example, Palmyra had shops and stores that rivaled services offered in Boston, New York and Philadelphia.

One of the earliest families to establish residence in the Palmyra area was that of Nathan Harris. Nathan's son, Martin played an important part in restoration of the Gospel — he became Joseph's scribe during translation of the Book of Mormon; he became one of the three witnesses; and he provided money for printing 5,000 Book of Mormon copies. Because of Joseph Smith, Martin Harris, and what they did, Palmyra appropriately became a special place in Restoration of the Gospel.

THE SMITHS' LOG HOUSE

When the Smith family moved to Palmyra, they rented a small house on Vienna Street. For two years, family members worked at odd jobs. Joseph, Sr. was known as a handy man — he was a cooper (barrel maker); he also made wood chairs, baskets and birch brooms.

By autumn of 1817, through hard work and frugal living, the Smiths were able to make a down payment on one-hundred acres of unimproved, heavily timbered land. This was located about two miles south of Palmyra on the north border of what became Manchester Township in 1822. On this land, they built a two-room log cabin, with an attic divided into two rooms. A bedroom of sawed slabs was later added. These facilities were average for that place and time.



The old Log House

Cabins were small and crude. Space was precious. Siblings not only shared rooms, but beds as well.

In 1820, while living in this cabin, Joseph Smith, Jr. sought God in a nearby grove of trees and received his First Vision. Later (September 21, 1823), Moroni appeared to Joseph in one of the attic rooms of the cabin. In time, the original cabin was torn down. The present structure is a replica.

THE SMITHS' FRAME HOUSE

In 1822, Alvin Smith (Joseph's older brother) began constructing a more commodious frame house for his parents, located about a quarter mile from the log cabin. This house, however, was not completed before Alvin took sick and died, probably from calomel, the medicine that was expected to restore his health.

The house Alvin started was finished by Hyrum who was the next oldest boy in the Smith family. When finished, the family moved into the house, and here they lived when Joseph received Gold Plates from Moroni on September 22, 1827.

According to Joseph's mother this was the house in which a portion of the hearth was removed to hide the Gold Plates and breastplate. Also, this was the house from which the Smiths were forced to move when their creditor refused to allow sufficient time for a final payment on their property. They moved back into the log cabin, occupied by Hyrum and Jerusha since their marriage in 1826.



The entrance to the Sacred Grove

THE SACRED GROVE

When Joseph Smith was in his fifteenth year, a religious revival commenced in Palmyra and vicinity. Joseph's mother, Lucy, and three of his siblings — Hyrum, Samuel Harrison and Sophronia — became

Presbyterians. Joseph, on the other hand, favored the Methodists, though he did not join their church. Rather, he was confused by the conflicting pronouncements and testimonies as various religions vied for converts. One day while reading the Epistle of James, he was motivated to do what chapter one, verse five instructs — that is, any who lack wisdom should seek God's help.

So on a spring morning in 1820, Joseph knelt in a grove of trees on the Smith farm, requesting from God an answer to his question: Which one of the many churches was right, and how should he know which church that was? His answer came, perhaps unexpectedly, in a remarkable manifestation of glory in which he saw two personages whom he identified as God the Father and His Son, Jesus Christ. The Son, after an introduction by the Father, spoke to Joseph instructing that he should join no church, for none was His. Rather, Joseph was to await further instructions relating to a great work God had for him to do.

Joseph returned to the house and leaned against the fireplace mantle. His mother asked "what the matter was." He responded that all was well. Then he said he had learned that Presbyterianism was not true. His mother, and the rest of Joseph's family, believed him, but many others did not, and vented their feelings through persecution.

THE HILL CUMORAH

"Cumorah" is mentioned in the Book of Mormon as the place where Mormon "hid up" records which had been entrusted to him by the Lord, except for a "few plates" containing a fullness of the Gospel which he gave to his son, Moroni (Mormon 6:1-6). These plates, Moroni deposited in a stone box on the west side of a hill now named "Cumorah." This hill was near the Smith farm, and when the time was right, Moroni delivered these plates to Joseph that they might be translated, through the gift and power of God, and their message distributed throughout the world.

ANGEL MORONI MONUMENT

The Angel Moroni Monument is on the north end of Hill Cumorah. It was erected in 1935 and is designed to portray Aztec and Mayan styles. The monument's shaft represents a pillar of light. Other ornamentations represent the First Presidency, Twelve Apostles, the Seventy, and Presiding Bishopric. Moroni, atop the monument, faces west, overlooking where the

pageant "America's Witness for Christ" is presented annually. Finally, at the base of the monument are panels showing Joseph, Moroni, the Three Witnesses, the Eight Witnesses and scripture found in *Moroni* 10:4, challenging readers of the Book of Mormon to validate its truthfulness by asking God.

ALVIN SMITH'S GRAVE

Alvin Smith is buried in the Palmyra Cemetery, one-half block north of Main Street on Highway 21. His headstone, near the entrance is marked, "In memory of Alvin, a son of Joseph and Lucy Smith, who died November 19, 1823 in the 25th year of his age."

EGBERT B. GRANDIN PRINT SHOP

Egbert B. Grandin's print shop is located on Main Street in Palmyra. This is where 5,000 copies of the Book of Mormon were printed early in the spring of 1830. Martin Harris paid printing costs amounting to \$3,000.

Interestingly, Grandin was born in 1806 and died in 1845. Thus, he was one year younger than Joseph Smith. Grandin died at age 39, a year after Joseph was murdered. Grandin went to Palmyra and became a printer in 1828. He purchased a printing press large enough to handle a job as demanding as printing the Book of Mormon, just one year before that book was ready for printing. He sold his printing business in 1833, three years after the book of Mormon was printed. These unique facts not only make Grandin an agent in God's plan to print the Book of Mormon, but provide an interesting tie to Joseph Smith and his time.

MARTIN HARRIS FARM

Martin Harris owned a productive farm north of Palmyra. It consisted of woodland, pasture, cultivated land and homestead. In April 1831, Martin sold 151 acres of his 260 acre farm to Thomas Lackey to pay *Book of Mormon* printing costs. He had earlier deeded 80 acres of the farm to his wife Lucy when they separated "due to unresolved differences regarding Joseph Smith's work" (Garr, p.470).

The original house on the Martin Harris farm burned in 1849. It was replaced by William Chapman in 1850 with the present cobblestone house.



A house built where the Martin Harris home once stood

FAYETTE

Fayette, New York is where Peter and Mary Whitmer lived during the time Joseph Smith translated the message inscribed on the Gold Plates. When opposition to Joseph developed in Harmony, Pennsylvania, the Whitmers permitted Joseph to finish his translation in their house. Joseph's connection with the Whitmers materialized through Oliver Cowdery who was friendly with David Whitmer, Peter and Mary's son.

Not only did Joseph complete his work of translation at Fayette, but that is where three witnesses beheld an angel who showed them the Gold Plates while a voice declared that the message on the plates was true. These witnesses were Oliver Cowdery, David Whitmer and Martin Harris. Finally, Joseph, according to divine instruction, organized the Church at Fayette. Six men — Joseph Smith Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer Jr., Samuel H. Smith, and David Whitmer — met with a few friends (perhaps as many as 50) in the Whitmer house on April 6, 1830 and formally organized the Church of Jesus Christ.

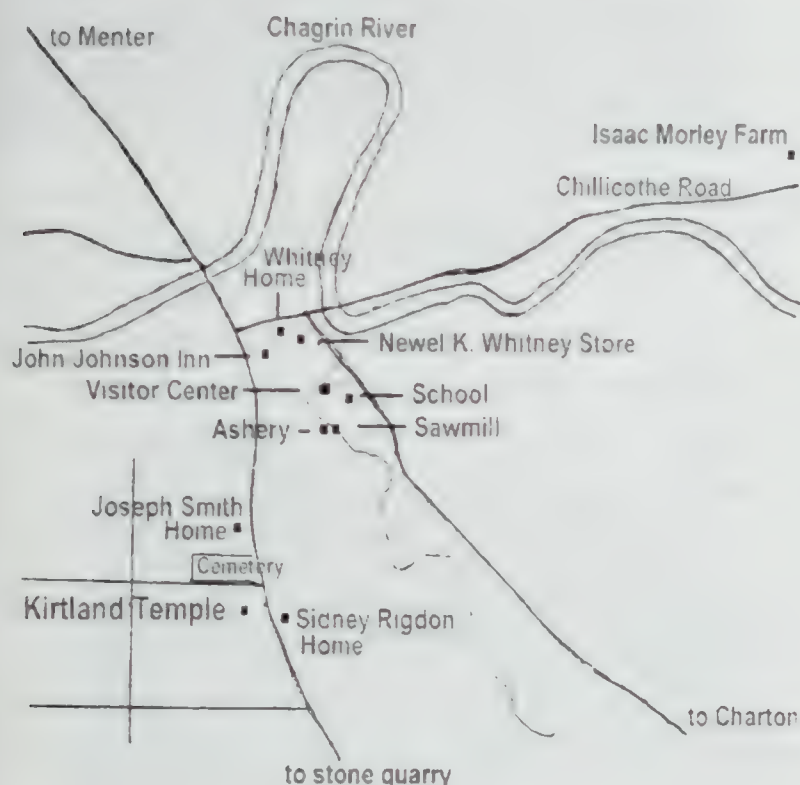
Revelations received by Joseph while at Fayette, include those recorded in Doctrine and Covenants sections 14 through 18, sections 20 and 21, and sections 28 through 40, a total of twenty sections.

The original Whitmer house was torn down, but in 1980 the Church reconstructed a house on the location of the original. It was built to scale and appears as the original building appeared. At the April 1980 General Conference of the Church, President Spencer W. Kimball presided over and spoke during services broadcast via satellite from the reconstructed log house in Fayette.

HARMONY, PENNSYLVANIA

See chart relating to events in and around Harmony, following the Bibliography.

KIRTLAND, OHIO AND ENVIRONS



The first converts to the Church who lived in the Kirtland area were baptized in November 1830 by four missionaries to the Lamanites, Oliver Cowdery, Parley P. Pratt, Peter Whitmer Jr., and Ziba Peterson, who stopped on their way to Missouri. Sidney Rigdon, a Campbellite minister, along with a sizeable part of his congregation, was among those converted and baptized. Before long over one hundred converts provided a nucleus for church growth in Kirtland. Responding to a command of the Lord (Doctrine and Covenants 37), Joseph Smith moved the Church from New York to Ohio during the winter of 1830-1831. Joseph arrived in Kirtland about February 1, 1831.

Kirtland and surrounding area are significant in church history for the following reasons:

- Basic organization of the Church materialized in Kirtland, including the First Presidency, Quorum of Twelve Apostles, Quorum of Seventy, high councils, stakes, and priesthood offices of bishop, high priest and patriarch.
- Missionaries were sent throughout the United States, Canada and England, making the Kirtland area the first "gathering" place.
- Zion's Camp was organized and commenced its march to western Missouri on May 1, 1834 so that Zion might be redeemed.
- The *Lectures on Faith* (or *Lectures on Theology*) were prepared and given to Elders of the Church in a School of the Elders that they might qualify as messengers of Jesus Christ.
- Revelations comprising sixty-three sections of the *Doctrine and Covenants* were received:

- * Sections 41 through 56,
- * Sections 63 through 65,
- * Sections 67 through 74,
- * Sections 76 through 81,
- * Sections 84 through 99
- * Sections 101 through 104,
- * Sections 106 through 110,
- * Sections 1, 112, 133, 134, 137,
- * Sections 66 and 75 were received in Orange and Amherst, making 65 revelations received in Ohio.

- Joseph began writing the *Book of Abraham*, by revelation, from papyrus scrolls purchased from Michael H. Chandler in 1835.

THE CHURCH IN KIRTLAND

Settlement of northern Ohio first occurred in the Western or Connecticut Reserve, an oblong-shaped district comprising four million acres of land along the southern shore of lake Erie. It was retained by Connecticut when that state relinquished its western lands to the United States Public Domain in 1786. In 1796 the Connecticut Land Company bought a large part of the Reserve and sent its agent, Moses Cleveland, into the area to commence settlement. In 1800, the Reserve was incorporated into the Ohio Territory, and Cleveland's settlement became Cleveland, Ohio.

The first settlers in northern Ohio to be associated with the Church of Jesus Christ of Latter-day Saints established residence in 1805. These were the Oliver Snow family who settled in Mantua Corners west of Hiram. Lorenzo Snow, Oliver's son, eventually became president of the Church. During early years of the nineteenth century, other settlers who came to live in the Kirtland area were the Isaac Morley family, and Newell K. Whitney who opened a general merchandise store with Algernon Sidney Gilbert as partner. The John Johnson family settled near Hiram, about thirty miles southeast of Kirtland.

- Joseph, with Sidney Rigdon as scribe, continued work on the *Book of Moses*, a part of Joseph's revealed translation of the Bible.
- The Kirtland Temple was built.
- Priesthood keys were restored by Moses, Elias, and Elijah on April 3, 1836.



The Kirtland Temple

THE KIRTLAND TEMPLE

The Kirtland Temple was the first one built by Latter-day Saints in the Dispensation of the Fullness of Times. Construction commenced in 1833. The temple was finished and dedicated in 1836. It was built during impoverished times and represented genuine sacrifice as far as the Saints were concerned. After its dedication and extraordinary displays of Divine acceptance, essential priesthood keys were restored to Earth through Joseph Smith within the enclosure of the Melchizedek Priesthood pulpits in the lower assembly room. With these keys, the work of salvation for the dead could commence, as it has been done in temples built since Kirtland. Thus, the Kirtland Temple prepared the way for proliferation of modern-day temples and the work of salvation which goes on within their walls.

The Kirtland Temple was a major center of church activity until 1838 when the Kirtland Safety Society Anti-banking Company failed and most of the Kirtland Saints moved to Missouri. The temple became property of the Reorganized Church of Jesus Christ of Latter-day Saints (Community of Christ) in 1880. This church refurbished the building, and has maintained it since then.



Inside the Kirtland Temple

STANNARD STONE QUARRY PLAQUE

The Stannard Stone Quarry supplied sandstone for the growing community of Kirtland during the early 1800s. Here, workmen hand-drilled holes in the sandstone and split huge blocks from the bedrock. Teams of horses or oxen hauled the stone away. These foundation stones were well suited for use in the early buildings of the community, such as the Everett home, presently located on the grounds of the Kirtland Country Club, and the Kirtland Temple. Drill holes can be seen in the stream beyond the quarry pond.

In 1833, Joseph Smith, Jr., leader of the Mormon faith, and his followers worked the Stannard Quarry to provide sandstone for the foundation and walls of the Kirtland Temple on Chillicothe Road. Smith himself was the quarry foreman of the stone cutting operation. Each Saturday, every team was brought out to transport the stone two miles north to the building site. They transported enough stone to keep the masons busy for a week.

NEWELL K. WHITNEY STORE

Newel K. Whitney was born February 5, 1795 in Marlborough, Vermont. In his late teens, he engaged successfully in merchandising. He became a business partner with Algernon Sydney Gilbert, and in 1826, they opened a store in Kirtland, which Newel managed himself for a few years.

At age 27, Newel married Elizabeth Ann Smith. Eight years later, he and she were baptized into the Church by Sidney Rigdon.

When Joseph and Emma went to Kirtland in February 1831, Newel and Elizabeth welcomed them into their home and treated them with kindness and grace. Soon, Newel was called as a bishop in the Church to preside over the Ohio area (*Doctrine and Covenants* 72), and the Whitney Store became a church headquarters between 1831 and 1834.

In rooms above the store, some of the most sacred events in early church history took place. Seventeen revelations were received there including those recorded in *Doctrine and Covenants*, Sections 87, 88, 89, and 93. It was also a meeting place for School of the Prophets. In 1984, the store was restored to its original appearance.



The Whitney Store

ISAAC MORLEY FARM

Isaac Morley was born March 11, 1786 in Montague, Massachusetts. He fought in the War of 1812, after which, he and his wife, Lucy Gunn, established residence in northern Ohio. The Morleys were baptized into the Church along with Sidney Rigdon and his congregation.

Before their conversion, the Disciples of Christ, under leadership of their pastor, Sidney Rigdon practiced the law of common consent as taught by Peter in *Acts* 2:44-45. They believed that what belonged to one, belonged to all. They practiced their new life style on "Father" Morley's farm. When Joseph learned what was going on, he persuaded them to abandon the experiment for the Law of Consecration (*Doctrine and Covenants* 42:30-39) which was initiated when the Colesville Branch of the Church settled in Thompson, Ohio.

Joseph and Emma moved to the Morley farm during March 1831. While living on the farm, Joseph prophesied that the Church eventually would "fill the world." He said it would "fill the Rocky Mountains," and added, "This people will go into the Rocky Mountains, they will there build temples to the Most

High. They will rise up a posterity there, and the Latter-day Saints who dwell in these mountains will stand in the flesh until the coming of the Son of Man" (*Wilford Woodruff, Conference Report*, April 1898, p. 57).

THOMPSON, OHIO

When Joseph, by revelation (*Doctrine and Covenants* 37:1), moved the Church from New York to Ohio, many went individually or in small groups. But the Colesville, New York Branch moved intact, under the leadership of Newel Knight. They settled on land belonging to Leman Copley in Thompson, Ohio.

Copley, a convert from the Shakers, had entered into a covenant to give his land to the Church, but soon after the Colesville Branch arrived, he reneged on his promise, withdrew his membership and reclaimed his land. With no land on which to settle, the Colesville Saints by revelation (*Doctrine and Covenants* 54) were sent to Jackson County, Missouri, arriving there in July 1831.

MENTOR, OHIO

Mentor, Ohio, five miles north of Kirtland, was where Sidney Rigdon lived and preached when he heard the gospel and became converted. Parley P. Pratt, previously a disciple of Sidney Rigdon's, contacted Rigdon after Parley's conversion to Mormonism, leaving him a copy of the Book of Mormon. Rigdon allowed Parley and Oliver Cowdery to preach in his chapel and promised to read the Book of Mormon. The two missionaries addressed a large congregation. Rigdon and others who listened were impressed — Rigdon was sufficiently impressed that he advised his people to "prove all things and hold fast to that which was good." They did, and after two weeks of study, many, including Rigdon, were converted and baptized.

JOHN JOHNSON FARM

John and Alice (Elsa) Johnson moved to northern Ohio and settled on land that became their farm early in 1818. The Johnsons were converted to the Church after a miraculous healing of Alice's arm, through the Prophet Joseph Smith, in the spring of 1831. Later, from September 12, 1831 to April 1832, Joseph, Emma, and two adopted twin babies, lived with the Johnsons on their farm. Here, on March 24, 1832, Joseph and Sidney Rigdon were tarred and feathered by a mob. Here, also, Joseph received sixteen revelations, including *Doctrine and Covenants*,

Section 76. That revelation came while Joseph and Sidney worked on the inspired revision of the Bible. During February 1832, while the two men were revising the gospel according to St. John, questions came to mind as they read John 5:29, questions that led to prayer for answers. Their answers came in a remarkable revelation. B. H. Roberts wrote that Joseph Smith would disperse the "veil of darkness from man's future, and reaffirm the forgotten Christian principle that in God's kingdom there are many mansions; that every man shall be rewarded according to his works; that there are glories celestial, terrestrial and telestial in the kingdom of God; that as one star differs from another star in glory, so is the resurrection of the dead" (Roberts, Vol. 1, pp. 273-274).

The revelation was received in an upper room of the Johnson house. Philo Dibble who was present at the time spoke of the experience:

There were other men in the room, perhaps twelve, among whom I was one during a part of the time — probably two-thirds of the time — I saw the glory and felt the power, but did not see the vision.

Joseph would at intervals say: 'What do I see?' as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, 'I see the same.' Presently Sidney would say 'What do I see?' and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'

This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.

Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, 'Sidney is not used to it as I am' (Juvenile Instructor 27:303-304).

Not long after reception of the revelation recorded in Section 76 and the subsequent tarring and feathering of Joseph and Sidney, the Johnsons sold their farm and moved to Kirtland. Money received

from sale of the farm was used to purchase land on which the Kirtland Temple was built.



The Johnson Farm

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EVENTS IN, AND AROUND, HARMONY, PENNSYLVANIA

July 10, 1804	Emma Hale was born at Harmony, Pa.
Oct. 1825	Joseph was hired by Josiah Stowell (Stoal) of Chenango Co., N. Y., to look and dig for a supposed lost Spanish buried silver mine. Joseph boarded at the home of Isaac Hale and met Isaac's daughter Emma. Their courtship was opposed by Emma's parents.
Nov. 17, 1825	About this time Joseph finished working for Stowell and returned to work for his father.
Jan. 18, 1827	Joseph and Emma wed. Joseph ("very lonely ever since Alvin died") and Emma (stating, "preferring him to any other man I knew, I consented") left Emma's home while her father was at church and eloped to Squire Tarbill's in South Bainbridge. (BYS, W '74, 202; HC 1:17.) At this time Joseph had again been working for Josiah Stowell. After the wedding they returned to the Smith farm in Manchester, where he worked for the next season.
Aug. 1827	Joseph returned to Harmony, Pa., to be reconciled with Emma's father and to get her belongings. The 128-mile trip from Manchester to Harmony took four days by wagon. Soon after, he returned to Manchester.
Dec. 1827	After much harassment, Joseph decided to leave Manchester. Martin Harris gave him \$50 for the trip, and Joseph and Emma, hiding the plates in a barrel of beans, set out. They were stopped along the way and searched, but made it successfully to Emma's parents. When Joseph refused to show the plates to Emma's father, they are forced to move out; they moved into a small house behind the Hale farm. Joseph eventually bought 13 1/2 acres from the Hales.
Dec. 1827-Feb. 1828	Joseph began translating a few pages with Emma and her brother Reuben as scribes.
Feb. 1828	Martin Harris brought Hyrum to visit Joseph. Harris obtained a facsimile of the characters and went to New York City to get a scholarly opinion of them from Dr. Charles Anthon of Columbia University and a Dr. Mitchell. After the meeting, Anthon declared "I cannot read a sealed book." (See Isaiah 29:11.) Martin Harris returned convinced of the book's authenticity. (JS-H 1:63-65.)
Winter 1828	Joseph went to Joseph Knight, Sr., for financial aid. Knight donated some provisions, a pair of shoes, and \$3.
Apr. 12-June 14, 1828	With Martin Harris as scribe, Joseph translated the first 116 pages, sometimes called "the Book of Lehi." During this time, Martin's wife visited Joseph in Harmony for two weeks and badgered him about money and seeing the plates. When she finally returned home, she continued to pressure Martin to at least let her see the manuscript of the record. Joseph refused twice, but upon the third inquiry to the Lord he was allowed to let Martin take the 116 pages upon the condition that he make a sacred oath to care for them and show them to only a specified few. Martin did this and left.
June 15, 1828	Joseph and Emma's first child, Alvin (Alva?), died within a few hours of his birth. Emma was very ill. Joseph was in torment over the possibility of Martin's losing the manuscript.
July 1828	Three weeks after Martin left, Emma recovered sufficiently to allow Joseph to return to Manchester to learn what happened to Martin and the manuscript. Joseph learned that Martin had lost it and went through the torments of hell. The Urim and Thummim was taken from Joseph so that he could not translate. Shortly thereafter, a heavenly messenger returned it to him and through it Joseph received D&C 3.
Summer 1828	The Urim and Thummim and the plates were taken from Joseph again. Shortly thereafter they were returned and Joseph received D&C 10. (Some claim that this revelation was given in May 1829—see DLG, W '66, 124.) Joseph returned to Harmony from Manchester and began to farm.
Sept. 22, 1828	Joseph's mother said this is the day Joseph was given back the Urim and Thummim.
Jan. 1829	Joseph Knight, Sr., took Joseph Smith, Sr., and Samuel H. Smith in a sleigh to visit Joseph in Harmony. Knight gave Joseph some money with which to buy paper.
Feb. 1829	During his father's visit, Joseph received D&C 4 for his father.
Mar. 1829	Martin requested a revelation and Joseph received D&C 5. By this time, with Emma as scribe, Joseph had translated only 16 pages.
Apr. 5, 1829	Oliver Cowdery heard about Joseph Smith and went to Harmony to meet him, after receiving an assurance from God that he was engaged in the work of the Lord. (D&C 6:22-23)
Apr. 7, 1829	Joseph began to translate once again, with Oliver Cowdery as scribe.
Apr. 1829	Joseph received a revelation (D&C 6) through the Urim and Thummim for Oliver Cowdery. Oliver confessed that he had prayed for a witness about the plates; the revelation was an answer to his prayers. Joseph and Oliver had a difference of opinion about John the apostle—did he die or continue to live? Joseph prayed and through the Urim and Thummim received D&C 7. They continued to translate and Oliver desired the power to translate. Joseph received D&C 8. Oliver tries unsuccessfully to translate, and Joseph received D&C 9.
Apr. and May 1829	Joseph and Oliver continued to translate throughout the month of April. After a while local townspeople begin to gather and form into mobs, but they are counteracted by the influence of the Hale family, who had recently become more friendly toward Joseph.

May 15, 1829	The Aaronic Priesthood was restored by John the Baptist. Joseph baptized Oliver and Oliver then baptized Joseph.
May 25, 1829	Samuel H. Smith, Joseph's younger brother, visited Joseph in Harmony, became convinced of the truthfulness of the gospel, and was baptized. Soon afterwards Hyrum Smith visited, and Joseph, through the Urim and Thummim, received D&C 11. Shortly thereafter, Joseph Knight, Sr., traveled 30 miles from Colesville to bring such supplies as lined writing paper, grain, mackerel, potatoes, and tea, enough to last until they were finished translating. For Knight, Joseph received D&C 12.
Between May 15 And June 1, 1829.	The Melchizedek Priesthood was restored to Joseph and Oliver by Peter, James, and John. They ordained Joseph and Oliver to the higher priesthood and holy apostleship.
?	"The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light!" (D&C 128:20)
About June 1, 1829	Joseph and Oliver moved to the Peter Whitmer home in Fayette (Waterloo), Seneca Co., N. Y. Oliver had been writing to his friend David Whitmer about the progress of the translation, and when the people around Harmony started giving them trouble, Oliver asked David for assistance. David, finding his fields miraculously plowed during the night, set out in a wagon to bring Joseph and Oliver to the Whitmer home. Joseph continued here until the translation was complete, being supplied free room and board by the Whitmer family. Oliver was the primary scribe. As to the manner of translation, Joseph's most elaborate statement was, "Through the medium of the Urim and Thummim I translated the record by the gift and power of God." (HC 4:537.) He also stated in 1831, "it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon." (HC 1:220.) Some contemporaries such as Emma Smith, Martin Harris, and David Whitmer did, however, explain the mode of translation in more detail. (See CHC 1:127-33)
4 October 1829	Neither Joseph Smith's history nor his mother's memoirs provide enough detail to determine whether this arrival from Palmyra was the first time Joseph had been back to Harmony since he left there four months earlier to finish the translation or whether it was a subsequent return. That Joseph had been in New York continuously for those four months is supported by a reconstruction of the timetable for negotiations with the printer which has them extending into August and by reasoning which asks why, if Joseph had already been to Harmony and back again, did he wait until October to tell Oliver about the excitement of the Harmony people "when they find there is a copy right obtained" (something which occurred on 11 June). On the other hand, John Gilbert, the press's chief compositor (typesetter) explicitly stated that "Joseph Smith Jr had nothing to do whatever with the printing or furnishing copy for the printers, being but once in the office during the printing of the Bible, and then not over 15, or 20 minutes" (1892 <i>Memorandum</i>). In Gilbert's memory, it was Hyrum Smith who concluded the printing negotiations and brought the first gathering of manuscript pages to the press. Mormon converts Thomas B. Marsh and Solomon Chamberlin also left accounts of being in Palmyra at the time early portions of the Book of Mormon were struck from the press (presumably September), and while they had dealings with Oliver Cowdery and Hyrum Smith, neither mention any interaction with Joseph Smith ("History of Thos. Baldwin Marsh," <i>Deseret News</i> , 24 March 1858; Larry C. Porter, "Solomon Chamberlin's Missing Pamphlet: Dreams, Visions, and Angelic Ministrants," <i>BYU Studies</i> 37 (1997-98): 114, 121-22). Whatever the particulars of Prophet's whereabouts throughout the summer of 1829, it is clear is that by October, Joseph Smith was home in Harmony where he would remain for an extended period of time, and the Book of Mormon was on its way to becoming a tangible, published reality. (PJS 4 Letter to Oliver Cowdery 22 October 1829)
January 1830	In the 9 December 1829 issue of his three-month-old satirical sheet <i>The Reflector</i> , Abner Cole (pseudonym, O[bediah] Dogberry Jr), a former Palmyra, New York lawyer-turned-publisher, brazenly declared that since the Book of Mormon would "not be ready for delivery for some months to come[,] at the solicitation of many of our readers--we have concluded to commence publishing extracts from it." Cole produced his paper after hours and on weekends at Egbert B. Grandin's printing office in Palmyra which gave him access to the pages of the Book of Mormon being printed there. Cole's first extract appeared on the front page of the 2 January 1830 issue. Subsequently, extracts were published in only two other issues: 13 January and 22 January 1830. This breach of copyright was first discovered by Hyrum Smith and Oliver Cowdery who, acting on an impression to visit the printing office one Sunday, caught Cole in the act. Smith and Cowdery remonstrated with Cole but to no avail. Upon returning home, it was decided that Smith's father should go at once for the Prophet. By the next Sunday, Joseph Sr had returned with his son, and the Prophet paid a call on Cole that evening. Cole was pugnacious, but Joseph coolly threatened him with legal action. By the end of the confrontation, Cole "concluded to submit to an arbitration," where later it was "decided that he should stop his proceedings forthwith." He did so, and, though he continued to publish occasional jabs at the new faith, Lucy Mack Smith, the sole source for this story, concluded that Cole "made us no further trouble." (<i>Lucy's Book</i> , 471-75) (PJS 4)
June 27-28, 1830	The Prophet visited Colesville and the Knight family. On Sunday they dammed up the river to baptize over a dozen people, but a mob gathered and tore the dam down, threatening persecution and harm. Early Monday morning the Saints dammed up the river again and baptized thirteen people, including Emma Smith. A mob of 50 surrounded them and watched.
June 28, 1830	During an evening meeting to confirm new members, Joseph was arrested for disorderly preaching. He was taken to trial in South Bainbridge, five miles from Colesville, where James Davidson and John Reid defended him. Josiah Stowell, his former employer, testified in his behalf. (J. Stowell was a loyal supporter of Joseph although he never moved west with the Saints - he was 61 and had extensive land holdings.) Immediately after Joseph was acquitted in the first trial, he was arrested a second time, taken back to Colesville, and tried again. After the gathering of a mob and a good deal of alarm, he was again acquitted. Joseph wrote that during the trials the Lord comforted the Saints by revealing a "precious morsel": Moses 1:1-42, "The Visions of Moses" (HC 1:98-101)
July 1830	Joseph and Oliver farmed in Harmony, Pa. During this time Joseph received D&C 24, 25, and 26
Aug. 1830	Joseph began to arrange and copy the revelations he had received to date. Oliver moved to the Whitmer home in Fayette, N. Y., and wrote Joseph a letter stating that D&C 20:37 was in error and commanding Joseph in the name of God to change it. Joseph went to the Whitmer home and talked with the Whitmers and Oliver, convincing them that the verse is acceptable. About this time Isaac Hale, Emma's father, was convinced by a Methodist preacher that Joseph was an imposter. Newel Knight and wife visit Joseph Smith. "As neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us." (HC 1:106.) Joseph sets out to buy wine for the sacrament; he meets a heavenly messenger and is told not to buy wine or strong drink from his enemies. (D&C 27; the first four paragraphs were written in August and the remainder was written in September.) Joseph and the Whitmers visited the Colesville Branch. They passed miraculously unrecognized through a hostile mob. Since there was also persecution in Harmony, Joseph and his family moved to the Whitmer home in Fayette.

Student Evaluations (Fall 2002)

- Q#1 Overall Assessment of the Whole Experience
- Q#2 Joseph Smith Academy Building/Facilities
- Q#3 Field Studies/Site Visits
- Q#4 Courses Offered
- Q#5 Quality of Instruction
- Q#6 Spiritual Development Opportunities
- Q#7 Young Adult Branch
- Q#8 Student Council/Committees/Activities/Service Projects
- Q#9 Policies Re: Dorms, Student Whereabouts, Vans, etc.
- Q#10 Support from Administrators/Faculty in Personal Challenges
- Q#11 Dining Services
- Q#12 To What Extent to You Feel You Can Recommend the Program?
- Q#13 Any Other Comments/Suggestions?

10 This program is an amazing opportunity for us to learn and grow. Like none
other.

10

10 Wonderful, this is the best way I could spend my time right now, before my
mission. I learned so much, not only academically or spiritually, but I learned
so much about myself.

10 Wow! I hope that the program continues so that other people can experience the
same amazing things I have.

10 This has and will be one of the greatest experiences of my life.

10 This has been the greatest strength in building my testimony of the Restoration. It
has been well worth it to come to realize that the gospel has been restored.

10 I'm glad I came! It's changed me.

10 It has been awesome!

10 I have loved it here. Never have I felt the Spirit so strongly. I love having the
temple right across the street. This experience has strengthened my testimony and
brought me more respect for my ancestors.

10 It has been an amazing and life-changing experience.

10 It has changed my life. The leaps and bounds my testimony has grown, the close
friendships made, the family atmosphere we have with each other and the faculty
is truly special to me and my heart.

9 I loved it!

7 Had personal difficulties, but program was good. Little motivation for classes
because my GEs are all done.

9 My experience here was amazing and something I'll never forget. I learned and
saw so much.

8

10 This semester has been great! There are so many opportunities that you get to
experience about the gospel and the early beginnings of the church.

10 This has been an awesome experience! It will be very hard to leave Nauvoo. I
am so grateful that I have taken the opportunity to come to Nauvoo and feel the
spirit that is here!

10 It's awesome!

10 I enjoyed this so much and will remember it always.

10 I've loved the time I've spent here. I'm sad to leave. I've learned so much. I
recommend this experience to everyone.

10 If I could even put into words how thankful I am for this chance to be here. I
have loved it!

10

10 Whoever chose who should be qualified to come here was led by the Spirit. I've
met some of my closest friends here.

10 It has been amazing!

10

10 I had an amazing experience. I'm so glad that I came and learned so much. My
testimony was strengthened and I have a greater desire to study more about the
Gospel. I am leaving Nauvoo with much more than I ever expected.

9 This has been an awesome experience for me. Perhaps the only way it could be a perfect 10 would be if we were all perfect people.

10

10 This semester has changed my life. I have drawn closer to my Heavenly Father than I ever could have imagined. I have gone to the sites and felt the Spirit so strong, it has been unbelievable. I have learned so much more about Church History and the early saints, I can't believe. It's awesome.

10 The best!

10

10 I loved it!

10

10 I thought it was a great experience for me to come here and to partake of the spirit of Nauvoo.

10 Nauvoo has a spirit that can't be replaced. I feel lucky to be blessed enough to come here. The principles I learned here are priceless. I will always remember!

10 I had the neatest experience of my life! It's the best thing that I have ever done for myself. I am so glad that I was able to do this.

10

10 I didn't know I could learn so much in so little time. The Spirit is so strong. This is the best place to have a BYU.

10

10 It was a very enlightening experience.

10 I am so grateful that I was able to come here! I hope this opportunity is always available for others!

10 This semester will always be a highlight in my life. I'll never forget the experiences and the Spirit that is here. Our little bubble helps you figure out your spiritual self.

10

10 I really have enjoyed my experience here, and it was because of everyone else and their example.

10

10 I have grown and learned a great deal. It's been a once in a lifetime experience.

9

10

10 I wouldn't trade my experiences here for anything!

10 It was so, so, so awesome. I loved being here!

10 I have learned so much here, of God and of His church and of myself.

10 I loved being here. My testimony is stronger and surer, and I feel a little bit of a better person.

10

10 There is no other place like Nauvoo in the whole world.

9

9 Well done!

10 I loved this semester! It changed my life! My testimony was strengthened so dramatically and I created friendships that will last through all eternity. I loved it!

- 9 Nauvoo was awesome! I loved this place. The teachers did an immaculate job. I feel like I've learned so much. I have been on a spiritual high for 3 ½ months.
- 9 Of course there are things that could have been better, but I don't think I will have any regrets about this semester.
- 10 It's a great way to learn and appreciate the church sites.
- 10 Outstanding!
- 10 This has been one of the best experiences of my life!
- 10 Wonderful church classes. Great relationships with teachers. Atmosphere is amazing. Trips are so educating. Liberating experience.
- 10 Throughout this semester I have been able to find out more about myself and more about the church. In the process I have also made great friends. This has been one of the best experiences of my life.
- 10 It's been an amazing experience for me that I'm sure I will see the effects of in my life for years to come. The people have made all the difference.
- 10 It was a wonderful experience. It is as great as the individual chooses it to be. Great spiritual opportunities.
- 10 Amazing change in myself was noticed. I couldn't have done anything else better.
- 10
- 8 Good Job.
- 10 My experience here in Nauvoo has been the best three months of my life. I have learned so much about the Gospel. In a way it has been like a mission and I now feel like it is my responsibility to share what I have learned with my friends and family.
- 10 I came here for a reason. That reason was to grow more spiritual, and to gain a better relationship with God. This has been done.
- 10 Wonderful!
- 9
- 10
- 10
- 10 I loved this program! I wish I could stay forever. The faculty was amazing and the classes interesting.
- 10 Unbelievable! Faculty, curriculum, programs, rules, all contribute to the amazing ability to grow here.
- 10 This will definitely be one of the highlights of my life that will never be forgotten.
- 9 I would say ten, but due to immature behavior of other people, it sometimes ruined what could have been a good experience. Perhaps the interview process should be more grueling and not allow some boys in the program just because they are boys.
- 8 I had a great semester and learned a lot.
- 10 It was a wonderful, spiritual experience. It was one of the best decisions that I have made.
- 10 I wish every youth in the church could have this opportunity. It helps those who don't have much of a testimony gain one, and it strengthens testimonies of those who do have one. It was an incredible experience and I feel very blessed to come.
- 10

- 10 I love it so much. The spirit was so strong. It was an amazing experience.
- 10 What a wonderful experience this has been. My testimony has grown so much and I have loved learning about the early saints and how they trekked on through their trials.
- 10 A great combination of fun, spiritual and uplifting experiences.
- 11 This experience built my testimony more in three months than it has in a lifetime. I will always value my experience here in Nauvoo.
- 10 I wouldn't trade this experience, ever. If I were to go back in time to make the choice to come here again, I would make the same decision.
- 10 I love Nauvoo. I am so thankful that I got to come here. Thank you, Brother and Sister Dahl.
- 10 This has been life-changing! I wouldn't trade it for anything.
- 10
- 10
- 4 Coming here for the semester has been one of the hardest things I have done in my life. The whole experience would have been better for me as an individual if I had brought someone close to me. It is a wonderful program, so I will rank it upon my experience here.
- 10 I am very happy with the semester. It is an experience that has affected me so much. My testimony and knowledge of the gospel has grown so much, which I think couldn't have happened if I hadn't come here. For the rest of my life, I know I will look back on this great semester as one of the best times of my life.
- 10 It's great. I have learned so much. I hope that I will always remember the things that I have learned here.
- 10
- 10 Many great experiences!
- 10 I feel that this program has eternally blessed my life in spiritual, educational and social aspects.
- 6
- 10 I love Nauvoo so much and I'm truly grateful that I had the opportunity to come.

QUESTION #2

JOSEPH SMITH ACADEMY BUILDING/FACILITIES

Score	Comments
7	I was a little nervous when I walked into the room and saw green carpet and orange curtains. The mattress was pretty soft though, so that was good.
8	
8	I feel like we have been very fortunate living in these facilities. Air tight quarters allowed roommates to bond and the same sacrifices we made brought us out of our comfort zone and definitely increased my gratitude for life's simple pleasures. As far as the cleanliness, overall, it was okay.
8	A/C and heat difficult to control. Old showers, toilets continually unusable, often lacking toilet paper and soap. Nice beds though, and I love the sinks in the room.
8	The bathroom toilets did not always work!
6	Yes, the building is old but it is livable. I think if the rooms were air-conditioned, new carpets put in and new washers and driers, this place would be just fine.
4	The building as a whole has seen its day. The bathroom has a constant puddle on the floor that we always had to walk through. There aren't enough outlets (which also are not three-pronged) in rooms or bathrooms. A/C doesn't work and the heater makes loud noises and rattles. Needs new carpet!
7	It was a good set-up but I wish it could have a cleaner appearance. I feel like I am living in a pile of hair. The carpet is still covered with dirt even after vacuuming. I have come to really, really appreciate my house. I am glad for the recreation room and T.V. lounges. Better lighting. Only good for one semester. I appreciate the exercise room.
9	
9	The showers can be interesting at times!
8	I am very grateful for what we do have, but some of the beds are broken and uncomfortable. There are also bugs in some rooms. And let's just say I am excited to shower without flip-flops on. Overall, though I know that this is an awesome opportunity to have this facility and it serves us well.
8	I think the rooms are really nice, but the bathrooms are gross. I love how everything is so close.
7	It's old, but it serves its purpose, and has a great view. It definitely has character.
10	All I need is a roof over my head and a place to wash my body and I'm good!
5	The floor plan is good for our needs, but: HOT until mid October and COLD the rest of the time. Bathrooms always yucky- always out of toilet paper and soap. Toilets always broken.
10	They're old, but that's what gives them character! It's fun knowing how many people have lived here before us. My first thought was "This is it?" But you definitely come to love it. I do have to say that I am excited to shower in a shower that stays the same temperature the whole time, though.
7	The place needs to be remodeled. Too old and lots of wasted space.
5	Okay for a semester, but any longer than that, I would suggest improvements. Like better lighting in the room, and sinks in every room.
8	

- 10 We had everything we needed and then some.
8 Maybe a couple of repairs, but really great how close everything is, from class to the gym.
8 Considering the age of the building they are kept up well. Possibly consider some new lights in the closet area of the dorms.
9 Need to fix the dryers so they work better.
6 It is kind of run down and dirty. The bathrooms need a lot of help.
10 Very good people, very helpful.
8 For college students, this building is great. The dorm arrangements are great, the classrooms are great. The bathrooms could use a little work and the laundry facilities are great. However, an A/C would be a nice improvement to the JSA.
10
7 Very nice place to live but it would be nice if the building was made with a little more sound-proofing.
8 It was hot when we first got here. The rooms were hot, and I usually found refuge in the auditorium or the computer lab. Some people comment on the old building/rooms/ bathrooms but after 1 1/2 years at BYU-H these rooms are very nice compared to buildings built in the 50s by labor missionaries.
8 It could be a little more up to date.
9 Better A/C and showers needed.
8 I wish there were more quiet study spots available for students to study at. Everything works.
7 It's time for new toilets and showers!
7 The spirit here is great, but the building could use a little remodeling. It gets really hot here, air conditioning would be nice. And I think it's time to retire the green carpets and outrageous print curtains. Maybe next semester's Pioneer Life class can make new curtains. The bathrooms would be better if all the toilets worked, too.
9 Bigger desks in the bedrooms would be helpful.
5 I love how everything is connected. Even the retro 70s make it fun and memorable. The bathrooms could use some work as well as possible air conditioning.
8 Bathrooms are frequently empty of toilet paper and soap. More frequent refills would be appreciated.
4 This place is dirty. I used to work as a janitor and this place needs more maintenance, upkeep and cleaning. Could students get jobs to clean? More mirrors in bathrooms. All rooms with sinks would be nice. Showers are gross. Third floor restroom by Willmore's apt. always has water puddle. Very gross. Weight room is nice.
5 Bathrooms are nasty. Toilets don't even flush.
6
8 Toilets in bathroom, half of them always broken. Showers a lot of times dirty when they say they have cleaned them.
8 It would be helpful if the bathrooms were watched so that there would be soap and toilet paper in them. Also better vacuums that would pick up better. I love

- having the JSA right across the street from the temple though. That has been such a blessing and a strength in my life.
- 8 It's good. A little old, but good. Very hot in the summer.
- 8 Remodeling is a good idea. Check toilet paper daily to keep filled. Water temperatures vary. Paper towels would be great.
- 6 The building is old, but I can handle it. Work on: water temperatures, papers towels, check toilet paper and soap.
- 8 If the curtains were a little cleaner, that'd be nice, but I really, really have appreciated how nice it is here. Toilets flushing, always a plus. Hand soap is sanitarilly humane.
- 5 The bathrooms need help! Hand soap would be nice; it was never filled. Toilets didn't always flush.
- 8 Bathrooms are a little gross.
- 8 A lot of the bathroom stalls were always broken/clogged, and showers were never the temperature you wanted.
- 9 My only complaint would be more mirrors with outlets for hair dryers, etc.
- 9 The JSA met all my needs and wants. I think it's a great building. There are some things that need to be fixed up, but nothing that I couldn't live with, especially for only a semester. It would be nice to have A/C, especially in the classrooms.
- 7 It is a very good building, and met our needs. However, I felt that numerous restrictions within the building were all too common, and this felt uncomfortable at times.
- 8
- 10 Very cozy, and it's nice not to have to go any way if you don't want, but you can if you want. The temple across the street is so wonderful!
- 6 There was hardly any soap in the bathrooms. The toilets were always broken. The showers either scald or freeze you. The lighting was very bad in the rooms by the cabinets and mirrors. Made putting on makeup very difficult. Heat was a little unbearable without A/C.
- 6 Air Conditioning! At least give a warning to bring a fan.
- 7 Better showers. Air conditioning.
- 6 Needs air conditioning and better plumbing.
- 6 Everything was fine, except for the bathrooms.
- 9 The facilities were very impressive considering how old the building is. I think you might want to think about controlling the water temperature in the showers.
- 7 The toilets could flush better on the second floor, and the showers would be nice if they stayed at one temperature.
- 5 The bathrooms on the 2nd floor are always dirty and smelly. The furniture is scary to sit on for fear it may break or sink or something. Can't the NRI share a little better? The auditorium would be a great place to study as well as the garden room.
- 6 Too warm in the summer & cool in the fall, but I really love the 4-person rooms and the small quarters. It helps us grow closer together.
- 8 The choice of colors are quite wild and a bit scary, but hey, it keeps us humble!
- 8 Not the best, but nothing to complain about.

- 8 The dryer on the 3rd floor needs help. The floor in the 3rd floor bathroom is always wet. Paper products in bathrooms are never refilled. No A/C.
- 6 Showering in shoes is definitely a new experience and the orange and yellow curtains leave something to be desired. The avocado lamps in the PPP lounge didn't go with the mis-matched couches and the sea foam wallpaper.
- 9 The décor leaves something to be desired.
- 7 The bathrooms are kind of gross. They rarely refill the soap and toilet paper. They always keep the kitchen clean, which is a plus.
- 10 The rooms might want to be more in the era. Maybe get rid of the orange curtains.
- 8 It was extremely hard to find good quiet places to study. Bathrooms could be a little better maintained.
- 8 It is necessary to have a fan in hot months! The soap and toilet paper usually runs out by Sunday night.
- 3 Bathrooms!
- 8 New carpet in rooms, new curtains, bigger mirrors so guys don't have to bend over four feet to see our faces.
- 3 Need cleaner bathrooms and toilets that work all of the time, with soap all of the time.
- 6 We run out of soap and toilet paper a lot.
- 10 The dorms were fine, and I was impressed with the computer lab, as well as the gym.
- 10
- 3
- 5 The bathrooms were not very welcoming (dirty, always out of soap & toilet paper)
- 8 There is a lot here, but I must say the laundry rooms need help. Air conditioning or fans would be welcome. All the walls in every room where you go are white. Put something on the walls.
- 9 Awesome. It was actually better than I expected.
- 9 I loved the academy. I wish the rooms had a little better lighting.
- 4 It is so inconvenient to have to walk down the hall to get water, wash my face or brush my teeth. The A/C doesn't work and the only settings on the heaters are off or full-blast. Also the bathroom floors always have huge puddles on them.
- 10 I like having everything conveniently at our fingertips.
- 7
- 6
- 6 Very hard to manage with 50 girls and 6 showers. Not much to do in the building. More places to study would be nice.
- 8 There were some things that I didn't like, but it is mainly because the building is so old. Overall though, I was very impressed.
- 9 Pretty good accommodations.
- 8 Very good. We have all we need. The only problem is the conditions in the bathrooms, but that isn't a big deal.
- 8 Could be renovated, but facilities were suitable for living.

8 I really wish I could have had my own bathroom & shower, but since that
probably will never happen, having toilets that worked would have been nice.

8 I can't wait to go back to just sharing a shower with 4 other people.

5 It's a unique set up with the dorms and classrooms in one building, but it could
use some repairs. The lighting in the rooms is dark, but can be improved by
removing the covers. It's hard to feel upbeat in a darker room. The bathrooms
need a lot of attention. The toilets hardly ever work, there's never any soap and
the showers either scald you or freeze you. The main thing would be lighting.
Brighter lighting makes happier people.

8 The bathrooms on the 2nd floor need help! The shower floors are never clean
(they are grimy) and the toilets never work and the ones that do work hardly ever
have toilet paper in them. And half of the time there has been no soap in the
bathrooms. They just need to be updated and kept clean.

9 It would be nice if there was more to do in the area around the academy.

9 The showers go hot then cold, then hot, then cold, then hot, then cold etc. I'm not
complaining. I thought they were great!

8 The quality of the bathrooms leaves something to be desired. It's okay if there is
only one working toilet, I guess, but I don't think it's too much to ask that there is
at least soap and toilet paper!

8 The toilets wouldn't always work, the showers would go from really cold to really
hot, and there wouldn't always be soap or toilet paper in the bathrooms. .

5 There was always a leaky toilet on the third floor that caused a body of water that
we dubbed "Lake JSA." It was mopped every morning but it was always there by
afternoon. It was a lot of fun to run and jump over it, though. Also my room was
extremely dirty when I moved in. There is still a pile of dental floss on the floor
that I'm afraid to touch for health reasons.

9 The building was old, but it grew on me.

8 Need better dryers on the 3rd floor. Air conditioning for summer time would be
nice. More electrical outlets. Maybe provide power strips for every room.

8 We had a dryer on the 3rd floor laundry room that was never fixed and there were
leaky toilets in our bathroom.

10 It's not perfect and people complained, but it was okay for me.

7 Everything was good except the lack of air-conditioning.

8 The building layout was really great, although it is very old. It is a great building.
Our room was plenty big, the classrooms are all here, and the cafeteria right down
the stairs. The bathrooms were kept clean, although our toilets always leaked and
made a huge puddle. One more thing—the rooms could really use some more
outlets and lights. 7

7 Good!

9 The JSA building has been really good. The only things that were weird was the
showers and how they go from cold to hot, and don't stay in one position.

9 There was trouble with the toilets in the 2nd floor bathrooms.

10 The unique style of the building is great, and the cleanliness is impressive.

8 Facilities are great. The only complaints that I have about them are 1)The
cleaning people both bathrooms at the same time. It was very frustrating to try
and get ready for the day or to need to use the restroom and have to wait for a

half hour for them to finish cleaning the bathroom. They could easily clean one bathroom at a time and get their jobs done. The other problem was the constant breaking down of the washer and dryer was sort of annoying.

10 I think the JSA is an awesome place. I think the janitors do a great job.

10 I love the oldness! It totally adds to the whole Nauvoo experience.

7 They were pretty good—not too bad.

9

QUESTION #3
FIELD STUDIES/SITE VISITS

Score	Comments
10	I truly enjoyed all the field studies. The bus rides were long at times but it was great to tell stories and sing songs.
10	They were well-planned and the commentaries from the instructors were extremely helpful.
9	I really enjoyed our field studies and felt by seeing them I gained a greater understanding and testimony of the sacrifices made. I sometimes felt that the educational sites (Mark Twain, Abraham Lincoln) were drawn out because often we'd visit different sites and the same material was covered.
10	Felt rushed. Too much to see in too little time. Groups too big to comfortably fit inside many site buildings. Wonderful sites, much covered & seen, much knowledge gained.
9	They were very well organized, but I would have liked a little more time at the sites. Sometimes I felt rushed.
10	They were a blast. I loved being out on the road with everyone, and we saw so many neat things.
10	I am glad we filled much of the day with sites and didn't go to hotels early. I felt we had a great variety.
9	Very well done. I enjoyed the field studies the most. It was wonderful to see the many sites. I now have a better picture and understanding of the church's history. The field studies were also great to have for a break being isolated at the JSA.
9	Some of the sites I felt very rushed and couldn't feel the spirit of the site.
10	We saw so much in such short amounts of time! I thought it was a good choice of all the sites we could have seen.
9	The only two I kind of struggled with were Mark Twain and Lincoln days. I know they were great men, but it was just a lot in a day and I kind of lost my interest after awhile. I know they are important too, but it was just kind of tough.
10	They were the best. I loved them. They were so interesting and I learned so much. I don't think the Hannibal trip was very necessary.
9	A good variety of activities and plans.
10	Amazing! It's great to be able to learn of things first hand. Students not enrolled in History or English may not be interested in seeing Hannibal or Lincoln's tomb and sites.
10	Awesome!
10	What a fun and exciting time! We got to see so many interesting places and go to so many sites. I love it! Of course after awhile you get tired of being on the bus and getting off and on, but for the most part, the trips were a blast.
9	Most were good, but I got a little too much Mark Twain and Abe Lincoln.
8	Great, I loved them all except for Hannibal/Mark Twain field study. This one was too long. And good to have one-day trips towards the end.
9	
9	Mark Twain and Abe Lincoln took a little long. Everything else was great.
9	More time at some sites and less time at others, like Florida, Missouri.

- 9 Wonderful! The Mark Twain and Abraham Lincoln sites were a little long, but they were all wonderful.
- 9 Sometimes we were a little rushed. It would be better if we cut out some things like Chicago and spend more time other places.
- 10 They were wonderful. I learned so much by being able to go and see all those places.
- 8 Did not care for Mark Twain/Abraham Lincoln sites.
- 9 I often felt rushed, but for the most part they were very enjoyable. The Mark Twain sites were my least favorite and I felt it was unnecessary to spend an entire day on those sites, and not worth my time.
- 9 Some of the sites we visited (Springfield, Hannibal) were harder for me to enjoy because I didn't understand why we visited them. (Especially Hannibal because I didn't take the English class) but in the end I am glad I did go because I don't know that I would ever make my way to these places again. All of the church sites were great.
- 8 I didn't enjoy so much the history sites. That's probably because I don't appreciate history. Example: Abraham Lincoln, Mark Twain, Field Museum.
- 9 The Church History sites were incredible! By the end of the day spent in the Hannibal area I was Mark-Twained out! Everything else was great!
- 9 New York/Ohio was perfect. Winter Quarters could have been longer. Get rid of the 1-day trips.
- 9 Overall, excellent, but some of the sites/field studies were drawn out too long (Mark Twain & Lincoln). People were to grumpy on buses. Solution would be to provide anti-grumpy pills.
- 10 I don't know how you could do it any better, but I always felt so rushed at the sites.
- 9 More time in Chicago and the Sacred Grove.
- 8 I think we need more time at some of the sites and less at others. I felt rushed a lot.
- 10 Field studies really enhanced the learning and meaning of the course material.
- 10 Powerful! One of the most amazing experiences of my life. I would have liked to see where the Priesthood was restored.
- 8 I felt that the Springfield/Hannibal trip should be optional. For instance, required for the English class studying Mark Twain.
- 9 Wonderful. On 1 day trips, by the end of the day we don't want to spend lots of time at certain sites. (bus 3 especially) New Salem, Hannibal & Florida had too much time. Great Lakes Mall 5 stars!
- 7 I loved seeing all the sites, but there were some places we spent too much time at. They also need to do more of a variety of deciding which buses should travel together. It's not fun being a reject bus for a whole week.
- 8
- 10
- 9 Maybe make the Missouri trip one day longer. It was a little too short. Make the Mark Twain and Abraham Lincoln trips not such long days. Maybe don't go to all of the sites.

- 9 I think the Mark Twain field study should be cancelled and another day added to the Winter Quarters trip.
- 10 So fun! I feel so grateful we were able to go all those places and learn so much and have my testimony strengthened. I have learned I love being a tourist!
- 10 The field studies were great. They added a lot to the learning experience. It was nice to see what I was learning about.
- 9 I wish we could have done Hannibal sooner so we could have ridden the steamboat.
- 10 I'm really glad we went to Springfield.
- 10 Fun!
- 9 Some were a little too rushed.
- 10 Felt a little rushed, especially at Far West. Maybe less time at the Mentor Mall and more personal time at sites.
- 9 I loved the field studies but felt a little rushed sometimes.
- 9 The field studies really contribute to the experience. My major complaint is that I felt rushed on several occasions due to faculty being more concerned with scheduling to really be able to soak in the significance of a particular site. The need to keep on schedule is understandable, but I might never be able to come back to these places, and I do not want my memory to be of feeling like I was just running by places, instead of visiting them.
- 8 The field studies were great. I am not sure all the places we were went of great significance. Some of the days were just too many places to fit into one day.
- 10 There were awesome! Church History came to life. We not only learned about the places, we actually got to feel the strong spirit testifying to us that this is the true Gospel on the face of the earth.
- 10 Maybe skip the Mark Twain Field study and stay in Chicago an extra day—or add New York City in the schedule.
- 10 Incredible!
- 10 Except for Hannibal.
- 8 I loved all except Hannibal & Springfield. I did not come here to study American History/ English. There were many other things I would rather have been doing in Nauvoo. I would take these two out of the program.
- 8 They were a lot of fun. The bus rides kind of got long, though, but that is OK.
- 9 Altogether they were amazing! Think about not stopping at sites that have very little importance.
- 9 I loved the places we went! I think though, that less time could have been spent in Hannibal. I think that we should have spent more time in Chicago and I think they should keep that place in the program. I think maybe we could have spent less time in Springfield too. Hannibal and Springfield were just very long days.
- 10
- 10 I would have rather been with everyone, but I realize that's not always possible. I didn't enjoy the length of some. A very few we seemed to stay a little long. It got boring.
- 9 I wish there was better time management. Spend more time at important sites, and less at others.

- 8 Most were very good and spiritual learning experiences, but the non-church
centered trips were boring and drawn out.
- 9 I loved the church History field studies. Chicago was fantastic. I didn't think the
Mark Twain trip was really worth it.
- 8 After awhile, the Lincoln sites started to drag on. Going to all of the church sites
was the highlight of the Academy experience.
- 8 I could definitely have done without both the Mark Twain and Abraham Lincoln
trips.
- 9 The 3-day trip in Missouri lasted way too long on bus rides. We were on the bus
two out of three days, I swear! We did stay in a nice hotel though. I loved the
New York trip. I don't think we needed to see every Mark Twain site.
- 10 I have learned so much from those experiences.
- 10 The only suggestion I would have is it seemed rushed on some of the more
important sites. Some people will only be at those special sites once. I felt we
spent a lot of time at not such important sites.
- 7 I felt that we were rushed at a lot of the sites that were very important in Church
History. However, at places like Notre Dame & Museums, we spent an over-
abundance of time.
- 10
- 8 No more Mark Twain trip. It was a very boring trip. Just go to the Lincoln burial
site next time. Spend more time on the New York/Ohio trip. We don't like going
to boring places. Fun places (NY trip) are lots better, believe me.
- 8 I liked going to all of the sites.
- 9 We were on the Missouri bus way too long. Dean the bus driver is quality. I
loved New York, and especially the Kirtland temple. A day in Chicago was a
much needed fun day.
- 10 Awesome! Winter Quarters was my favorite!
- 10 I think that the Church-related sites were marvelous. Never-the-less the others
could possibly be shortened, especially Mark Twain. It was good to visit them,
just not for the whole day!
- 9 I wish we had more time at some of the sites.
- 8
- 8 The Church sites were good. In Hannibal I felt like my day and time was waster.
More time for the Winter Quarters trip would be nice.
- 9 I loved New York and Kirtland. I have never felt the Spirit stronger in my life
than I did at the Kirtland Temple. Hannibal was kind of boring.
- 9 Less time at the Field Museum and more time at all the Missouri sites would have
been really nice. They seemed a little rushed.
- 8 As positive as I tried to be about them, I didn't like the Mark Twain or Abraham
Lincoln trips.
- 10 I loved every place and it definitely painted a picture of where things are and what
they mean. I loved them all!
- 9 More time at Church History sites and less or no time at other sites (Hannibal).
Allow students to choose who they want to travel with.
- 9 My only suggestion is to spend more time at the Church History sites and less
time at places like Chicago and Hannibal. Still go to them because they're fun,

but spend less time at them. Also, let the students read study packets on their own.

9 Things were so rushed that I felt like you couldn't enjoy things. Otherwise, very enjoyable.

9 Other than Hannibal and Springfield I enjoyed the field studies a lot. They were one of the best things this semester.

10 I really enjoyed these visits and how they correlated to what we learned in class. I would have liked a little more time in Missouri, but overall, it was excellent.

10 It was great fun, and we had some great experiences. I just got tired of living out of a suitcase, but hey, that can't be helped either.

9 Day trips to Hannibal need to become a half day or not at all. After one or two Mark Twain museums, I was all Mark Twained out!

9 They were good, but everything was just so rushed, rushed, rushed.

10 These were a great experience.

9 I loved the sites and tours to the Church History sites, but the trip for Mark Twain got a little long. It was too much Mark Twain to study in one day!

10 I love to learn. This is why I liked going on the field studies.

10 Excellent, I loved them. It would be helpful to see the itinerary ahead of time though. I would pack differently and also read up on some of the sites if I knew precisely where we were going and when.

8 Less Mark Twain. I know that is important to learn about him, but everyone I talked to would rather see a church history site.

9 I wonder if more spiritual Group Preparation could go into these. (Maybe not, just an idea!) It would have been nice to have the itineraries before we left so we could have studied and prepared for the sites.

10 Loved it!

10 I thought they were perfect! Maybe a little rushed through Missouri.

10 Wonderful—very effective.

10 Every trip was outstanding!

10 I loved them. I do think we could have spent less time on the Hannibal trip.

7 I didn't like the scheduling of most of the field studies. Some of the places we went to were pretty boring.

9 Wonderful!

10 I loved every field trip and I thought everything was done great. Not too much driving in one day, enough breaks, etc.

10

9 I liked everything but the Mark Twain study. It was too much Mark Twain!

9 I loved the field studies, especially the ones to New York and Ohio, Independence and Adam-Ondi Ahman. You could combine Hannibal and Springfield into one trip though, if it were possible.

10 The packets were good to refer to, and most of the sites correlated well with class discussion. The timing was good.

10 The field study sites were wonderful. They gave me the opportunity to apply my knowledge on a personal basis.

10 Wow! Couldn't get any better.

- 10 I liked the selection of sites and places. I think you could add another day to the New York trip and have Niagara Falls an all-day experience.
- 10 I can't even describe in words how amazing it was to see things and events that I've learned about my whole life, come to life. I loved every place!
- 10 I loved all the field studies, especially Chicago.

QUESTION #4

COURSES OFFERED

Score	Comment
10	These classes were amazing! I have gained so much knowledge from the teachers. The religion classes are wonderful.
5	A couple more secular oriented courses (math, etc.) would be helpful.
10	The variety was a good balance of spiritual & educational material.
9	Nice variety. Lots of good church History. I enjoyed having the Teachings of Joseph Smith & D&C, American History, and Church History so I could correlate them together. Found it difficult to make study time with all the extra activities going on. 12 Credit hours is too much for this program.
10	
8	There was a decent selection. I really loved the religion classes that I took.
9	I really enjoyed all the courses I participated in. But one exception is that the classes seem to not be transferable to UVSC. So none of the courses will help, which is too bad. If you could teach or make available classes not only transferable for credit to church schools.
9	I think the courses offered here fit into the setting and purpose of coming here. History and English go well with church-related classes. Computers also fit for family history.
10	
10	I learned so much!
9	All the religion classes were incredible. I just wish that the history and English could count for Hist. & Eng. Credits at BYU, not just electives.
10	They were all excellent!
9	I enjoyed the classes, but I think that there could have been more times offered. Computers, for example, would have been nice to have in the morning.
10	This is why my life has changed. I can't believe how much I've learned.
10	I loved Church History. I think for the size of the program, the classes are good.
10	Holy cow! I loved my classes. They're so interesting and I enjoy learning the things I'm learning in them. The subjects (for the most part) completely interact. I struggled with computers, but that's okay.
10	I loved my classes!
10	Great courses. Maybe more general ed. Classes to meet requirements.
10	
9	I think it would have been nice to have some sort of class involving exercise like P.E. or dance. Anything That would help people relax about being so secluded.
9	They need to count for more than just an elective.
9	The courses were all well-organized. Perhaps a wider selection could be offered, but with the size of the program, they are adequate.
10	
9	I really enjoyed the classes, but not a lot of choices. I understand that it is all volunteer work, so it was really nice to have the classes we did.
10	The courses were great, education and useful while I have been here.

10 For the purpose of the program, the courses are what they should be. There is
 good variety. (Music, Art, Computers, English)

10

8 Good variety, as the school builds so will class options.

10 Although none of the courses went toward my major. I was happy with the classes
 I took.

8 Some math and science courses would be nice.

10 Perfect classes to bring the Spirit to the experience.

10 For how small the school is, I don't think you could offer much more.

9 Good variety. How about English 115 too?

8 A few more would be nice, but the ones now are enjoyable.

10

10

10

8 It's hard for students who have G.E.s done. The classes offered don't give credit
 to us (excepting Religion at church schools.) A language course might be
 interesting.

9 I enjoyed all my classes & felt they went well with what we saw and visited.

8

10

10 I am very satisfied with all of the courses offered. It might be helpful to future
 students to offer different generals besides history and literature.

10 I think the selection is great.

10 Great variety. I love history so much now!

9 It would be nice to have some classes to meet G.E. requirements.

10 I loved them all!

10 I loved Church History & Teachings of the Prophet Joseph Smith.

10 More Religion courses!

10

10 I love them!

9

9 I have really enjoyed all of the material and things I have learned in the courses.

10 The courses were great! Best classes I have had. Thank you.

10 I love learning about religion, but there are also other secular classes, too.

10 I learned so much!

9

9

6 I have already taken History GEs. I would have preferred another Religion class.
 Maybe don't have History/English be mandatory. I enjoyed all of the other
 classes especially Church History, TPJS.

10 The courses were really good. But a Book of Mormon course would be a great
 addition.

8 We could have used a little bit more variety.

10 I wish there had been a Book of Mormon class.

9

10 I only wish there were more, and the time here longer.

10 Good variety.
10 I loved the courses and the things I learned.
10 They were good classes. I think the Mormonism in US History should have had more of the Mormonism part involved.
9 Instead of Art, there should be a Photography class offered.
10 I enjoyed the church-related courses as well as the other generals that were offered.
10 I think there are enough choices and the classes always kept me busy.
10 I enjoyed all my classes!
9 With all that goes on, I feel it is okay. There could be a few more options.
9 I loved the courses. However, a few of the text books, such is Old Nauvoo need to be replaced with more interesting and informative tests.
9 Too bad they only count as electives.
9
9 I loved all my classes!
9
9 Could use more of a variety.
9 A little more variety wouldn't hurt.
9 I wish we weren't required to take History or English.
9 Great mix. Church History classes really reinforced each other maximizing learning. History and English worked as good variety.
8 There could be more variety.
9 I loved all my classes.
10 I loved the classes & the variety of classes we could take.
5 I think if there had been more classes offered, the class size could have gone down. Plus, I don't like English or History so I had to pick the lesser of the two evils. I think a class like World Religions or Philosophy would have been fun.
10 They were all so interesting and informative.
10
10
10 For church education. The courses offered are great. Maybe a Phys. Ed. Class?
5 For History. Too much reading lecture.
8 They were all very good. If you could just have a little more variety in them though, it would be great.
10 I loved all the classes I took.
9
10 Teachings of the Prophet Joseph Smith was amazing. Consider giving students a chance to sleep in a bit on M-W-F.
9 Religion, religion, religion.
9 Not much of a selection outside church oriented classes, but that didn't bother me because I came here for a church more than a traditional educational experience.
9 I loved the courses. It just would have been nice to have a class that would fill some of the GE requirements. They were good classes, though.
9 Everything offered here is just what I would imagine at a regular university, but maybe a math class would be a good thing to include.

- 10 I think you should add a course on genealogy. Lots of students would be interested, and it would further the Lord's work. Sister James gave a presentation on genealogy at Enrichment last month. It was fascinating. She would make a good instructor.
- 10
- 9 A genealogy class from Sis. James would be cool.
- 10 Great. Helped strengthen my testimony.
- 10
- 10 Great, I learned tons!
- 9 The classes were all great. The selection was great for such a small program.
- 10 I loved them!
- 10 I think there were good choices for the amount of classes it would be possible to hold here.
- 9 It seems that the variety is appropriate for the circumstances.
- 10 I loved all my classes. I think it would be cool to have some sort of dancing or activities class that teaches how to do dances or activities from pioneer times. In Pioneer Life we learned about it, but it would be fun to actually do it.
- 9
- 7 Good.
- 10 I like all of the classes, especially Church History, Choir, and Teachings of the Prophet Joseph Smith.
- 10 I loved the option of either US History or American Literature.
- 8 I loved the variety of the classes offered. The work load was perfect for the field study experience.
- 9 I really liked it. The only suggestion might be to have the teachers stick to the Syllabus more.
- 7 I think that there could be more different classes, but it was pretty good.
- 10 I loved the classes. They helped me grow so much.
- 10 There was a lot offered for such a small school.
- 10
- 9 I think the courses offered here fit into the setting and purpose of coming here. History and English go well with church-related classes. Computers also fits in for family history.
- 9 I really enjoyed all the courses I participated in. But one exception is that the classes seem to not be transferable to UVSC. So none will help, which is too bad. If you could teach or make available classes no only transferable for credit to church schools.
- 8 There was a decent selection. I really loved the religion classes I took.
- 10
- 9 Nice variety. Lots of good church history. I enjoyed having teachings of J.S., D&C, American History and Church History so I could correlate them all together. I found it difficult to make study time with all the extra activities going on. 12 credits is too many for this program.
- 10 The variety was a good balance of spiritual and educational material.
- 5 A couple more secular-oriented courses (Math, etc.) would be helpful.

- 10 The classes were amazing! I have gained so much knowledge from the teachers.
The religion classes are wonderful.

QUESTION #5
QUALITY OF INSTRUCTION

Score	Comments
10	Wow!
10	Good job!
10	The teachers did an excellent job! I feel the Spirit in all my classes because they care about us.
8	The Religion classes couldn't be better. Bro. Dahl & Bro. Willmore were amazing. The instruction in the English and Computer classes, however, left a little to be desired.
10	I was very impressed by the willingness and knowledge of our instructors.
10	Instructors seem to know subjects well. Instructors associate well with students and are fun.
10	I love how we really got to know our teachers. It's so fun and I fell like my teachers really care about me as a person.
10	The classes were amazing. I loved the professors that I had. I learned so much from them. I looked forward to each class because I knew they would be a lot of fun.
10	I have never felt, or had so much willingness from a teacher in my life. They are all very knowledgeable in their areas.
9	The faculty is great. They teach the material very well.
10	They were all so wonderful!
10	All the teachers here are so well educated in temporal as well as spiritual things.
10	I absolutely loved and gained so much from each teacher.
10	The teachers were so good, and extremely smart. It was easy to learn and I loved asking questions and getting to know them.
10	Thank you.
10	Couldn't be better.
10	Awesome teachers.
10	Best quality instruction I've received in my life. I've learned so much, and I'll retain so much of it. It's fun learning and it's incredible what can happen when the Spirit is here!
10	The teachers are awesome! They really make you feel special.
10	Great professors! Thank you so much for serving us. The fact that our leaders aren't getting paid, but are serving us, makes me appreciate them more. It shows they love us.
10	I was very impressed with the instructors. They knew a great deal about the subjects they taught and cared very much about the students.
10	Awesome!
10	Some of the best, and pure knowledge.
9	Wonderful!
10	The teachers were great and they know their stuff!
10	A lot of instruction and all the instructors knew their information!
10	All the instructors gave info, and they knew <u>where to find it!</u>

- 10 The teachers here are amazing! I have gained so much understanding and knowledge because the Spirit is always present. It's obvious they are prepared and happy to teach us.
- 10
- 10
- 10+ Amazing! Do our teachers know how great they are? Bro. Willmore makes Church History so fun and interesting. I love when he re-enacts history—like when he started barking during the Zion's Camp lesson. Bro. Woodford is so wise.
- 10 Awesome instructors
- 10 The teachers rocked the Gospel.
- 10 The teachers were knowledgeable and well-prepared.
- 8 It's time for the Andrus' to go home. Everyday, Bro. Andrus got up and read his lecture. He could have easily passed out the book he and Sis. Andrus have and we could have read it and gotten even more out of it. His class was pointless.
- 9 I love the teachers here. They know so much and convey it well.
- 10 Couldn't have asked for better instructors.
- 10 Loved the teachers. They knew their stuff, and most importantly they loved us, and we felt their love.
- 10 I fell so blessed to have such wonderful instructors. My dad even said, "Boy, would I love to sit at their feet and be taught by them." I agree.
- 9 Competent teachers. Very knowledgeable.
- 8 Most of the teachers were excellent.
- 8
- 10 Instructors were extremely knowledgeable and had excellent teaching skills.
- 10 The faculty has been so amazing. They are very knowledgeable, kind, and teach with the Spirit. They have shown me a great example of sacrifice and I am proud to call each of them my friend.
- 10 The teachers do a great job of teaching. It's awesome how all of the information from all the classes coincides together.
- 10 Thank you to all volunteer professors. I have learned so much!
- 10 All lessons were well planned.
- 10 Perfect! I loved the teachers so much!
- 10 I have never had better.
- 10 Although Mormonism in US History didn't teach that much about Mormonism, I finally gained a true appreciation for History, so it was a complete success.
- 10
- 10 Perfect
- 10 The faculty is great. They all knew their subjects. It's nice to be able to ask any question and them give a good answer. I learned so much from them.
- 9 The teachers have been great. Due to the fact that we can get to know the teachers and learn from them, made certain things seem very worthwhile.
- 10 Awesome! I am amazed at the instructors. They are wonderful people.
- 10 The teachers have so much knowledge it is unbelievable. I've learned so much.
- 10 The teachers were wonderful and they taught with the Spirit.
- 10

9
10 Teachers are excellent.
10 All the teachers here are great!
8 Some instructors were hard to understand concerning rules and assignments. Not as many lectures.
10 I thought the teachers were excellent. The art class, though---. I thought we would be drawing more things in Nauvoo. I wish we would have. I also thought that the Mormonism in America class would have been a little different. I would have liked to discuss more about Mormonism in the class. But it was a good class.
9 The teachers are amazing, and you can tell they put a lot of time and preparation into class. However, they're too nice. Classes are not very demanding, and don't really teach at a level I expected.
10 Great! Not too fast, and not too slow.
10 The majority of the professors are wonderful! I did have a hard time, on only being graded on 3 tests—in history.
10++ Excellent! I enjoyed all of the teachers.
10 I think we had some wonderful teachers.
9 The teachers were interesting and informative.
10 I loved all of my professors. I only had a struggle with the computer class.
10 Teachers are very informative.
10 Great!
9 Some of the classes could have been made more interesting (History, Mormonism in US History). In this class we didn't even talk about Mormonism. It was a US History class (not what I expected). Some classes were run by questions by students that could have been handled in a different way for all to benefit.
7 I loved the couples who came to teacher here. However, I feel that they should have understood the material better. My Mormonism in US History class seemed more like a 101 US History class. We rarely talked about Mormonism.
10
9 All the teachers are excellent!
10 Very nice.
11 I have been constantly amazed by the knowledge of my professors.
10 The teachers made t his whole experience amazing for me. I could sit and listen to Brother Woodford forever. I learned so much. Thank you.
10
9 The teachers did their very best.
9 Teachers were great examples of what they taught.
10- Some of the time classes could be slow, or without order.
10 I've never had better teachers, or any that were so passionate about their work.
10 I loved the teachers! They were awesome! I learned and grew so much. They were the best teachers all around!
10 Excellent professors. They know their stuff!
10 The teachers and faculty are excellent!
10 Very good instructors!
10 The faculty is amazing! Thanks for all you do!

- 10 Great teachers, great classes. I just got so loaded with reading and homework that it was hard to even see the sites sometimes. I would rate History a 7.
- 10 All of the teachers were amazing. They have such a knowledge of what they are teaching, and want for us to know it also.
- 10 A big "thank you" to all the teachers for their time and excellent instruction.
- 10
- 10 All the teachers were accessible and really knew their subjects.
- 10 Our instructors were awesome. We've been taught by some of the most "scholarly" people in the church. I've learned so much.
- 10 Loved all of it except the Pioneer Life book.
- 10 P.S. Sister James would be excellent at teaching a genealogy/family history class.
- 10
- 10+ I've never taken any classes that I loved so much as these!
- 10
- 10 It was amazing the knowledge the teachers had to offer! I have learned so much.
- 10 They all did an awesome job and were very helpful.
- 10
- 10
- 10 Excellent!
- 9
- 9 I loved the teachers.
- 10
- 10 The best part of the faculty here is that the students get to interact with them out of class. This makes class even better because we feel more comfortable with the teachers.
- 10 The teachers were very knowledgeable, and did a good job incorporating the Gospel with their lessons.
- 9 Awesome! Please stick to the syllabus.
- 10 These teachers have something about them. . . obviously the Spirit, but they really know how to penetrate each student's heart. They are amazing!
- 10 I learned a lot, love the teachers.

QUESTION #6

SPIRITUAL DEVELOPMENT OPPORTUNITIES

Score	Comments
10	My spiritual development was time I was able to spend on my own more than anything else.
7	
10	My testimony of Joseph Smith has grown so much. I have been so blessed to feel of his love and strength. He had to keep going even when times were hard.
9	Great. Very insightful.
10	I now know why I was supposed to come here.
10	Field studies, JSA activities & the branch activities provided spiritual experiences and growth. Strong spiritual experiences felt in class and on field studies. A regular JSA temple night would be good. The one we had was wonderful.
10	
10	I think that I have changed a lot being here in Nauvoo. I don't think you realize what is happening, it just does. I think that it could be comparable to living in the MTC. The Spirit is constantly here and you are always talking about the Gospel.
10	Being here going to school at the Academy, next to the temple and the flats, gives so many opportunities to grow. Everyone gets involved in many activities.
6	I struggled a lot here and have felt my testimony most of the time just hanging from a thin thread. I will be able to see my growth from this experience when I am away from the situation and the environment.
10	
10	My testimony has grown more here than any other time in my life!
10	Sometimes it was even overwhelming, but it is awesome how the whole atmosphere in general lends itself to the Spirit. We also had many great experiences here and on trips that definitely promoted spiritual development.
10	
10	Our focus and what we learn here are very conducive to spiritual growth and development.
10	
10	I think every opportunity has been given. It has been up to the individual student to grow.
10	I don't know where to start! My testimony and my desire to do right have grown in leaps and bounds. I've gained so much from this. I know I'll never be the same.
9	It was really an amazing experience, but because there was so much good to do, it was hard to choose the best.
10	Spirituality would be one of the big things. There were so many opportunities to grow. The temple across the street, our Religion classes, church, and learning from the example of so many neat people.
10	
10	Wow!
10	

9 Perhaps allowing more time for testimony bearing while on field study experiences.

10

10 It was so wonderful to have all these spiritual experiences. My testimony has grown tremendously.

10 The Gospel has been restored!

10

10 I loved participating in the re-enactments (Kimball home, Red Brick Store, Seventies Hall). This made history quite real.

10 I've developed a ton.

10

10

10 This was due to the great instruction and feeling of the Spirit.

10 I always felt that the faculty put our spiritual growth first before other things.

10

8 Some of the classes had too much homework, so it took away from opportunities to be on the flats of Nauvoo.

10 Attending class, attending the temple, Field study opportunities, musical productions, etc., all provided wonderful spiritual development opportunities.

10 There have been so many in the short time here. I just want to keep on learning, sharing, teaching, growing, and never letting go of the Spirit here. I want to thank you so much that my heart aches with gratitude.

10

10 The Spirit is very strong here. We were always encouraged to be spiritual. The temple was wonderful!

9 I feel like I've grown a lot spiritually & learned a lot about doctrine that I never knew before.

9

10 This program is very much a testimony builder and makes you think about the saints & early church sacrifice.

10 I have grown so much during this semester & have had my testimony increase. I am so thankful for the time we were given in the Sacred Grove. That was an especially significant place for my testimony to grow. If possible, give more time for the testimony meeting at the Hill Cumorah.

10 If you don't have spiritual growth here, may heaven help you!

10 My testimony has been strengthened so much during this semester. I wish I could have had more solo time in Nauvoo.

10 There is so much opportunity here. I don't see how someone couldn't grow.

10 Exactly what I needed.

10

10

10

10 Maybe add a few days after finals to re-visit and say goodbye to Nauvoo.

10

9 There definitely has been room to grow here. I just had to make sure I got those pondering moments to myself when I needed them.

9 Perhaps allowing more time for testimony bearing while on field study experiences.

10

10 It was so wonderful to have all these spiritual experiences. My testimony has grown tremendously.

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10

10

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10 Maybe add a few days after finals to re-visit and say goodbye to Nauvoo.

10

9 There definitely has been room to grow here. I just had to make sure I got those pondering moments to myself when I needed them.

10

10 I have drawn closer to my Heavenly Father so much. Without this program I don't know what I would have done.

10

10

10

10

10

10 Amazing! I couldn't have imagined growing this much. I have a new desire to serve the Lord on my mission.

10

10

10 There's lots of opportunities. It depends, I think, on the person & how ready they are to receive it.

9 Good. I just wish that I could have been in the right spirit at times.

10

10 I thought that it all went well. I know that I definitely grew this semester!

10 This is a once-in-a-lifetime opportunity to live in the City of Joseph and go to a lot of Church historical sites.

10 That was all up to me. I learned so much while being here. The spirit that the city itself holds, is one that can't not be felt.

10 There are many opportunities to grow spiritually.

10 Sometimes I wished that I could be by myself some more to sit and ponder about things, but I found ways.

10 You can't replace the spirit here in Nauvoo with anything. It is touching and unique. I love the temple.

10 Nothing could replace the love and the spirit here.

10

10 Awesome!

10 Awesome!

10 I really can't describe how much I've learned here. Never again will I live just 279 steps from the temple!

10 Opportunities for growth were found everywhere. I felt comfortable going to almost anyone with questions or concerns.

10

10 I have never been in a place where you can feel the Spirit wherever you go.

9

10+ The Spirit is strong in Nauvoo. The temple not only stands tall on its hill, but it stands in my heart on what Nauvoo can and should be.

10 I have learned more in must my TPJS class than I have my whole life. I fell that all the puzzle pieces I learned about somewhat in Primary up until I came here were pieced together.

10 I loved it! I have grown so much as I spent all day the entire semester studying the Gospel.

Spiritual development and realization depends on the individual, not the institution, so the program can't be evaluated on that.

10 I've come to appreciate Joseph Smith. I have learned so much.

10

10

10 Great! I'm sure no one would object.

10 I've grown so much here it is unbelievable.

10 Abundance of opportunities.

10

10 I have grown so much spiritually it has amazed even me!

10 It's hard not to grow spiritually while living across the street from the temple and learning under such great instructors.

10 This has been an opportunity of a lifetime. I can't replace what I have learned or what I have gained.

10

10

15

10 Great opportunity to build testimony if taken.

10 It's what you put into it that you take out, but the opportunities are endless.

10 All opportunities were above and beyond sufficient. Everything was so wonderful and just indescribable.

10

10

10

10

10

10 Excellent!

10

10 Teachings of the Prophet Joseph Smith class especially provided this.

10 I really look forward to life now, with the new knowledge I have gained.

10 Can't get any better than Old Nauvoo.

10

10 Oh man! I feel like I have never learned this much ever! I have had so many realizations and I have just got to put my life in order and set my priorities straight.

10 I have learned so much this semester.

QUESTION #7

THE YOUNG ADULT BRANCH

Score	Comments
10	
7	
10	The Branch Presidency is made up of wonderful men. I loved the lessons and the speakers.
10	I was so grateful to have received a calling.
10	Hard to get to know Branch members because we (JSA) are so large and more familiar with each other. Branch members seemed nice & welcoming. Branch Presidency was great.
10	I feel bad for the local Nauvoo people. I think the JSA probably excludes them inadvertently , but I don't know how to avoid that. Maybe the JSA could work on not saying, "In class we talked about this. . . ." because the others don't know or get it.
9	It was a really fun branch. I enjoyed all of our meetings, especially testimony meetings.
9	I have never gone to so many activities or enjoyed and looked forward to my classes as I have here. I felt a part of the branch.
7	It was a good branch. Most of the members were us students which we are around it seems like 24/7. I appreciated the young activities. It provided me with what I needed.
9	I felt like some of the local leaders didn't care to know the students from the Academy.
9	I wish there were more dances. But the activities they had were well-planned and fun.
10	I think they were wonderful. It really ran surprisingly smooth for the short time they had to set up the branch and have it run as we were here.
10	This was the best Sunday School class I have ever had in my life.
8	It was fun to meet the local members and be involved with the Branch.
10	
8	Fine.
10	I love everyone! We had a <u>great</u> branch with great teachers. President Jacobs is wonderful, and the Deweys and the Whitmores are incredible. I loved our branch.
7	The leaders were great, but the local singles were not very organized or spiritual.
9	Wonderful Branch President. I fell somewhat bad for the locals because I think they feel left out because there are so many of us and we know each other better. I loved the Lethal Luau!
8	
9	I still don't know who my Home Teachers were, but FHE was fun. It provided some fun things to do.
8	
8	Good.
9	They were kind of flaky. We would go over to do an activity and no one from Relief Society Presidency would be there.

10 I really enjoyed the Branch.

10 Good. We had a lot of firesides/devotionals.

8 I have mixed emotions about this because I felt was important to be a part of the branch and at the same time I felt the regular members didn't really want to associate with us because we would just be leaving. Then again, there were some that hung out with once in awhile. I liked the FHE groups for the most part. The Branch Presidency was great and I felt like they knew me as an individual.

10

9

10

10 Organized great!

9 Fun.

8 I often felt bad for the singles from the area. I think they would feel left out. People need to be taught how FHE runs. It's supposed to be spiritual—not just games. People need to understand the importance and value of Home Teaching and Visiting Teaching.

9

7 If there is a rule of no dating, what is the point of a Single's ward? I would enjoy the family ward better.

10 It was wonderful. Branch Presidency was very supportive.

10 Loved the Branch. We developed close relationships with the adult leaders and the local members. We have some amazing peers here. The meetings were exceptional.

9 The local members weren't very willing to get to know the students.

8 I was glad I got a calling so that I could be more involved. I never really got to know the local people in leadership positions (Relief Society and Elders Quorum)

6 We didn't do much with the local members so it didn't seem to have much of a purpose.

8

7 The Branch was unorganized, not having ward activities every month. The Branch Presidency, in my opinion, should have given more people callings.

9 It has been a good Branch. I didn't get to know all the local members, but did enjoy attending this Branch. Sometimes when Branch and JSA activities conflicted, it was hard to decide who to support. If the JSA & Branch could coordinate with each other, that would be helpful. We had awesome Sacrament meetings.

10 It's good. President Jacobs is awesome. Maybe more combined activities would be fun.

8 The Branch leadership is great and I loved being a part of the Branch, but it was hard to really "mesh" with the local members because they were not having the same experiences as us.

9 The Branch seemed to be like any other singles ward, but we were a lot closer. I would have liked to have gotten to know the local members better.

10 I loved church and looked forward to it every Sunday.

10

8 I didn't find my future spouse there.

10
10
10 The branch is great. All the activities were fun and we had great leaders.
9 The fact that most of us are in the same situation, in that we are in an important time in our lives, makes it easy to relate to another's experience and grow through their testimonies and experiences.

10
10 The Branch Presidency was awesome and the teachers were so prepared all the time. It was really nice.
10 We love Pres. Jacobs!

7
6
7 I felt bad for the few local members. Maybe it would have been better to have just a student branch.
7 Singles wards are always kind of weird. But they had fun activities for us.
9 Wonderful!

10
10
5 It was OK, but I would much rather be in a family ward. Singles branch seemed almost like we weren't able to get out and get to know others around us.
10 Whatever. Maybe a larger variety of activities. I felt like the odd man out at times. It didn't seem like we mixed very well.

10
10 It was nice to have a singles branch, but it seemed like things were unorganized. I loved our Branch Presidency.
5 What is the point of a singles ward if you cannot date anyway?
10 The Branch was organized well.

10
10 President Jacobs is wonderful for us and to us. I couldn't think of a better Bishop.
9 I enjoyed it. FHE activities for my family weren't planned well in advance. Spiritual thoughts were 2 min. long and not very beneficial. I wasn't motivated to attend and didn't reap much from it. I felt that the locals serving in leadership positions didn't make the experience what it really could have been. I wish they would have been more involved with us.
9 The Branch Presidency was amazing. However, the local young adults didn't even try to get to know the students, especially the Relief Society President.

10
10 Nice. President Jacobs is awesome, also his counselors.
10 Some of the local members were a little scary, but over all, I loved Church here more than I have any other place.
3 It's just JSA in a different building. Maybe it's because the region is sparse with single adults, but they only had one ward activity.
9 It was all right, although I truly admire Pres. Jacobs.
8 I didn't feel that I really knew the local members that live here.
6 It's not enough time to really become part of a branch.

6 I didn't feel unified as a branch. It was just a place I went to church for 3 hours.
6 I think as a school, we need to remember that they live here all the time. The
school and the church are different. Not everything should be done here. And
don't get me started on the joke that Visiting Teaching and Home Teaching are
here.
9 Fun and exciting new experience for me.
10
5 They weren't really stellar and they weren't horrible. It would have been bad if
they had tried to do a lot though, because we are so busy with school activities.
10 Good teachers, great spirit there.
10
10
10 Great stuff.
10 The young adult branch was great. It helped me to grow closer to the people here.
10 Very welcoming. It made me feel at home. Great church meetings.
10
9 Very organized. Try to keep meetings from running over. You don't always need
a rest hymn.
10 I feel bad that we invaded their branch, but they were nice to us!
10 Very nice, humble people. Always willing to help and include you.
10 I feel bad that we invaded their branch, but they were nice to us.
10 It's nice to see others use their leadership.
9 OK, I personally loved my experience in this branch & have no complaints, but I
(as well as others) have wondered if the local members really like it in a ward
with us. They seem to generally have a negative attitude towards something and
would maybe be happier in a branch for them in their situation.
7 More organized group activities.
9
10 Great Presidency, well-balanced activities.
9
6
10 It's fun to be in a ward with just students.
10 It's great to have a Branch Presidency available to focus on us.
10 I enjoyed all the callings of various students, and the wonderful spirit that was felt
at Branch meetings.
10 Fun, fun, fun.
10 Excellent, everybody is always so willing and kind.
10 I have never felt the Spirit and loved my ward so much.
10 Very nice people, and wonderful lessons.
9 I felt like some of the local leaders didn't care to know us students from the
Academy.

QUESTION #8
STUDENT COUNCIL/COMMITTEES/ACTIVITIES/
SERVICE PROJECTS

Score	Comments
10	Everything was organized and run well.
7	
10	I thought the activities were great! I'm glad there were opportunities for service several times and not just once. I thought the student council took charge well and got people involved. The committees were also a good way to get involved. I had fun planning the Birthday Party.
10	Many social opportunities.
8	Student Council and committees seemed to do a great job. Service projects were great. Committees and activities were very time consuming.
10	
8	I didn't get into them too much. Some of the committees did really good but there were others that didn't do as well. I wish that we would have had more activities. I wish the planning had been better.
7	The service committee did a great job, but I didn't hear much from the others. Student council to me didn't seem to fulfill their callings to its fullest, as far as bringing the group together.
7	We needed more activities together. I feel like I didn't really get very comfortable with people here. They probably did all that they could. I enjoyed the assemblies.
10	They all did a great job!
10	Awesome!
9	I think that over all they were run very smoothly and effectively. I think that some of the activities could have been announced better, but over all it was good.
10	Everything was very well organized. The service projects were great.
9	I think we had many opportunities to serve and be involved in activities.
10	Well organized and able to compensate for the unexpected trials that arose.
10	
10	I had the opportunity to be on student council and it was great fun. I hope it was for everyone else as well. The birthday committee did such a good job remembering and making birthdays special. The sports were a lot of fun, Jamie came up with some great service projects (even if I thought I was going to die when I gave blood) and the music was great. Martin, Kendra and Katie and the Jacobs were absolutely incredible in getting everything taken care of and making sure everything was planned.
9	We could have used more service projects.
9	I think the committees are very helpful. It was a way for everyone to be involved and have fun. It provides us something to do when there aren't a lot of "outside" activities.
8	It seemed to me that the same people were always doing everything. I think more students wanted to participate, but we were not given the opportunity. Could have done a better job of including everyone.

- 8 There were times (especially weekends) when there was nothing to do. That is when most people got really homesick.
- 9 I loved the fact that something is going on at all times.
- 9 I think they did a great job. I think they should put up sign up forms so people can sign up after the committees are put together.
- 10
- 8 The Student Council did pretty good. The activities could have been planned better. I enjoyed the service we had the opportunity to help with. Maybe a little too much was going on all the time, so that there was not much time to study.
- 9 I only wish the activities committee would have had a little dance on every weekend, or just a fun activity.
- 10 No complaints. Everything seemed very organized and well taken care of. There were a lot of fun activities that we definitely needed to keep things alive and fun.
- 10 The Committee did a wonderful job!
- 10 Plenty of activity and opportunity.
- 10 We were always busy.
- 9 Good involvement, but could have involved more people.
- 9 I never was put on a committee. Service projects were really good.
- 10
- 7 Activities weren't publicized as well as they could have been. Some were, but most weren't.
- 10 Everybody pulled together in love and service and made this semester a successful and enjoyable experience.
- 10 What neat experiences. Examples: handcart pull, Carthage walk, cleaning the temple, blood drive, etc. These are some of my highlights and most memorable experiences. Great opportunities for growth—spiritual. The stories I have to remember and tell will stick with me always.
- 10 I appreciated the opportunity to serve and have a responsibility.
- 8 Great to have so many activities, but it becomes overwhelming with an activity every night. I think committees should be less concentrated in a group of a few individuals. (In other words, have many people for each one) In the beginning we filled out forms for committees and I never was made aware that I could help with them. Have more service activities.
- 8 All of the committees were good. A little more organization would have been helpful. Maybe have a staff member to oversee them.
- 8
- 9
- 10 All of the activities/service projects were fun and well organized. I enjoyed getting to know others better through the activities. It would have been helpful to have the branch and JSA coordinate dates and activities.
- 7 Some committees were great, but some really slackened. I think the T-shirt committee shouldn't get to choose what the sweatshirts look like without input from more of us. Overall, it was pretty well organized.
- 9 More service opportunities. Everything was well organized. Everyone did a great job executing and carrying out the planned activities.

8 Activities seemed to be really strong at first and then they dwindled. There didn't
seem to be as many group activities. I would have enjoyed doing more.
10 Perfect. Everyone did such a good job.

8
8 I'd heard there would be more activities. But what we did have was fun.

10
10
10 I had fun at all the activities and service projects. The students worked so hard on
a lot of activities and their work really paid off.

8 Since there were so many people, sometimes it felt like we could never truly be a
part of the planning process. On the flip side, there were so many activities
planned with the various committees, it seemed like there was always something
going on.

9 I think the committees all did a wonderful job. The Student Council did well also,
but I was disappointed in Martin and Kendra. I didn't feel that they kept the rules,
and that was a little disappointing to see their example.

10 The Student Council was always prepared and the committees were great. They
were always prepared. There was also action going on and service available. It
was a great semester.

10 They did a good job!

6
9 They were fun except for at the end our two presidents weren't very good
examples to the rest of us.

10
8 I think all of the committees did a great job with their activities and projects.

8 Well done. Needed a little more organization.

9 I only have a couple of things to say. I wish they would have had more activities
now that projects are all over with and not as much homework going on. I felt
like I couldn't participate in a lot of things because I needed to go and get my
projects done and I didn't procrastinate either. This is my own fault, but I didn't
go on the Pioneer Trek so I could have the full Saturday to work on my
scrapbook. Now during finals week there isn't a whole bunch to do. But I think
the student council did a really good job. They came up with some fun ideas.

10
10 I thought they were great, but I am one who likes dances and would have liked a
few more, but I thought we had some really good, fun times.

10 Dandy.

10
9 Things got done that needed to, but I think it would have been nice to know what
committees were meeting so I could get involved with them.

8 Sometimes, there were too many activities going on. Warn next semester that,
even though you think you have all the time in the world, it catches up to you.

10 They were well organized.

10
10 They all worked very hard and I thought they did a good job.

- 8 There was so much available for us to do that it was overwhelming. I felt like we needed more service-oriented projects dealing with the community (outside the JSA). Student Council shouldn't have to babysit students, such as staying up until 1:00 a.m. to catch people out of rooms, or having to approach others dealing with relationships as it causes feelings between them and the student.
- 8 There was too much to do. I felt like I wasn't supporting the school if I didn't participate in everything. Most activities were very well planned.
- 10
- 3 They were good at first, but didn't really work out. The Birthday Committee was annoying. Some people don't like having their birthday announced. Consult with the individual before announcing it at meals or around the JSA. Student council does nothing.
- 9 I wish there were a few more activities during the lull period when we weren't going on any trips. (I think it was before New York).
- 8
- 8 Maybe I should've joined a group!
- 10
- 7 Committees, leaders, and how to be involved was unclear. Students on Council should be examples of honor code and not make comments hinting of and pairing off.
- 5 To tell the truth, I found Student Council to be a joke as well. What's the point if you ask me. When those who are appointed to lead us don't care about the rules (and I don't just mean Martin) how can you expect anyone else to give a rat's tail. Activities – hey they tried, there isn't much to do with what we got here. Service projects was the council's only real saving grace (not that others didn't do well and don't have a point). Jamie and Scott did an amazing job. My hat goes off to them. There should be more. Not everyone sings, you know. Sometime talents are not so music based.
- 10 They did an awesome job considering how much there is to do in Nauvoo.
- 9 More service projects and week-end activities would be fun. Great activities done!
- 7 I think that student council members should be required to hold to their no dating, no googly eyes, no standing 1 cm. apart, no long hugging, no cuddling even more strictly than regular citizens of the JSA community. How disheartening when the one student holding the foremost position of public service so blatantly puts his own passions and desires above his call of duty. Selfish, self-serving contract breakers do not make good leaders, in my opinion. A president or high-ranking member who does not merit respect adversely affects the respect held for the rest of the council. I know this from personal experience. I regret that this had to happen here.
- 8 I think all the things kind of fizzled out or were only directed to one group of people.
- 8 Fewer meetings, maybe fewer organized activities and encourage more "low key" activities.

7 I was disappointed in the fact that not very many people had a say in what was going on. I very much wanted to serve somehow on student council, and was disappointed when, after voicing my desire, I was not able to.

6 At the beginning, the activities committee was all pepped up and wanted to do all of this stuff, and that really died off. We hardly had any athletics. That was so annoying to me because most people wanted to do the athletic stuff. Play things other than volleyball, like: soccer, floor hockey, basketball, softball.

8 Some of the committees didn't do anything. They needed to involve the rest more.

10 Fun activities. Thanks for all the time and work put in.

10

9 In the beginning, activities were fun, but they lost steam as the semester went on.

10 They did a good job keeping us involved and providing us with opportunities.

10

9 A few more service projects would have been nice, but the committee idea was great. Everyone worked really hard on their committee.

10 I want to do more service. I have missed working while being here.

10

7 Not too impressed. The council was not very visible, and seemed to serve so little purpose that I doubt if they were necessary.

10 They did a good job keeping us involved and providing us with opportunities.

10 I absolutely loved all the activities, service projects and the Student Council. I loved the different committees. I was on the activities Committee and it was fun to be involved.

10 Excellent job to all who were on Councils, committees, etc.

10 Everybody did an incredible job here.

9 There was a good variety of extra-curricular activities to choose from.

8 I wish more people could have been involved in the committees. I participated in the activities, but I would have liked to help plan some of them.

10 I think they have done an awesome job!

9 I loved it.

9

10

10

10

10 They planned some great things and did a good job with their added responsibilities.

9 More organized service projects.

10 Everyone did a great job. There was lots of support from talented people.

10 They all worked so hard.

10 Everything was organized and well-run.

7

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7

QUESTION #9
POLICIES RE: DORMS, STUDENT WHEREABOUTS,
VANS, ETC.

Score	Comment
8	I don't like the "no dating" rule. It's dumb!
7	The vans are a good idea.
9	I thought the dorm rules were fine. I think they are very reasonable. The vans were sometimes a struggle. I thought that it was kind of a hassle asking the teachers to drive us places.
10	The policies were fair and designed for our best interest.
10	Frustrated that students didn't abide by the quiet time and curfew rules.
9	
9	I think that everything was pretty decent and appropriate. I didn't like how they threatened us so much at the beginning. I think that if the students would have been kindly reminded a couple of times that would have respected that more than threats.
9	You have done a great job making the rules and policies clear to each student. Maybe more enforcing, especially those who break rules in the van trips to WalMart. Stress to drivers it's not a race and that they have many people in the car to be responsible for. It would benefit students greatly if there were some bikes the students could use to get around the sites.
7	All I can say is that I wish people would be more quiet in the late evening hours so I can sleep, but college students are not like that. I wish there was a larger library that could be closed off better. I get distracted easily and the one room doesn't always work for me. I don't think curfew was enforced well enough. My roommates came in very late sometimes which woke me up.
9	Be strict from the beginning and then relax a bit. We react much better to that.
9	Enforce them strictly from the very beginning. Some students weren't sure where they stood and aren't likely to "govern themselves in righteousness."
9	I think it was pretty good, but I do think the vans should have a little more leeway. If we organize a group to do a wholesome activity, like Thomas Brothers or something, I think we should be able to go.
10	I think the rules were very appropriate. I think the vans should have been able to be used more often for certain activities.
9	I think things were fine.
10	Impressed with the honor code.
10	It would be great if everyone obeyed them. All the boys and girls "getting together" really bugs me. It destroys the unity. Martin has been a great student body president, but for the last couple of months he ignores everyone except Mary. It's great for them, but. . . .
10	I've given all 10s, I can't stop now! The rules are for our benefit, so they were fine. It was so nice to have the vans available to take us to Wal Mart and the lobbies make it nice, having a place we could all hang out.
10	I don't see how you could have a semester like this and not have these strict rules. With the students in such close living quarters.

- 9 Good.
- 7 With regards to rules, I don't want to be rude, but I must say what I feel. With no-dating rules, if you are going to have it, enforce it. Lots of emphasis placed on this in the interview, and then at the beginning of the semester. but when people begin pairing off, no one seemed to care, and it makes it seem like you were not very serious about the rules.
- 9 Nothing is perfect. When it comes to rules, there is always an excuse or a justification, but I think over all it was good. I think no-dating is a good idea. It would have taken away from the experience.
- 9
- 9 Good for the nature of the program.
- 10
- 8 I really thought the dorm rules were good. But I think that if you are going to have a rule (dating) then you need to stick with it. It got out of hand at the end of the semester. I think vans should be allowed to go to movies and other sites around Nauvoo.
- 10 Everything was where it needed to be. Rules were sometimes silly but we could see that some people did need them.
- 9 It would be nice to have the van for other outings besides Wal-Mart.
- 10 They were reasonable/accessible.
- 8 I do agree with the dating rule. We didn't come to worry about relationships. We came to learn scripture.
- 9 Although many rules are difficult to enforce, sometimes I wondered why people can't just follow the rules—honor the contract they signed. I know there are lots of people who want to be here—people that are willing to follow the rules.
- 8 Maybe you should let the vans go somewhere besides Wal-Mart so we're not all stuck here in a bubble. Maybe to a movie or bowling, etc.
- 9 Rules keep order and make us better people. Frustrating when some don't follow rules, thinking they are the exception. It causes havoc for others respect of rules (especially when those who are our peer leaders are lax with the rules). Maybe have vans more accessible for use?
- 9 People need to be more reverent on Sunday nights.
- 9 Students need to learn how to better govern themselves. Once people find their eternal companions, they need to GO HOME! They are breaking the rules because they are pairing off even if it is in a common area. It's just hard to see all the time!
- 7 Need to be more lenient with the vans. Nauvoo is not a big town and if we want to get out to see a movie or anything else, and can fill a van, then let the people go!
- 10 I think the dorm rules, policies, etc., are very reasonable and help to maintain an atmosphere where spiritual and social development can take place.
- 10 Rules and policies were great. The faculty worked so well with us and we greatly appreciate them. It is the rules that give us true freedom.
- 9 Start curfew on first day of school from the very beginning. Never allow the "late night" habits to begin.

- 9 The rules (curfew especially) should have been enforced better. In the beginning the Jacobs' waited 3 weeks before giving warnings to anyone about 12 a.m. curfew. "Dating" is a loose term because any activity where girls and guys get together is a date. I'm glad for the "no dating" rule, but couples got annoying to see all the time. (Not that you can help it.)
- 5 The quiet times and curfews were good. I think at least 1 guest should be allowed to stay the night in the dorms. I think the van drivers need to learn how to drive. Whatever class they took at BYU needs to make sure they can drive first. Some of the drivers truly scared me. I think the vans should be given permission to go other places other than Wal-Mart. We get bored here and have no way out.
- 7
- 10 I don't think quiet time or the curfew was enforced too well. I think the floor parents should have monitored the quietness of the students.
- 10 I felt that the rules were reasonable and easy to follow. I didn't have a problem with them. I liked 11:00 as quiet time.
- 10 I think the policies were fair and appropriate.
- 10 Fine.
- 9 The weight room should be open until later. Other than that, I think they were OK.
- 10 I'm glad we had the rules. Keep those boys away! It was sometimes frustrating when people weren't mature enough to follow them.
- 10 The rules are perfect. They help us focus on the spirit of Nauvoo.
- 8 I was personally fine with the rules, but sometimes people could have been a little more lax it seems. It's a semester of fun!
- 10 Even though we complained, I think they were very well thought out and necessary.
- 10
- 8 I understand the rules and agree with them, but I sometimes felt like I was five again. It would have been nice to use the vans for other things besides Wal-Mart, like a good movie or something.
- 7 I understand that rules be made to keep things in order, but there were many times I felt confined to my room just because I was told I could not do anything else, and this was not necessarily at night time. Vans: It would be nice to be able to go into Keokuk or Burlington in order to hang out, or walk around another town on a free afternoon that we had. Or even to go back to Carthage in order to spend a little more time soaking that spirit and reflecting, with maybe a smaller group, not necessarily the whole Academy.
- 9 I would have liked to see things kept quieter. Maybe rules about music too loud. That was probably the hardest thing for me was ever having anytime to study or even to pray. Probably the biggest frustration I had here. At the same time though I know it was mentioned, but some people just don't respect it. I do think some of the faculty could have helped out though, by asking people to turn their music down. etc.
- 10 The policies were very reasonable and the faculty always know where the students were so we were always safe. We could always go to Wal-Mart if we wanted. It was very good.

- 10 Maybe find a better way to enforce quiet time and curfew.
- 10
- 7
- 9 People just need to obey and have the maturity level to follow the rules they agreed to.
- 8 I think we should have been able to use the vans if we wanted to go see a movie or something, other than that, the rules were fine.
- 10 Very fair. I think some of the kids don't appreciate what these rules do for us.
- 9 I think we should be able to use the vans if we want to go see a movie or do something like that. That's the only thing I can think of. I think the rules are good. They could have been enforced a little better. I know we came here signing an honor code, but I know there were problems with keeping the honor code. It seems like maybe the rules weren't enforced sometimes.
- 8 It is impossible to find people in this crazy place! Can't we have a better system of retrieving boys/girls from halls? The vans are great for Wal-Mart trips, but what about other things too. If we have a full van and want to take advantage of a community event or something uplifting, maybe that could be permitted too.
- 9 I think the rules were good. The only ones I have a complaint about were dating. There were those who broke the rules, and nothing was done to enforce them. Pairing off, the same.
- 10 Not a problem.
- 8 I felt they were a little strict but in certain circumstances they were needed.
- 9 I think the rules were okay. They were needed. I think instead of saying "no pairing off" it should be "no getting overly comfortable." Pairing off is inevitable.
- 9 If you can get a van full of people to see a movie, why can't they take a van to see a movie?
- 10 I didn't have a problem, only when others broke the rules and we were all "punished" did I feel restricted.
- 9 maybe a little more leniency on vans used for a group going to a movie, etc.
- 5 1st: I think that boys girls should be allowed in each others' rooms. Maybe if we had a rule to be out of the rooms by 9 or 10. But I really think that should change. 2nd: I think that everybody should be able to drive the vans. And I think that we should be able to take the vans anywhere besides just Wal-Mart and anywhere else that is church-related. For example, if we didn't like what was for dinner that night, we could take the van for dinner, or maybe if we wanted to go see a movie?
- 9 Quiet time wasn't ever really quiet time. Boys came down halls and looked in girls bedrooms—not appropriate! Vans—more available drivers. Encourage more people to drive.
- 6-7 Many of the rules were ignored by both students and teachers. Quiet times were completely ignored. I could hear female students outside my door until almost 1-2 a.m. Vans that should have been used to benefit the school in many service activities or such things were usually only used for the necessary Wal-Mart runs. "Pairing off" rules were completely ignored by those who should have been setting an example to the rest of the students. My question is, "What is the point of these rules if they are not to be upheld?"

9

9 Enforce the no dating rule. It is absolutely revolting, disgusting, annoying, to see people an inch away from each other and whispering sweet nothings to each other. Or having them lay on couches with each other all day, or sitting so close they look like they are going to kiss. When students do things like these, it creates mischief, hostility, anger and hatred towards those who are doing these things. ENFORCE THESE THINGS MORE!

9 I think we should have been able to take a van to see Harry Potter 2 because I still haven't seen it!

8

7 I thought the rules were quite strict. We are supposedly adults. Maybe a little more trust would be in order.

9 There were only a couple of times that the curfew was broken, other than that most rules that I noticed were kept. Oh, except for the dating policy which was broken by a few of us students also could possibly regulated a little better.

6 They were too strict on the rules. I think curfew was pathetic. Instead of saying they have to be in their rooms at a certain time, they should say as long as we're not waking anyone up and we're doing something productive and not hurting anything, then we should be able to stay out as late as we want to. Then if we do something destructive or wake someone up, then receive a warning and the second time receive probation. In other words, give us a chance. You should trust us until you can't trust us. After all, doesn't the law say innocent until proven guilty? Thank you.

6 Rules weren't always enforced equally. Example: If weight room closing hours, why not opening hours? Some pairing off seemed encouraged. Pointed fingers at some late-night offenders when others were just as guilty. Maybe we should have a set schedule. I don't think rules were a bad thing at all. They were established for the best of all, so I didn't mind them.

6 The rules are fine. Vans need to be available to do more, like take us out to dinner or a movie.

Dorm rules: I am all for quiet time. It makes sense. But curfew? Why? Whatever happened to "Teach them correct principles and let them govern themselves?" There is a good reason why curfew can be hard. Some students like to study into the night, when roommate wants to sleep. Having a light on makes that hard. If we could sit in the hall, or the project room, or set aside a room in each hall to allow students to study at their time. There is no reason that we need to be watched over like 10 year-olds.

9 Should have been stricter on some rules. I wish the rules had been enforced a little more at night time, however.

10

9 I think the rules were good. I think van use should be a little more lenient because it sometimes feel like we're in prison here. But, I can understand that reign on their use must be tight for wisdom and safety's sake.

10 I think they are great if everyone would follow them.

8 More lenience with the vans to allow students to leave Nauvoo for an afternoon here and there. (To do something other than go to Wal-mart.)

- 9 I think you should provide more opportunities for the students to get out of Nauvoo.
- 6 I think that the one thing that needs to be eased up on a little is the curfew. I don't think that someone needs to be walking the halls making sure that everyone's in bed. I understand the quiet hour needs to be in function—and respect that—but I think we are old enough to choose our own bedtimes. They should have a Burlington movie night or something. The weekends here were very boring when it got cold. If there was more to do there would be “less trouble.” People here do respect the rules.
- 8 Students could be anywhere and can pair off so easily. The vans are there to be used and I feel like we really couldn't use them other than Wal-mart trips.
- 10 Very fair.
- 9 Some people's music wasn't that good.
- 9 Rules are fair, but need to be enforced from the beginning of the semester to the end. Don't give students leeway, then come down on them suddenly. It sends the wrong message.
- 8 The whole “pairing off” rule was a joke. We listened to our President tell us about inappropriate touching and pairing off, and then had to watch and listen to him as Cupid struck him and the rules stopped applying to him. I understand hormones are hard to control, but they signed the paper and accepted the rules before they came. Other people were struck by Cupid and handled it well. I think more action should have been taken against those who broke the rules.
- 10
- 9 I have followed all the rules. I have the hardest time with the dating rule. I do not think it should be changed because there is good reason for it, but that does not make it easy.
- 10
- 8 I had a hard time living these policies. I think that you shouldn't be a strict. I think this way because I grew up on a different environment. I was not used to all these rules.
- 10 Very good and generous policies. Maybe the punishments should be more severe.
- 10 I love the set-up of this place! I loved the WalMart trips. I will never look at WalMart the same!
- 7 I don't like the idea that we cannot go on the opposite sex's floors. I think that is a pathetic rule. I don't like the “no pairing off” rule either. If you like somebody, you should be able to do something about it---like KISSING. (Ha ha)
- 8 OK, I believe that the rules are there for a good reason, and I can see those reasons, but I think the whole “no guys on girls floor, etc” could have been a little much. If people know that there might be someone of the opposite sex on their floor, they will shut their doors or change in the bathroom. In short, we will adjust. Not being able to go get each other quietly when we needed to talk to each other was really annoying.
- 8 It was a tough thing to organize, but the leaders handled it very well. There was always a van ready to go to WalMart. The rules were perfect, and allowed for outside interferences to stay away.
- 10 If nothing else, enforce curfew and quiet hours for the courtesy of others.

- 5 I wish the policies wouldn't have been bent. I think "no pairing off" should mean "no pairing off."
- 7 I think there were a lot of rules that aren't really necessary to police the students here. I didn't look forward to going to the assemblies on Thursdays and hearing about all the dumb little things that people did to break the rules.
- 10 I think that the rules were good, but could have been enforced more. This may sound dumb, but I have lost some respect for the honor code because of the no-dating policy that hardly seems to exist anymore. It has made me uncomfortable on numerous occasions, and it simply is not fair to allow some relationships to be formed and consequently inconvenience other students here.
- 10 Rules are for keeping!
- 7 I thought the rules were fine and I understood and followed them. I was a little confused when the rules started being ignored (dating.) It wouldn't bother me if that rule was repealed, but I heard several people question the validity of rules at all..."which rules are important and which ones aren't?"

QUESTION #10
SUPPORT FROM ADMINISTRATORS/FACULTY
IN PERSONAL CHALLENGES

Score	Comments
10	
7	
10	I know the faculty care about us. They want us to succeed. They are here to help us learn and they did just that.
10	Wonderful. I felt that I could talk to anybody.
10	The faculty administrators were very, very supportive and helped me a great deal with personal challenges and decisions.
10	The faculty was great. Very helpful and accommodating.
10	I love how the teachers were there for me when I had questions on laundry, or classes, or projects, etc. Thank you.
10	SUPER! I always knew that if I had any kind of problem that I could ask anyone of them and they would be willing to help me out.
10	Everyone was so awesome! I have never had such support.
8	I was able to associate with faculty members some and enjoy their comments. I will remember a few of them for the years to come.
10	They were amazing! I didn't expect so much.
10	Thanks for being there for me!
10	I felt excellent support from everyone and felt that I could talk to most about anything I needed. They all did a great job in cultivating spiritual growth and development.
10	Everyone was great. The faculty took good care of us and made us feel at home. They were like grandparents to us. They set good examples.
9	I may not have always been as appreciative of the support, but I was (and am) truly grateful for the love given to us.
10	
10	
10	The support was incredible! Any and every time I had a question and asked a member of the faculty, I was provided with an answer above and beyond what I was expecting. They're WONDERFUL! I wish I could put into words how absolutely great they all are. I have a whole new group of grandparents! That's hoe much I love them.
10	I loved all the staff. You all became grandparents to me.
10	I'm grateful that the faculty lives with us. It helps us to get to know them better and learn from their examples, as well as rely on them for strength and support.
10	
10	Bro. & Sis. Willmore and Dunford helped me through so much. I truly felt loved.
10	
9	Good. It was wonderful to be able to associate with them on a closer lever. FHE with faculty was awesome!
10	I love the teacher/student relationships.
10	We had a ton of support from all the administrators.

10 Everyone is good for me!
10+ Awesome. Nothing but positive, positive, positive.
10 Great faculty!
10
10 It was fun living next door to my professors. It was nice to know that I could go to my instructors with questions and they would greet me kindly.
10 They live with us and were always there to help.
10 The faculty was one of my greatest support structures. They rock!
10 I felt like the teachers were open and available when I had questions.
10 Doors were always open and teachers were willing to talk and help with anything.
10 The adults were always there for me. Easy access when we had spiritual issues or educational questions.
10
10 All I can say is that I consider them my second family. I love them dearly and appreciate their sacrifices and love so much. I hope they realize our love for them.
10 Awesome! I can't say more.
10 Faculty was very concerned and caring about students. Always willing to help, whether with crocheting, knitting, blessings, seeing places around town, sharing feelings. Very loving.
10 Faculty was wonderful!
8
9
10 The faculty was extremely supportive and friendly. They added to my experience here as well as my spiritual growth. I love each of them so much.
10 It was great to know that I could go to any of the faculty if I ever need to talk, or had a problem. They're all awesome. I wish we could have gotten to know more about them.
10 The faculty was so supportive. I know my roommate had troubles and she felt comfortable going to talk to the Willmores or the Dunfords.
10 I'm going to miss it. I know I won't have this type of connection with my teachers when I go back to BYU.
10 I have never felt more loved by my teachers in my life.
10
10 Fabulous!
10 Ya'll have been the best to us.
10 I love the faculty!
10 Couldn't have asked for a better faculty. They were all so loving and such great examples for me.
9 The faculty has been very supportive and many times I know that I, as well as others have really enjoyed getting to know them as family.
10
10 The faculty were very supportive. Anytime we needed to talk, they were there. They were there even to talk just for fun. They were great fun.
10 They were always there to help or lend a shoulder to cry on.
10

10
10 Faculty is wonderful!
10 All of the faculty was great and very helpful.
9 I enjoyed the love I felt and shared with the leaders.
10 They were always there and willing to help. I felt like I could have gone to any of
them. Their doors always felt open. Thank you.
10
10 They were great with helping us where they could.
10
10
10 I think we had some AMAZING faculty! I enjoyed having them be so much in
love! It made me realize that is what I want my future marriage to be like!
10 They were always willing to drop anything to help a student in need.
10 I loved living with my professors and getting to know them on a more personal
level.
10 I felt comfortable talking about things with the faculty.
10 One big reason why I've changed so much is because of the wonderful staff. I
love all of the staff members—seriously.
9 Some of the staff is very easy to talk with. It's nice to have them to talk to.
9 The staff is wonderful. Any spiritual questions I had were answered by those
wonderful couples. I found my other grandparents here.
10
10
10 So, so, so wonderful!
10 The teachers were always willing to talk and have extra study sessions. Brother
Willmore gives wise boy advice.
10 Brother and Sister Willmore were my personal "parents" away from home. I
appreciate their support and love.
10
10 They were all very loving.
9 It was totally a new experience to live, eat, and talk with my professors so much.
It greatly enhanced my experience here.
10 The teachers were always willing to help you out on anything.
10
10 I loved being able to eat, visit and talk with my professors and associate with
them on a personal level. Realizing that my professors are people is going to
enrich the rest of my college experience.
10 I think living with the faculty helps us get to know them on all levels. I feel like I
can go to any of them for anything.
10 Great atmosphere.
10 It's been wonderful to know that we can go any of the faculty for anything we
need.
10 The faculty, teachers and dining room staff are all so good about making everyone
feel accepted. I've loved living around you. Thank you.
10 There were many times I turned to the faculty for help and they let me in with
loving arms. They have become second parents to me.

10 Fantastic faculty, very personable. approachable, loving and helpful.
10
10 I knew they would always be there if I needed them.
10 The adults were wonderful. They became our parents while we were away from
home.
10 I did not really have any difficulties, but I can see by the way the faculty looks
after our physical needs, they would be great looking after our emotional needs.
20
10
10
10 Can't get any better, even at home.
10 The faculty, I found, was willing and able to talk on a personal basis. They
became my friends, as well as teachers and leaders.
10 Most faculty were very approachable.
10 Excellent support. They have helped me grow so much.
10
7
10
10 They were awesome, but I think more could have been done on the part of the
faculty to reach out to students who weren't "favorites."
10 There was never a negative comment! Always encouragement!
10 Always there for us.
10 Always kind and willing to help.

QUESTION #11

EVALUATION OF DINING SERVICES

Score	Comments
8	No more Swiss steak or country fried chicken!
9	I liked the rolls.
10	I thought the food was good and it was nice to have a variety to choose from.
10	It was better than going hungry.
10	The food was excellent. I was very spoiled!
9	Wonderful cafeteria staff. They were very accommodating. They ran out of food before all were fed (especially during the first half of the semester) Good variety of foods, though even more would be great. Too much Swiss steak. Wonderful bread! I would prefer dinner a little later in the evening.
10	
8	The food was pretty good. It is hard to feed so many people. I don't think there was enough food on Sunday mornings. It seems like there were a number of times that they ran out of food and I was still really hungry.
9	I was very happy with the meals. They had great variety, and I appreciate all the time that was spent in mass-producing home cooked food.
8	It was good to have a variety of choices. I love the wheat bread and biscuits. I just wish for low-fat foods.
9	The rolls were amazing! But some of the food was questionable.
10	I wish they would pass out recipes! (especially for Bro. Dauster's rolls)
10	Too good!
9	I love all the cooks. I wish the food was a little more healthy. They had a nice variety at every meal. I loved the ice cream on Sunday nights.
9	Love the muffins at breakfast.
10	I gained 10 lbs!
10	Food was usually so good. Lots of options.
10	Great food! The rolls and cookies were amazing. And even if you didn't like what was served, the cereal was great. The dining service staff was the best! I love them all so much.
9	Not enough healthy food choices. More whole wheat bread and good protein. (Not so much fried chicken and Swiss steak)
10	Excellent! Thank you so much
10	
9	I don't like pork.
6	Too much Swiss steak and not enough grilled cheese. Dinner needs to be later, and breakfast later on Saturday.
9	Excellent! Almost too good, and my waistline is showing it.
10	Good food!
10	Food was great!
10	It was good. Not always what I wanted, but cereal is just fine.
10	Bread is awesome. Good variety, quality.
8	There were times I felt that there was no variety, but I don't know if there is much that can be done to change that in these circumstances.

10 I liked the food and the service.
 10 More lean protein. Thank you for all the hard work!
 8 A little bit more variety would be nice.
 9 More availability of food, but over all it was great.
 10 Good food! Selfless workers!
 10 I got fat!
 9 A little more variety, but it's WAY good. I love ice cream on Sundays.
 10 Excellent! Best kitchen staff ever!
 9 Food has been the best I have ever known in a college cafeteria. The staff is wonderful too. One suggestion: More vegetables and healthy vending choices where we can get a late snack if we are up studying.
 9 Low fat dressings?
 9 Have a later dinner. Great cooks, clean surroundings. I love rolls.
 8 The food was grand, but they need more variety in meals, because after awhile I got sick of it.
 8
 9 Sometimes the roast and meat were not cooked well enough. Good variety. On Sunday after church, maybe provide a regular meal instead of just muffins and fruit.
 9 Wonderful rolls! Could have a little more variety in the menus and not have the same things so often.
 10 The food selections were great. There were always things to choose from. I loved the rolls and desserts.
 9 Great! I love the variety. Not so much mashed potatoes or greasy food or rolls every meal. I loved the ice cream on Sundays.
 9 Before I came I was afraid to eat cafeteria food. I have been impressed with the food, although some food was repeated too often.
 10 I really am grateful for every pound I gained and oh, wow, the rolls. I can't say enough. They were divine!
 10 The rolls were heavenly. I enjoyed every pound I put on.
 6 But don't take it from me. I'm really picky! But the cookies were always divine. (I love Evelyn!)
 10
 10 Great food!
 9 The food was great. I only wish we didn't eat dinner so early and close to lunch.
 8 I wished that we had more of a lighter lunch instead of a heavy lunch and then a heavy dinner everyday.
 8 The staff was great. The one thing I would ask for was just a better selection of healthy food. I know it is hard though.
 10 The food was great and so is the staff!
 10 A little too good! Maybe have breakfast a little later on Saturday s and dinner a little later in the day.
 7
 69 Good rolls! Need more cheerios.
 8 Fake mashed potatoes got a little old, but everything else was great!
 9 The food was really good, especially the rolls and bread.

8 Sometimes repetitive, but over all, great!

10 I can't complain here because I imagine trying to decide what to cook almost 200 people. They did a great job. I do think they could have peanut butter and jelly sandwiches out at lunch more.

8 There is TOO MUCH meat around here. Maybe we could have some non-meat options other than cereal all the time. Eat meat sparingly, right?

10 Best food ever! I gained 10 lbs. Especially loved the rolls.

9 I always ate too much. Maybe less potatoes and meat.

8 We should do away with the fish.

7 We had many of the foods no one liked over and over.

10 Don't let Bro. Dauster's rolls go unnoticed. They are the highlight of the meal.

9 The service is wonderful as was the majority of the food.

10 There was a good variety, maybe too much, because I probably gained weight. It was delicious food, though.

10 The food was really good, but I just wished that we were able to eat at anytime of the day, and not have a "set time." Breakfast is way too early.

8 We need more variety. Need more fresh fruit, and more options for a salad bar.

7 Meat was OFTEN uncooked, especially chicken.

8

10 Very good, but more variety needed.

7 I wish there was a little more variety in the food. Those "Nauvoo Nuggets" sheets that they passed out saying what not to eat included everything that we ate here.

5 It's wonderful food, but hard to eat healthy. Every meal revolves around meat. Even when healthy food was provided, it was prepared in a way to counteract it.

10 Great food!

10

6 They need to have more food.

8 meal times were too close together. Dinner was too early. I got hungry but the food was great.

8 I already told them what I thought.

8 I miss having steak and chicken and pasta. But it's actually better than I expected.

10 A couple more healthy food choices.

8 The food was great! Thank you so much. The dish room was great! I didn't like the meal schedule. Breakfast was usually the only meal I was hungry for. And it would have been nice to have snacks set out at night, like left over bread, rolls, cookies, fruit—things that don't require dishes.

10 The food was most excellent!

9 Maybe more requests from students for kinds of foods preferred.

10

7

8 The staff was great, but the food wasn't always the best.

10

10

10 Take student input from the beginning on likes, dislikes, etc.

10 The food was wonderful. The cooking staff was very selfless in their service to us. I appreciate their service.

10

10 People who complain are just picky. I don't think they should be listened to. The food is great.

10

10 All too good.

10 I thought the food here was great. Lots of variety.

10 The cooks were so good! I was scared for the food, but I loved it. They fattened me up!

10 Great people. They could use some work on their choices of food.

9 Maybe a little more variety! Otherwise they did an awesome job.

10 The food was excellent. Used a great variety. I enjoyed the friendly service as well.

10 The only complaint I have is the long lines at mealtime.

10 The food has been really great. They have helped me so much with my illness.

8 The friendliest people I've ever met!

9

10

10

10

8 I really wish that we could have been served breakfast on Sundays and a real lunch, not just a brunch. I shouldn't have to buy more food here. Also, if dinner was served at a later hour, it would have been better.

8 No chicken fried steak, or Swiss steak, at least not so much. Low fat options like salad dressing and sour cream would have been appreciated.

10 Wow! Thank you so much!

10 I love the bread! It would be nice to have breakfast on Sundays, or at least a meal as large as breakfast instead of brunch.

QUESTION #12
TO WHAT EXTENT DO YOU FEEL YOU CAN
RECOMMEND THE PROGRAM?

Score	Comments
10	Start on projects as soon as you find out. Prepare to change, because you will. Get a phone card or a cell phone because you will miss family and friends.
10	I would definitely say it is worth every second, but they can't go expecting much every-day excitement, especially when it comes to social activities. Everything here closes at 5:00 p.m. so there is usually NOTHING to do but watch movies night after night. You just have to realize that is not the purpose for being here and it is worth it. The spiritual aspect is unbeatable.
10	I already have suggested this to all my friends. My advice for them is to enjoy the Nauvoo atmosphere and go see all the sites. Start on your scrapbook early.
10	Highly recommended and will be always. Lessons learned here will be valued throughout the eternities.
10	I would recommend this program to anyone preparing to serve a mission, or just coming home. It's a great place to change and adjust to the difference of life between home and mission.
10	Bring scrapbook supplies!
10	Go! Do anything you can to get out there. It is an experience of a lifetime and it's worth anything you have to sacrifice to go!
10	Bring whatever you want. Stereo, videos, scrap booking materials, warm and hot clothes, whatever you would use at another college.
10	I would highly recommend this program. If a student is enrolled in Church History, being in Nauvoo provides the best learning environment. The Spirit resides here. I feel blessed to have lived across from the temple for 3 ½ months.
10	
10	I would tell people to bring a fan and a very heavy coat.
10	
9	I would definitely recommend the program to others. Also, I would tell future students not to bring hangers, etc., because you can buy them cheaper at WalMart.
10	I would tell them that it's hard, but well worth it. I would recommend that they prepare to drive a van. Make friends with the missionaries.
10	A wonderful experience. I would recommend it highly.
10	Stay out of trouble, because it hurts your spirit really bad.
10	It's all about your own attitude whether or not you will have an awesome experience.
10	I will definitely recommend it, but caution that it won't be the "picture perfect" that people might expect it to be. I had some of the hardest times here adjusting to it all, even though I've had two years of college away from home before this. It was a stretching semester.
10	Don't take more than 12 hours. It gets too busy and stressful.
10	I hope the program stays long enough for my little brother and sister to participate. I suggest that the Pioneer Life syllabus given at registration (sent in the mail) include to bring needles, crochet hooks, etc, from home.

- 10 Don't procrastinate!
- 10 Act upon the promptings from the Spirit and don't procrastinate!
- 10 I would highly recommend this unique experience. Suggestions: I would recommend students be near their junior year of college. I sometimes thought that the students just out of high school were too immature for this experience.
- 10 Bring a car.
- 10 I will be telling everyone I know.
- 10 I would highly recommend this program to anybody.
- 10 I can't even express the magnitude of the feelings that I hold for this semester. It brings tears and an insatiable ache of gratitude and an all-encompassing love.
- 9 No major courses—only general ed.
- 9 Get study groups for classes. There is nothing to do here. JSA building gets old fast. Get a job. Brother Dahl's statement about homework shouldn't scare you.
- 10 I would recommend it to everyone!
- 8 It's a very good program and I really enjoyed it.
- 9 Be prepared to live in a dorm atmosphere with people always around (noise, music, etc.) Be prepared to deal with people from all age groups (mostly freshmen).
- 10 I would recommend this semester to anyone! I would suggest coming with a good attitude—ready to learn. Bring a good camera. Be prepared to study hard but have a great time.
- 10 I would most definitely recommend this semester. The only warnings I would give would be to bring shower shoes and to know that your roommates may not have the same bedtime or study habits that you have. Some boys that come here are really immature.
- 10 I would recommend this program to anyone. I have loved it and I know they would too. Take the no-dating policy seriously. It really bugs other students when some to not adhere to this policy. Don't plan on having a lot of free time here. Things are really busy and the semester goes by fast.
- 10 You will spend more money than you plan. Make sure you watch your budget. Then prepare to have a good time.
- 10 My sister WILL come here next year if I have anything to do with it. It's the best thing I have ever done for my life and I know it can change others. I see this semester as a huge investment of my time and money.
- 10 I have already convinced many to come.
- 10 I will tell my friends right out of high school to definitely come, especially because they will be with a lot more people their age.
- 10 I would tell them that it'll be tough at times. Satan will definitely work on you while you're here. But if you put your heart into it, it will be a life-changing experience. Just go with a good attitude and determination to get everything out of it that you can.
- 10 Take advantage of this great opportunity.
- 10 I would highly recommend this program to almost anyone. Cautions I would give would be to remember that you live in close quarters with so many other people and there are a lot of rules that you have to be willing to follow.

- 9 I would recommend this program to anyone. The only caution I would give is to make sure that they are ready and prepared to adjust and be open with everything that comes along.
- 8 It has been a wonderful experience and I have grown. The faculty has been wonderful. I would recommend they come if they can stand noise and put up with childish things like late nights and obnoxious boys. Bring earplugs. It has been wonderful.
- 10 I suggest the Nauvoo program is a great way to gain spiritual progression. I think it may be too small.
- 10 Bring a car so that you can get out sometimes.
- 10
- 12 It is an experience of a lifetime!
- 10 I would highly recommend it.
- 10 It is so worth coming to Nauvoo. The environment is great and it is an over all great experience.
- 10 They would never regret coming here. If you are looking to get married, don't expect any kisses for awhile.
- 10 I would just tell them to have the time of their life! Learn as much as you can. Take advantage of being right here in Nauvoo because the semester will come to an end before you know it! I would concentrate a lot more on the religion classes that were offered here too.
- 10 Bring books and movies and lots of yarn! You have a lot more free time than you think. KEEP A JOURNAL! These once-in-a-lifetime experiences will never be duplicated for you.
- 10 Make sure you follow the rules and you'll have the best time. I was sure I wouldn't get homesick, but my bishop said I was (and might I add, he was right) but he told me that when I was, I was to remember these words, "Lose yourself and go to work." It really works, too. Serve and do the best you can.
- 10
- 10 I would strongly recommend it and would say to prepare to have a good time.
- 10 Asking if I would recommend it is like asking if I want to breathe!
- 9 Not much of a city life. Bring shoes for the shower. Don't buy a fan because it will just get freezing!
- 10 I would recommend to anyone that is experience is incredibly worthwhile.
- 10 Bring shower shoes, watch what you eat, don't let little things get in the way to ruin your semester. Enjoy your time in Nauvoo.
- 10 I will speak nothing but highly of this program. It ahs changed my life and I would want it to changes others that I know and love! This program is the best thing for me in my entire life!
- 10 Over all I'm very impressed.
- 10 Although I would not rate everything a 10, I would not be satisfied with myself had I not come. Bring scrapbook stuff!
- 10 It's an incredible experience. Good for spiritual growth, and building good relationships.

- 10 Don't come if you are trying to get married. Stay at BYU or BYU-I for that.
Nauvoo is the perfect place to come to gain a strong testimony, or to prepare to go
on a mission.
- 10 I would totally recommend it. Suggestions: Just have fun! Take advantage of
every opportunity you can. Get involved in everything and try to meet everyone.
- 10 I'm not sure what comments I would give. The JSA was all I hoped it would be.
- 10 I would recommend it to anyone. I would tell them to do their scrapbook sooner
than later.
- 10
- 10 I would caution them about some of the unfair rules.
- 10 Definitely! I will suggest it to everyone.
- 8+ Come. It can be great if you want it to be. But I would warn that they might not
get everything from the classes that they are hoping for. I would suggest that they
take D&C from brother Woodford if he is still the teacher.
- 10 I would recommend this to anyone who wants to know about the Gospel.
Cautions I would give might be that they shouldn't come here unless they are
willing to be obedient to rules, live certain standards and accept all the principles
of the Gospel.
- 10
- 10 I have already recommended it to so many people. I don't usually accompany
these recommendations with warnings, so I guess, nothing.
- 10
- 10 Very high recommendation. I would recommend bringing a car.
- 10
- 10 Despite lack in other areas, this program is so strong in the educational category
that it far over powers the weaknesses. We live in a time where emphasis on
education has ultimately dissolved. No longer are people searching to further
their intelligence, rather than find shortcuts with technology—which derives
much laziness despite its conveniences. This program truly triggers a spark to
learn and grow both in educational perspectives and spiritual aspects. Thank you
so much. I've really enjoyed this experience. You guys are jewels.
- 10 Nauvoo is amazing! Go!
- 10
- 10 Have a desire to have your testimony strengthened and learn a lot and do a lot of
good.
- 10 I would suggest to come here trying to immerse themselves in it, leaving
everything at home and not bringing it to Nauvoo. People who have things to
worry about at home take away from the spirit here.
- 10 It was a wonderful experience! I would tell them not to pack too much, because
they just have to ship it home.
- 10 Don't pack too much. Take full advantage of the spiritual opportunities. Study
hard for your own benefit.
- 10 BYU Semester at Nauvoo is the chance of a lifetime and I'm glad I did it!
- 10

- 10 Don't come if you are trying to get married. Stay at BYU or BYU-I for that.
Nauvoo is the perfect place to come to gain a strong testimony, or to prepare to go
on a mission.
- 10 I would totally recommend it. Suggestions: Just have fun! Take advantage of
every opportunity you can. Get involved in everything and try to meet everyone.
- 10 I'm not sure what comments I would give. The JSA was all I hoped it would be.
- 10 I would recommend it to anyone. I would tell them to do their scrapbook sooner
than later.
- 10
- 10 I would caution them about some of the unfair rules.
- 10 Definitely! I will suggest it to everyone.
- 8+ Come. It can be great if you want it to be. But I would warn that they might not
get everything from the classes that they are hoping for. I would suggest that they
take D&C from brother Woodford if he is still the teacher.
- 10 I would recommend this to anyone who wants to know about the Gospel.
Cautions I would give might be that they shouldn't come here unless they are
willing to be obedient to rules, live certain standards and accept all the principles
of the Gospel.
- 10
- 10 I have already recommended it to so many people. I don't usually accompany
these recommendations with warnings, so I guess, nothing.
- 10
- 10 Very high recommendation. I would recommend bringing a car.
- 10
- 10 Despite lack in other areas, this program is so strong in the educational category
that it far over powers the weaknesses. We live in a time where emphasis on
education has ultimately dissolved. No longer are people searching to further
their intelligence, rather than find shortcuts with technology—which derives
much laziness despite its conveniences. This program truly triggers a spark to
learn and grow both in educational perspectives and spiritual aspects. Thank you
so much. I've really enjoyed this experience. You guys are jewels.
- 10 Nauvoo is amazing! Go!
- 10
- 10 Have a desire to have your testimony strengthened and learn a lot and do a lot of
good.
- 10 I would suggest to come here trying to immerse themselves in it, leaving
everything at home and not bringing it to Nauvoo. People who have things to
worry about at home take away from the spirit here.
- 10 It was a wonderful experience! I would tell them not to pack too much, because
they just have to ship it home.
- 10 Don't pack too much. Take full advantage of the spiritual opportunities. Study
hard for your own benefit.
- 10 BYU Semester at Nauvoo is the chance of a lifetime and I'm glad I did it!
- 10

- 1010 Take advantage of the opportunity. I'm wishing that my siblings have this opportunity.
- 10 I would highly recommend it.
- 8 Beware the knight!
- 10 I would say do it! Sometimes you have to patient with the other people here, but it's been fun to have many friends.
- 6 If I had a friend who could use a heavy dose of spirituality (without going on a mission) and a good social atmosphere, I would recommend it. Otherwise I would probably encourage them to pursue other things.
- 10 Highly recommended! Come with a desire to learn and grow beyond measure.
- 10 I would highly recommend this program to others. It was a great experience. I would suggest to them to take no more than 10 credits to allow sufficient time for study and enjoyment of JSA activities and Nauvoo sites.
- 10 I'm telling everyone to come.
- 9 I think that it is an awesome experience. Everyone has their highs and their lows. I think there was a point in the middle that I got a little depressed and wondered why I was here. I think I have learned a lot and changed a lot.
- 10 I would never trade it for anything!
- 8 I would tell them to bring really warm clothes and thongs for the bathroom. I would tell them to be prepared to be busy. I would recommend attending the temple a lot.
- 10 I would tell them to bring a fan if coming during the summer/fall months.
- 10
- 10 I loved these past 3 ½ months. They have been life-changing, and I don't know how people live without a spiritual experience like this one. I LOVE NAUVOO!
- 10 I would fully recommend it.
- 10 I would recommend this to anybody, but would say to them that this definitely not a program for everybody, so please pray about it to see if you really want to go.
- 10 This semester has really changed my goals in life, and helped me build upon a stronger spiritual foundation. I would recommend this program to any and all. Words can't describe my joy/learning while here in Nauvoo.
- 10 Don't get so caught up with school or other activities that they forget where they are—Nauvoo.
- 10 Take it all in. Visit all the sites. Time flies, so enjoy it.
- 10 I will tell everyone!
- 10 I feel it helps put perspective and a desire to change in everybody who attends.
- 10 It was the best semester I've ever had! One suggestion: start all of your projects for each class at the beginning of the semester!! (Especially your scrapbook!)
- 10 I strongly recommend it to everyone.
- 10
- 10 I have already recommended the program to several friends and I would also tell them to make the most of everything while they are here.
- 10 Come ready to learn and have a wonderful time!
- 10 Do it! Best thing I ever did! Don't procrastinate!
- 10 I already have friends who want to come.

QUESTION #13
ANY OTHER COMMENTS/SUGGESTIONS?

Comments:

Thanks for everything you do to make this happen. I wouldn't trade this experience for anything in the world. Maybe look into having a dance in the Nauvoo Restoration Room.

The English class could discuss the writings of C.S. Lewis.

Thank you for everything. I have had the time of my life and will never be the same.

I could go on and on! This is the best, most productive thing I've ever done! I've learned and grown in ways I never imagined I could. I've made friends (students and faculty) that will last a lifetime. . .and beyond. I can't say enough!

I love Nauvoo. Thank you for the amazing opportunity to come here. I learned a lot about myself, how to get along with others, to really appreciate my family and gained a stronger testimony of Joseph Smith and the sacrifices of the Saints.

Suggestions for those coming: Make the experience the best and take advantage of the opportunities and blessings given. Don't delay. Start your projects early and organize your time so you can better enjoy the experience.

I enjoyed the program and I'm very grateful for the opportunity I have had to be here. Nauvoo is an amazing place. My testimony is greatly strengthened. Thank you.

This is an amazing program. I have grown so much. It has changed my life. Thank you!

Awesome! Great! A total testimony builder!

Thank you so much for an amazing semester!

Thanks! I really enjoyed it.

Thank you all for everything!

I would absolutely recommend either delaying orientation or suggest the students come a few days early. It was extremely hard and a rough start to get off the plane one day and have orientation the next day and then to start classes so fast. I personally felt that I needed more time to move in, make friends and get familiar with Nauvoo.

Suggest to students at the beginning of the semester to take advantage of their time here.

Thank you.

Thank you for everything. I will miss Nauvoo, but I won't ever forget it or the things I've felt and seen!

Think about the van situation.

Encourage the students to beware some of the movies they show. Perhaps ask the students if they would strive to listen only to uplifting music to our trips to sacred sites. Again beware of the movies—especially after—it tends to kill the spirit.

Thanks to all of you for serving!

Nauvoo was grand! All is well in Zion!

Thank you for this opportunity to spend some time in Nauvoo. I will cherish this experience for the rest of my life!

I have loved this semester at Nauvoo. It has helped me in so many ways. The spirit here is awesome and the temple is beautiful. It's a great program. I'm going to miss it a lot!

Thank you so much to everyone for everything. I am so sad this is ending. But now I feel more prepared for the future—to finish school, serve a mission, and marriage. I have really come to understand the importance of the temple in my life.

Make the semester into two semesters. I know I could be and learn more.

I love Nauvoo!

This was a great experience for me. I love my Nauvoo!

This is a great program and I am so grateful to the staff that makes it run. It was more than I could have asked for.

This is a wonderful program!

Thank you so much for making this one of the best experiences of my life!

I loved my semester here. I wouldn't trade it for anything!

Maybe make some sort of limit so that people can't come right out of high school. It would be good if students had 1 year of college for the maturity level to come up.

Thank you!

You have access to the priesthood so use it. It's the greatest experience. Testimonies grow through everything. Keep in tune with the spirit and you can't help but grow.

Nothing more than thank you!

Please don't pair off. It really does make people feel left out and unwelcome.

Thank you.

Thanks for everything!

I just want to thank you. I've grown so much from this program. Like I said, it changed my life and I'm truly grateful for that. Thank you to all the staff to be here without pay because it wouldn't have been the same without them. Thank you!

There were 2 classes I felt I could have gotten more out of. Just encourage staff to be excited and make it interesting. Our time here is short.

I hope my comments do not seem harsh. I loved my time here and the people. I'm grateful for my time here—however there some things that could make it even better.

Enforce dating/pairing off policy a lot more. Enforce boys and girls coming into each others' halls/rooms without permission without a supervisor. Example: putting notes on doors, etc.

The pairing off got a little annoying and made me feel uncomfortable. But what can you do?

Awesome semester! Totally and completely worthwhile and I would love to do it all over again. Thank you so much.

I loved everything about the program. My testimony has grown so much. I've come to know better the early church leaders and pioneers and my Savior. It's been wonderful!

I think at least a semester of college experience should be required. The immaturity and ignorance of some of the JSA community was a deterrent to learning sometimes. Also, it seems many people have had problems with roommates because of differing wake up and bedtimes. Maybe the application should include a question about sleeping habits and then roommate assignments made accordingly.

Wow! What else can I say? I'm so glad I came here. I feel I have learned things here that have affected my eternal salvation.

I have enjoyed my time here. Thank you for your hard work. I am glad I came and learned what I did. Thank you all again.

I think previous college experience should be required. By doing so hopefully students will be more mature and focused students.

Over all I loved this semester so much and wouldn't have traded it for the world. These were some of the best months of my life!

Thank you for making this experience amazing. I will always hold it dear to my heart.

Thank you, thank you, thank you!

Thank you so much.

It was a wonderful experience. Thank you so much.

I will tell you what would improve the semester 100%. The Catholics had the right idea—make the JS Academy for girls. Just kidding! But actually, it really might be better if people had a year of college before coming here.

I love this place. Thanks!

Keep up the good work!

Excellent program. I've been so blessed to be a part of this semester.

It was a great experience!

Thank you for providing the appropriate environment for these things to have occurred. Nauvoo has become a very special memory!

The no-dating policy is good, but there was still too much physical contact, some of which I felt was inappropriate. I liked the games and videos that were available for check out. Nice to have the study hall open later. The Computer Lab was wonderful. I loved this semester thoroughly. So glad I was able to come!

I wish the semester was more than three months. I want to come again!

This was amazing! I got more than I expected. It was exactly what I needed in my life. Thank you for all you do! Everyone was so wonderful!

I love it here! Thank you!

I would suggest anyone and everyone to come here. This is the best ever!

The biggest weakness I see is the immaturity of some of the students. This took away from some of the experiences.

Thank you so much for everything!

Thank you for everything! I know this semester will remain the best of my college career.

Thank you so much!

Newspaper Clippings

BYU Plans Semester at Nauvoo

More than 40 young college students, together with six university faculty members, will make historic Nauvoo their home and classroom for the next three months under the auspices of Brigham Young University's Semester at Nauvoo program.

Brigham Young University is a major institution of higher education sponsored by the Church of Jesus Christ of Latter-Day Saints. Headquartered in Provo, Utah, BYU offers both graduate and undergraduate education to an enrollment of more than 30,000 students.

The Semester at Nauvoo is designed to provide students with an enriching educational experience focusing on history and culture while living in Nauvoo, which is so important to the early development and growth of the LDS Church.

The students will be involved in both classroom activities as well as field trips and excursions to other locations important to church and American history. Visits are planned to Independence and Hannibal, Mo., Carthage and Springfield, Ill., Kirtland, Ohio, Council Bluffs, Iowa and Omaha (Winter Quarters), Nebraska.

Students will live in restored and modern Nauvoo homes and attend classes in historic buildings which are a part of what has become

one of the most significant preservation sites in the country, providing a living picture of life in the 1840s. Often at the conclusion of the Semester at Nauvoo, students express that "...they are leaving Nauvoo, but Nauvoo will never leave them."

An additional benefit of the Semester at Nauvoo program is a series of special adult education classes offered by the BYU faculty and open to the public without charge. The series will begin Tuesday, Jan. 21 and continue each following Tuesday for ten consecutive weeks. The lecture topics will range from a consideration of the Mormon/non Mormon conflict in Illinois to a discussion of the role of women in the westward movement of the 19th Century.

Specific dates and subjects for the lectures are:

Jan. 21 - "Living and Teaching in Mainland China, 1995-96" - Dr. Ted J. and Dr. Doris S. Warner

Jan. 28 - "Why the Mormons Came to and Founded Nauvoo" - Dr. Kenneth Godfrey

Feb. 4 - "Childhood: A Century of Change" - Dr. Doris S. Warner

Feb. 11 - "The Sermon on the Mount: Blueprint for Perfection" - Dr. Monte S. Nyman

Feb. 18 - "Mark Twain and Carl Sandburg, Area Writers" - Dr. Charles D. Tate, Jr.

Feb. 25 - "The Way West for Women" - Audrey Godfrey

Mar. 4 - "A Walk Across America in 1491" - Dr. Ted J. Warner

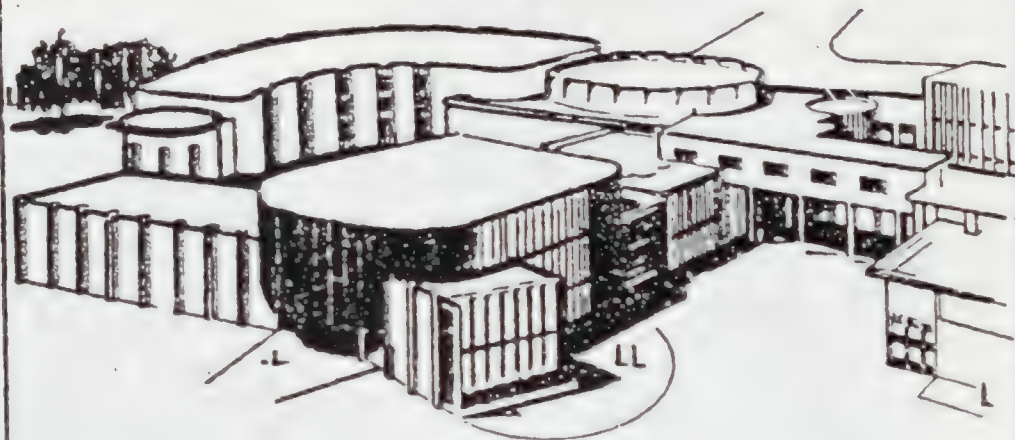
Mar. 11 - "The Causes of the Mormon/Non-Mormon Conflict in Hancock County, 1839-1846" - Dr. Kenneth Godfrey

Mar. 18 - "Isiah, Prophet to Our Day" - Dr. Monte S. Nyman

Mar. 25 - "Those Other Illinois Latter-Day Saints" - Dr. Kenneth Godfrey

For further information, call Don and Betty Ulmer, Nauvoo Restoration, (800) 453-0022.

123 years of service...



St. Mary's Academy to Close At End of School Year

It was announced today that St. Mary's Academy, an all girls college prep boarding and day school in Nauvoo, Illinois, will no longer continue its operations after the 1996-97 school year. Declining enrollment and increasing operational costs were cited by Sister Ruth Ksycki, Prioress of the Benedictine Sisters and Sister Phyllis McMurray, Head of School, as key factors in reaching this decision.

St. Mary's Academy joins a growing list of boarding schools throughout the United States which have been forced to discontinue operations due to economic pressures and changes that have occurred within the

educational environment over the past decade.

Over the past 123 years, St. Mary's Academy has always taken pride in providing a high quality, individualized, innovative education. Rooted in traditional Catholic beliefs and nourished by Benedictine values, St. Mary's has challenged each student to discover and develop her personal potential and her social awareness so as to become a responsible contributor to society.

The announcement was made in a context of gratitude for the partnership and support of faculty and staff, parents and students, alumnae and friends, and the local and area communities.

Nauvoo: The New Independent

Wednesday, January 7, 1998

They're Ba - a - a - ck!

Students Learn History & Culture During Semester In Nauvoo

Forty-five young college students and seven faculty members will make historic Nauvoo their home and classroom for the next three months, under the auspices of Brigham Young University.

Brigham Young University is a major institution of higher education sponsored by the Church of Jesus Christ of Latter-day Saints. Headquartered in Provo, Utah, BYU offers both graduate and undergraduate education to an enrollment of more than 30,000 students.

The semester at Nauvoo is designed to provide students with an enriching educational experience focusing on history and culture while living in Nauvoo, a city which was so important to the early development and growth of the LDS Church.

The students will be involved in classroom activities as well as field trips and excursions to other locations which are important to both the LDS Church and American history. Visits are planned to Chicago, Kirtland and Hiram in Ohio, and Palmyra, Manchester, and Niagara Falls, NY. Featured speakers will be BYU professors.

Students will be living in restored and modern Nauvoo homes and will attend classes in historic buildings which are a part of what has become one of the most significant preservation sites in the country, providing a living picture of life in the 1840s.

Public Welcome

An additional benefit of the Nauvoo semester program is a series of special adult education classes. These are open to the public, at no charge.

This series will begin Tuesday, Jan. 13, and continue each Tuesday through March 24, at 7 p.m. in the west theater of the LDS

Visitors Center, Main and Young Streets, in Nauvoo. (Call 217-453-6377 or 800-453-0022 for further information.)

Lecture topics will range from consideration of religious-related subjects to the history of the Mississippi River Valley. A schedule follows.

Lecture Series Schedule

Each lecture will be given in the west theatre of the LDS Visitors Center, in the Nauvoo Flat. The lectures begin at 7 p.m. and are held on Tuesday evenings.

Jan. 13.....	Dr. Monte Nyman <i>"The Mormon's Belief in Jesus Christ"</i>
Jan. 20.....	Dr. Kenneth Godfrey <i>"The Life & Times of Nauvoo's First Mayor"</i>
Jan. 27.....	Prof. Andrea Radke <i>"The History of the Mississippi Valley"</i>
Feb. 3.....	Prof. Audrey Radke <i>"Quilting - Art or Social Activity?"</i>
Feb. 10.....	Dr. Monte Nyman <i>"Isaiah's Prophecies of the Book of Mormon"</i>
Feb. 17.....	Dr. Kenneth Godfrey <i>"Thomas Sharp & the Political Anti-Mormon Party in Hancock County"</i>
Feb. 24.....	Prof. Audrey Godfrey <i>"Songs & Poetry of the Western Experience"</i>
March 3.....	Dr. Charles Tate <i>"Howard & Martha Jane Knowlton Coray of Nauvoo"</i>
March 10.....	Prof. Andrea Radke <i>"The History of the Religious Developments from Roman Times to the Second Great Awakening"</i>
March 17.....	Dr. Kenneth Godfrey <i>"Emma Smith's Nauvoo Experience"</i>
March 24.....	Dr. Monte Nyman <i>"Book of Mormon Precepts that Bring Us Nearer to God."</i>

St. Mary Monastery, Academy sold; Sisters to relocate

It was announced last Tuesday (Oct. 6) that the Benedictine Sisters of St. Mary Monastery, Nauvoo, have decided to sell their monastery and academy buildings and to build a new monastery elsewhere.

Following the closing of St. Mary's Academy in June, 1997, the Sisters have spent the intervening months prayerfully discerning God's call for them as Benedictine monastic women.

In the spirit of faith and trust in God inherited from their founders, they have chosen to walk as pilgrims into the new millenium. In that spirit, and after considering many options for possible use of their facilities, they have decided to sell and relocate.

The Benedictine Sisters have accepted the offer made by the Church of Jesus Christ of Latter-day Saints of Utah, to purchase the main portion of their property which includes the monastery, school, residence hall, heating plant, and baseball diamond.

Details of the sale permit the LDS Church to take possession of the school and residence hall on Dec. 1, 1998, and to allow the Sisters to remain in the current monastery until their new one is built.

At this time, the Benedictine Sisters are seriously looking for property in the Moline-Rock Island, Illinois area. They have had a significant presence in that area for many years and believe that God is calling them to live and share the riches of their Benedictine heritage there.

The announcement is made in the context of gratitude for the partnership and support of employees and friends, and the local and area communities. The Sisters recognize and regret that their decision may be as difficult and painful for their employees and friends as it is for the Sisters themselves.

Nauvoo: The New Independent

Wednesday, November 25, 1998

Nauvoo says "Thank you...!"

The following is the text of the presentation made by the Nauvoo Historical Society to the Sisters of the Benedictine Community as they prepare to relocate from Nauvoo. The Nauvoo New Independent joins the Society in this expression of appreciation:

"This year we deviate from our usual plan of recognizing an individual for his or her contribution to our community. It is with sincere pleasure that we award our Certificate of Recognition to an entire group of remarkable women, past and present, for their quiet but powerful presence in our community. Our award for 1998 goes to the Order of Sisters of St. Mary Monastery.

"Since 1874, when a group of brave women traveled south from Chicago to open a girls' school in Nauvoo, these women have blessed our community with their loving concern and good works.

"They have educated countless young men, women, and small children, all the while tending their gardens, doing their own laundry, and everything else it took to establish a school, literally from the ground up. No task seemed too lowly or too difficult for them.

"Back when washing clothes was done on a washboard, with water drawn from the family well or cistern and using homemade lye soap, and the electric iron still waiting for electricity to become a household service...the sisters were already offering a complete laundry service to the community. "Not for profit" would describe the prices they charged.

"While nurturing children from many countries and denominations, they hosted retreats, established a food pantry, worked on the levees beside their students at flood times, coordinated relief efforts, sponsored a Vietnamese family, and provided living spaces for retired employees. Their spirit of great care for every student, and - actually - for everyone they met, was evident to all.

"These women have served on the City Council, the Library Board, exercised their civic responsibility at the polls in good weather and bad, and delighted both young and old with puppet shows. They have provided lunches for senior citizens, both at home and at the monastery, performed endless tasks for Saints Peter & Paul School, parish, and rectory - ranging from staffing to raking leaves.

"For every good deed we are remembering today, we are certain many more have gone unnoticed, so self-effacing these women have been as they smilingly moved from building to building on their hilltop site overlooking the river.

"And now they will depart, yet these Sisters will leave two more precious, lifetime gifts: the gift of memories and of friendships. And to some of us that covers over three-quarters of a century.

"Thank you, Sisters of St. Mary Monastery, for our 125-year partnership. Best wishes, and God speed, to each of you and all your future endeavors.

The Nauvoo Historical Society."

Nauvoo: *The New Independent*

Wednesday, December 23, 1998

End of an era...



ABOVE, TOM HOPP removes the lettering outside the auditorium at St. Mary's Academy, in preparation for the transfer of St. Mary's school buildings to the Mormon Church of Utah. Crews have been busy all fall, repairing the roof over the main entrance to the school.

Brigham Young announces impending expansion; will use St. Mary's Academy facilities

Word has been received of the impending expansion here of Brigham Young University.

In a story by Carrie A. Moore, religion editor for the *Deseret News*, which appeared on the Internet on April 14, BYU will open a formal study center in what was once St. Mary's Academy, Nauvoo. While the university has conducted a winter program here for the past five years, about 80 students will be housed at the center beginning this fall.

The Academy buildings were purchased in December, from the Order of St. Benedictine Sisters,

and the community has been concerned over future use of the buildings. Now, it seems the facilities will be put to good use.

Larry Dahl, professor of church history and doctrine at the Provo campus, has been named director of the Nauvoo center. The expanded semester study program, Dahl said, will be available to all degree-seeking university students who meet the requirements, including an ecclesiastical leader that is required of all BYU students.

Courses offered here will include American history, American literature, the Doctrine and Cov-

enants, English, and teachings of the Prophet Joseph Smith; community service, and study excursions to LDS and American history sites will also be part of the program. The cost will be \$3,000 per semester.

Announcement of the local BYU expansion comes on the heels of an announcement by the Church of Jesus Christ of Latter-day Saints that the Nauvoo Temple will be reconstructed here in Nauvoo. Dahl indicated the reconstruction of this historic temple will give the BYU students an opportunity to see a part of their spiritual history rise before their eyes.

Sisters of St. Benedict purchase land for new monastery

The Sisters of St. Benedict have purchased land in the county of Rock Island, Ill., and are now in the process of designing their new monastery and retreat/guest house.

The property consists of nearly 90 acres at the edge of the city of Rock Island, by 92nd Avenue and Ridgewood Road, with access from 88th Avenue. It was chosen for its beauty, space, and access to many areas and services of the Quad City area. The rolling hills and wooded areas are divided by Sand Creek - not the Mississippi, the Sisters note, but *water* nonetheless. The Sisters plan to integrate their monastery with the beauty of the land, and to preserve as much of the natural landscape as possible.

The chapel will be the most important space of their complex,

since prayer is the center and primary ministry of a Benedictine community, and the Sisters hope it will be a sacred place where people of all ages will come, to be refreshed and renewed.

LaSalle Development Group Ltd. of Bloomington, Minn., SSV Architecture, Inc. of Minneapolis, and Susan Stafne Design of St. Paul all are involved in the design of the new monastery.

Nauvoo: *The New Independent*

Wednesday, September 1, 1999

By Jane Langford

The Sisters of St. Benedict in Nauvoo have been chosen to be Grand Marshals of the 62nd Grape Festival Parade. The selection is meant to be a tribute to the faithfulness of the Nauvoo sisters to their mission to pray for the world and to live lives of service, especially in teaching and guiding young students to grow into responsible adults who are sensitive to the needs of others.

Their active teaching mission, sadly, came to an end with the completion of the 1996-97 school year and their announcement that the Sisters would close St. Mary's Academy. The school had been a premier educational institution for 123 years. Still, their mission to pray for the world and to serve God could never end so long as there remain religious women in the world who follow the rule of St. Benedict.

After a year of prayer and discernment, the Sisters announced last Oct. 6 that they had accepted the offer of the Church of Jesus Christ of Latter-day Saints, headquartered in Salt Lake City, Utah, to purchase the main part of their property in Nauvoo. The terms of

the sale permitted the LDS Church to take possession of the school and residence hall last Dec. 1, while allowing the Sisters to remain in their current monastery until their new monastery is built near Rock Island, Ill.

"It is a bittersweet experience because we have many fond memories," Sr. Ruth Ksycki, prioress of St. Mary Monastery, reflected on Sunday last as a group of the Sisters gathered to try to put into words some of what their 125-year-old presence in Nauvoo has meant to them and to the community.

"It was very difficult, but the Sisters are at peace with the decision," Sr. Veronica Shunick added softly.

The original founding Nauvoo Sisters arrived here October 15, 1874 from St. Benedict and St. Scholastica Convent in Chicago, sent by Mother Superior Teresa Krug at the request of Father Reimbold, pastor of Sts. Peter and Paul Parish, to start a high school for girls. By November 2, the Sisters had their school open with seven day pupils.

Their convent and the original school was housed in the old

(CONTINUED)

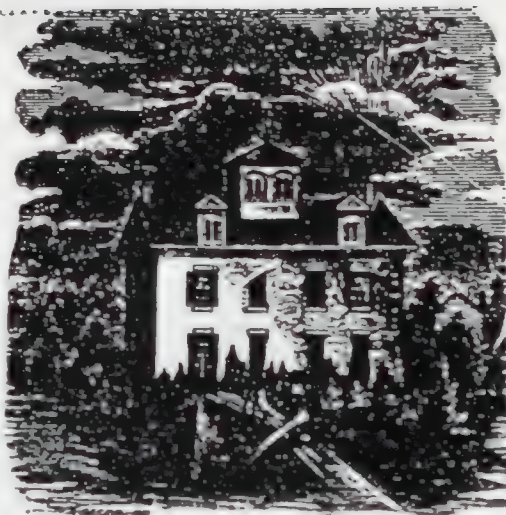
Mormon Arsenal, which had been used, following the Mormon Exodus, by the Icarians for a machine shop and spinning wheel factory and then converted into a private residence by Frederic Baum, a southern-born vintner who lost his property following disastrous harvests plagued by grape rot.

"The block across the street was always part of our life. The Icarians built what was our parish school from stones from the Nauvoo Temple and the parish hall next door was used by the community," Sr. Martha, the Nauvoo community's archivist, recalled. "But the big thing was the telephone office in the middle of the block, also an old Icarian building. Amy Hildebrand staffed it by day and Kathy Hoenig had the night shift. Kathy knew voices and would chat with callers for us, telling them things like 'they've really got the school looking nice.'"

And who could forget the fabulous Three B Store (Blum, Bechtold, and Blum) located where the Old Nauvoo Antique Mall is now. This store had everything a patron could want--sewing materials, notions, and in the back, an old-fashioned grocery store with meat cut to order (nothing pre-packaged in those days!)

Sr. Ruth recalled the good works of the Nauvoo Sisters through the years. Sr. Carmelita, who went out into the town and did nursing when people fell sick...Sr. Marlene Miller's service on the Nauvoo City Council...Sr. Clare Fitzgerald's service as custodian of the Nauvoo Food Pantry...and the countless dinners served to Nauvoo's senior citizens.

The original script for the Pageant presented every year at the Grape Festival was written by Mother Mary Paul Whiteford, Prioress from 1955 to 1960, the year of her untimely death at 53. The Sisters participated in the early pageants, Sr. Martha remembered. "Mother Mary Paul told us (the novices): 'Keep your hands in your scapulars and don't chew gum!'"



The original St. Mary's Academy,
circa 1879
(built as the Mormon Arsenal in
the early 1840's)

Students of St. Mary's Academy and the Sisters have "manned" the food and entertainment concessions at the Grape Festival in the past. "We even brought the Caterpillar Big Band to play the festival one year," Sr. Phyllis McMurray recalled.

Representing all the Nauvoo Sisters of St. Mary Monastery, Sr. Ruth will crown the King and Queen of the Pet Parade on Saturday. Then as many of the Sisters as are able (about 25 of the 40 Sisters living in the Monastery) will ride in convertibles at the head of the feature parade on Sunday.

We join the community in remembering the years Nauvoo has lived under the prayerful shadow of our Nauvoo Benedictine Sisters and in wishing them many joyous years in their new location.

Of all the losses to our community, perhaps the greatest will be that sweetest of sounds--the ringing of the bells calling the Sisters to prayer. It is always a hearkening back to a simpler time when human beings stopped their work, their talk, their activity and bowed their heads in fervent praise and thanksgiving to their Creator.

God bless you and keep you,
Sisters of St. Mary's.

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